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CATALOGUE

OF

ROMANCES

IN THE

DEPARTMENT OF MANUSCRIPTS

IN THE

BRITISH MUSEUM

BY

H. L. D. WARD, B.A.

Assistant in the Dept. of MSS.

VOLUME I.

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NOTICE.

In the present Catalogue it is proposed to give a precise account of the MS. sources of Romance in the British Museum. Its scope is not limited to a description of those works which by their connection with the various cycles or by their own construction can claim the title of Romances, but it also embraces a larger class of literature which more or less directly has to do with the subject. It is thus that, on the one hand, such large works as Geoffrey of Monmouth's History, and, on the other, such small pieces as isolated ballads or tales are included. Taking into account also the bibliographical and literary information with which the descriptions are accompanied, and the critical analysis to which the different texts have been submitted, it is hoped that the Catalogue may serve not only as a guide to the Museum collection, but also, to some extent, as a handbook to the subject.

The present volume deals first with Classical Romances, under which head fall the romances connected with the cycles of Troy and Alexander and with other classical subjects. In British and English Traditions, besides the great cycle of Arthur, are included detached romances such as Havelok, King Horn, and Fulk Fitz-Warin. The French Traditions comprise the cycle of Charlemagne, together with several independent works. Next come the Miscellaneous Romances, founded upon tales or traditions of uncertain nationality, but treated in the same style and spirit as the great French romances of chivalry; and to these have been added a few tales, chiefly by Italian authors, which belong to the period of the Renaissance. Lastly, the Allegorical

and Didactic Romances are here represented by the Roman de la Rose and by Sidrac and Boctus; but those immediately connected with theology have for the present been reserved.

In the next volume will be described the Romances of German origin (including Beowulf), of which, however, there are comparatively few specimens in the Museum; and these will be followed by the great collections of Tales.

The present volume, with the exception of the descriptions of MSS. in the Welsh language, is entirely the work of Mr. H. L. D. Ward, Senior Assistant of the Department.

E. MAUNDE THOMPSON.

Dept. of MSS.
July 12, 1883.

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CLASSICAL ROMANCES.

TROY.

Royal 16. C. xxiii. ff. 2–69 b.

Vellum: xvth cent. Small Quarto; ff. 68, with 21 lines to a page. Headings, glosses, and initials, in red. Formerly belonged to Sir Robert Cotton.

The volume contains two other works by the same author, viz.:

1. Imagines, in two books, with marginal notes. f. 70.
2. Vitæ Sophistarum, in two books. f. 139.

Heroica, or, as it is now said to be more correctly entitled, Heroicus: a discourse upon the heroes in the Trojan War, in the form of a dialogue between a Phœnician traveller and a vine-grower at Elæus, in the Thracian Chersonese, within sight of the tomb of Protesilaus. By Flavius Philostratus. With glosses and marginal notes. *Greek.*

This Philostratus, the second writer of that name, was probably born about A.D. 172. He is supposed to have belonged to a Lemnian family, but was afterwards known as "the Athenian," from his having studied at Athens. He settled in Rome, and at the request of Julia Domna, wife of the Emperor Severus (A.D. 193–211), he wrote the Life of Apollonius of Tyana. He was in Gaul with the Emperor Caracalla in the year 213; and was still alive, according to Suidas, in the reign of the Emperor Philip (A.D. 244–249).

The accounts of the heroes in the present work are supposed to have suggested the series of meagre descriptions contained in

Dares Phrygius. They are here arranged under the following names:

1. Protesilaus. f. 11 b.
2. Nestor. f. 29.
3. Antilochus. f. 30.
4, 5. Diomed and Sthenelus. f. 32.
6. Philoctetes. f. 34.
7, 8. Agamemnon and Menelaus. f. 35 b.
9. Idomeneus. f. 36.
10. Ajax the Locrian. f. 36 b.
11. Chiron. f. 38.
12. Palamedes. f. 38.
13. Ulysses. f. 44 b.
14. Ajax, son of Telamon. f. 45 b.
15. Teucer. f. 47 b.
16. Hector. f. 48.
17. Æneas. f. 48.
18, 19, 20. Sarpedon, Glaucus, and Pandarus. f. 49.
21. Alexander (Paris). f. 49 b.
22, 23, 24. Helenus, Deiphobus, Polydamus. f. 50.
25. Euphorbus. f. 50 b.
26. Achilles (though without any heading). f. 53.

General heading: "Φιλοστράτου Ἡρωϊκά. τὰ πρόσωπα. Ἀμπελουργὸς καὶ φοῖνιξ." Begins: "Ἀμ. Ἴων ὁ ξένος, ἢ πόθεν· Φ. φοῖνιξ ἀμπελουργὲ τῶν περὶ σιδῶνά τε καὶ τύρον." Ends: "[Φοῖνιξ] πείθομαί σοι ἀμπελουργὲ καὶ οὕτως ἔσται· πλεύσαιμι δὲ μήπω πόσειδον· πρὶν ἢ καὶ τοῦδε ἀκροάσασθαι τοῦ λόγου."

First printed with the works of Lucian at Florence, 1496. Edited by Olearius, in the entire works of the second and third Philostratus, Leipzig, 1709. Edited separately by J. Fr. Boissonade, Paris, 1806. In these and other of the earlier editions, the present work is entitled Ἡρωϊκά; but in the editions of C. L. Kayser, at Zürich, 1844, and at Leipzig, in *Bibliotheca Teubneriana*, 1871, and also in that of Ant. Westermann, in Didot's *Scriptorum Græcorum Bibliotheca*, Paris, 1849, it is entitled Ἡρωϊκός.

Royal 16. C. iv. A. B.

Paper; two vols., A.D. 1560 and 1565. Small Quarto; ff. 16, and ff. 98; the full pages of Vol. I. having 35 to 36 and those of Vol. II. 24 to 27 lines of verse.

At the end of the second volume (B) is a copy of the first two and a half chapters of the first book of the Geographia of Agathemerus, in *Greek*, with a *Latin* translation by Pierre Moreau, followed by geographical notes, and verses in *Greek*, *Latin*, and *French*, together with the date of "19 d'Aoust 1579." f. 96 b.

Iliaca: a *Greek* poem, by Joannes Tzetzes, the Byzantine grammarian, who flourished in the middle of the 12th cent.; in

1678 hexameters. Divided into three parts: the Antehomerica, Homerica, and Posthomerica; accompanied by the scholia of Tzetzes himself. Together with *Latin* translations of both the verse and prose; the verses being in 1848 hexameters, by Pierre Moreau, of Loches, in Touraine. In the handwriting of Pierre Moreau, copied and translated by him in the course of the years 1560–1565.

For some account of Pierre Moreau, see J. L. Chalmel, *Histoire de Touraine*, Paris, 1828, iv. 341–343. This account closes with a list of the Latin and French translations from the Greek, which were published by him at Paris in the years 1568–1580. A less complete list of the same had been given by La Croix du Maine, in his *Bibliothèque*, 1581 and 1772, and also by Antoine du Verdier, in his *Bibliothèque*, 1773, in each case under the head of "Pierre Moreau." But none of these accounts mention the present translation.

Vol. I. 1. *Greek* text of the poem and the scholia, in three parts; followed by the *Latin* translation, as far as line 45 of the first part. Written in August 1560. f. 2. The general title is: "Ἰωάννου Γραμματικοῦ τοῦ Τζέτζου, τὰ πρὸ Ὁμήρου, καὶ τὰ Ὁμήρου, καὶ τὰ μεθ' Ὅμηρον, ἐν Συντόμῳ καλῶς ἐκδοθέντα, μετὰ σχολίων τοῦ αὐτοῦ τζέτζου εἰς τὰ αὐτὰ πάνυ ὠφελίμων. Ἐκ τῆς βιβλιοθήκης εὐδοκίμου καὶ φιλολόγου Ἰωάννου τοῦ Σαγκτανδρέως, Πατρικίου Παρισίου." And at the foot of the page is added the following: "Ἐν τῇ Λευκετίᾳ τῶν παρισίων μετεγράφη παρὰ πέτρου Μορήλλου τορωνέτος μεταγειτνιῶνος μεσοῦντος τῇ πρώτῃ" [about the 1st of August].

For a notice of the personage from whose library the present text was copied, see La Croix du Maine, in his *Bibliothèque*, under the heading of "Jean de Sainct André, Chanoine en l'Eglise de Nostre Dame de Paris," etc.

a. Part I. Antehomerica, in 412 lines: numbered as 502, owing to a mistake at f. 12, where a line is numbered 340, instead of 250. f. 3. Begins: "Ἀργαλέου πολέμοιο μέγαν πόνον Ἰλιακοῖο."

The scholia begin: "Ὁ παρὼν ποιητὴς φιλοσύντομος ὤν."

b. Part II. Homerica, in 490 lines. f. 16. Begins: "Αὐτὰρ ἐπεὶ τό γ' ἄκουσεν Ἀχιλεὺς ὀβριμόθυμος." The scholia begin: "*a*. τούτου ἕνεκα γέγονεν ἡ μῆνις τοῦ Ἀχιλέως."

c. Part III. Posthomerica, in 776 lines. f. 28. Begins:

"Αὐτὰρ ἐπεὶ ποίησαν ὑφ' Ἕκτορι ὅσσα ἐῴκει." Ends: "οἴκαδέ τ' ἐλθέμεναι λυγρὸν τὸν νόστον ἰδόντας." The scholia begin: "*α.* Ἡοῖ ἐνὶ τριτάτῃ· [a reference to the first words of line 7] τρίτῃ ἡμέρᾳ ἀπὸ τῆς Ἕκτορος τελευτῆς"; and end: "ἡρακλείου μηνὸς ὄντος ἐν δελφοῖς, ἀθήνῃσι δὲ θαργηλιῶνος ὀγδόῃ οὗ φθίνοντος ἡ τροία ἑάλω." To which is added: "Τέλος. 8 Cal. Sept. [25 Aug.] 1560."

Colophon: "Τέλος σὺν Θεῷ τῶν πρὸ ὁμήρου καὶ ὅσα παρέλειψεν ὅμηρος. στί[χοι] ᾰχοε" [1675]. This number does not agree with the sum total of the lines, as they are numbered in the different parts; according to which numeration (owing to the mistake before mentioned) there should be at least 90 lines more.

This copy of the Iliaca substantially agrees with the printed texts. The first complete edition is entitled, "Ioannis Tzetzae Antehomerica Homerica et Posthomerica e codicibus edidit et commentario instruxit Friedericus Iacobs. Lipsiae, in Libraria Weidmannia MDCCXCIII." In the preface of this edition the present MS. is described (pp. xxix, xxx) from an English letter among the papers of the critic Heyne. Jacobs' edition contains 1675 lines. Another edition has since appeared (Berlin, 1816), by Immanuel Bekker, containing 1676 lines. Both these editions profess to have used a copy of the present MS. for supplying deficiencies in Antehomerica, lines 29–104: but this is a mistake of the editors, Woide's copies having both been taken from Harley 5662.

2. *Latin* translation made by Pierre Moreau of Part I.; the first 45 lines, together with the commentary belonging to them. Headed: "Ioannis Grammatici Tzetzæ, De Rebus apud Troiam gestis, quæ ea quorum meminit Homerus, et præcesserunt et secutæ sunt, quæ etiam de Homero scriptæ sunt. Libri tres. Liber primus, de iis quæ gesta sunt ante illa quorum Homerus mentionem facit." f. 42 b.

The first line is: "Iliaci cineres belli, Troiæque ruinas"; and the 45th line: "Scilicet hi longè, quod res erat, ante videbant."

The commentary, translated from the scholia of Tzetzes, begins: "Cvm Breuitatis studiosus sit imprimis hic poëta"; and ends: "quorum omnium portio effecta parca denominatur."

Compare the same passages, as subsequently corrected by the author, in Vol. II. f. 2.

3. Three *Greek* epigrams on the graves of the Trojans, inserted in the title-page, and 20 similar ones (numbered as 16) on the Greeks, inserted at the end: the latter of which are followed by some drafts of translation into *Latin* verse. These epigrams are copied from the end of the first printed edition of the Epistles of Aristænetus (Antwerp, 1566), as is stated under the three epigrams on the title-page. The Latin translations begin with the ninth epigram on the Greeks ("Dux Pylium Nestor." etc.), and end with the 34th, on Automedon (here numbered "30"); but a few of the intermediate ones are omitted. ff. 2, 45.

Vol. II. The Iliaca of Tzetzes, translated into 1818 *Latin* hexameters by Pierre Moreau, in the course of the years 1563–1565: together with a commentary, translated from the scholia of Tzetzes himself; and with an argument of 15 lines, by the translator, prefixed to each of the three parts. In *Latin* and *French*; to one of which (f. 96 b) is appended the date of 1579. The title is as follows:

"Ioannis Grammatici Tzetzæ. De bello Troiano libri tres, quos inscripsit Antehomerica, Homerica, et Posthomerica, vnà cum suis ipsius in eosdem scholijs, ex Græcis nondum extantibus Latinj factj. Petro Morello Turonensi interprete. Lochis Turonicis. 1565." f. 1.

a. Part I. Antehomerica, in 412 lines. Preceded by an argument, in 15 lines. The text begins: "Iliacos cineres supremaque funera Troiæ." f. 1 b.

The commentary begins: "Cum breuitatis in primis studiosus sit hic poëta."

b. Part II. Homerica, in 566 lines. With argument, in 15 lines. The text begins: "Talia magnanimus postquam resciuit Achilles." f. 23 b.

The commentary begins: "Ob pulcram fieri Briscida) Hæc fuit causa, cur Achilles irasceretur." f. 25.

At the end of this part is the date, "5 Cal. Jul. [27 June] 1563. Lochis." f. 55 b.

c. Part III. Posthomerica, in 870 lines. With argument, in 15 lines, written on a half-leaf (f. 56). This half-leaf had been pasted by Moreau to the upper half of the next page, which contains the argument as originally written: but the half-leaf is now raised.

The text begins: "Ingrato postquam cineri suprema tulêre."

The commentary begins: "Quod sperent Danaum) abusiuè pro timent." This is, of course, a comment of the translator's: the first comment translated from the scholia of Tzetzes is: "Tertia lux aderat) Tertium diem intellige a morte Hectoris."

The poem ends: "Et sibi lętalem pelagi est experta per vndas."

The commentary ends: "Heraelei mensis apud Delphos, Thargelionis autem apud Athenienses, die 8ª sub cuius finem Troia capta est"; followed by a note of the translator, upon some mistake having been made with regard to the name of Thargelion. f. 88.

Colophon: "Joan. Tzetzæ Posthomericorum finis, cuius interpretationem absolui 5 Cal. Jul. [27 June 1565]. In gymnasio Lochibellilocensi." f. 88. The towns of Loches and Beaulieu are only separated by a branch of the Indre. See J. L. Chalmel's *Touraine*, Tours, 1828, tome iii. p. 28 and p. 137.

A translation of 143 lines of the Antehomerica into Latin verse, to which Harles, in his edition of Fabricius, *Bibl. Gr.* 1808, xi. p. 217, alludes, as by "Morellius," bears no resemblance to the present translation. It was published in the latter part of the 16th cent., by Frederic Morel the younger, together with the Greek lines themselves. The passage corresponds with the Latin translation in the present volume at ff. 11–19 b. Morel entitles his volume: "Iliacum Carmen epici poetæ Græci, cuius nomen ignoratur," etc.

Royal 16. D. iii. A. B.

Paper; xvith cent.; two vols. Folio; ff. 160, and ff. 39; each full page of Vol. I. (A) having 21 to 25 lines of *Greek*, and 23 to 26 lines of *Latin*, and each full page of Vol. II. (B) having 24 to 28 lines, all of them *Latin*.

Iliaca: a *Greek* poem by Joannes Tzetzes; in 1669 hexameters. In three parts: each part accompanied by the scholia of Tzetzes himself, and the first part by a prose *Latin* translation. Followed (in Vol. II.) by the translation of the poem, in *Latin* hexameters, here amounting to 1825 lines, made by

Pierre Moreau. Copied by Jacques Barthélemi, also of Loches, in Touraine.

Vol. I. *Greek* text of the poem and the scholia, written on the reverse of each leaf: together with the prose *Latin* translation of Part I., on the opposite page, and the first paragraph of the *Latin* commentary (at f. 20), as it was translated by Pierre Moreau. In three parts, containing respectively 103, 492, and 774 lines.

a. Part I. begins: "Ἀργαλέου πολέμοιο μέγαν πόνον Ἰλιακοῖο," etc. f. 1 b. The prose translation begins: "Asperi belli magnum laborem Iliaci," f. 2; and ends: "Eum uero Vlisses occidit dolis inhumauit autem Ajax." f. 19. The scholia upon Part I. begin: "Ὁ παρὼν ποιητὴς φιλοσύντομος ὢν." f. 19 b. Moreau's commentary begins: "Cum breuitatis in primis studiosus sit hic poeta"; and ends (with the first paragraph): "eodem quo Homerus olim sensu interpretatus." f. 20.

b. Part II. begins: "Αὐτὰρ ἐπεὶ τό γ' ἄκουσεν Ἀχιλεὺς ὀβριμόθυμος." f. 47 b.

The scholia begin: "*a.* Τούτου ἕνεκα γέγονεν ἡ μῆνις τοῦ Ἀχιλέως." f. 71 b.

c. Part III. begins: "Αὐτὰρ ἐπεὶ ποίησαν ὑφ' ἕκτορι ὅσσα ἐῴκει"; and ends: "Οἵκαδέ τ' ἐλθέμεναι λυγρὸν τὸν νόστον ἰδόντας." f. 104 b.

The scholia begin: "*a.* Ἠοῖ ἐνὶ τριτάτῃ. Τρίτῃ ἡμέρᾳ ἀπὸ τῆς ἕκτορος τελευτῆς"; and end: "ἡρακ[λ]είου μηνὸς ὄντος ἐν δελφοῖς, ἀθήνησι δὲ θαργηλιῶνος ὀγδόῃ. οὗ φθίνοντος ἡ τροία ἑάλω." f. 140 b.

The present text appears to have been copied from that of Royal 16. C. IV. A., though the number of lines does not exactly agree, even after making allowance for the mistake made there in numbering the lines of Part I.

Vol. II. Translation of the Iliaca, in 1825 *Latin* hexameters, by Pierre Moreau; together with two arguments by the translator of 15 lines each, one of which is prefixed to the first, and the other to the third, part. The argument of Part II. is not in this copy. The title is as follows: "Ion. Grammat. Tzetzæ de bello troiano libri tres; quorum primum Ante-Homerica, Secundum Homerica, Tertium denique Post-Homerica inscripsit."

a. Part I. Antehomerica, in 412 lines, with argument. f. 1 b. The poem begins: "Iliacos cineres, supremæque [*sic*] funera Troiæ."

b. Part II. Homerica, in 554 lines, beginning: "Talia magnanimus postquam resciuit Achilles." f. 11.

c. Part III. Posthomerica, in 859 lines, with argument. f. 22 b. The text begins: "Hectoreo postquam cineri suprema tulere"; and ends: "Et sibi lætalem, pelagi est experta per vndas."

Colophon: "Finis Posthomericorum Tzetzæ Transcriptore Jacobo Barthelomeo Lochio idibus octobris." f. 39 b.

The present copy has 23 lines less than the author's copy in Royal 16. C. IV. B. (taking the numeration of the author himself to be correct), and the text differs from it here and there.

Harley 5662. ff. 1–56.

Paper; XVth cent. Quarto; ff. 56, with 15 lines to a full page.

The rest of the volume contains:

1. Periegesis of Dionysius Afer; in *Greek*; in the same hand. f. 57.
2. Tract on the Winds; also in *Greek*; in a different hand. ff. 97–100 b.

The latter is dated 1493, and was written at Messina in Sicily by Leon Chalciopoulos.

Iliaca. By Johannes Tzetzes; in 1669 hexameters. Divided into three parts; with extracts from the scholia of Tzetzes, inserted in the margins in the handwriting of Leon Chalciopoulos.

The general heading is: "*ἰω[άννου] γραμματικοῦ τοῦ τζέτζη ἡ μικρὴ ἰλιὰς.*"

a. Part I. Antehomerica, in 406 lines, beginning: "*Ἀργαλέου πολέμοιο μέγαν πόνον ἰλιακοῖο.*" f. 1.

b. Part II. Homerica, in 487 lines, beginning, without any mark of division: "*αὐτὰρ ἐπεὶ τό γ' ἤκουσεν ἀχιλλεὺς ὀβριμόθῦμος.*" f. 11 b.

c. Part III. Posthomerica, in 776 lines. Headed: "*Τοῦ αὐτοῦ περὶ τῶν παραλειπομένων τῷ ὁμήρῳ.*" Begins: "*Αὐτὰρ ἐπεὶ ποίησαν ὑφ' ἕκτορϊ ὅσσα ἐῴκει.*" Ends: "*οἴκαδέ τ' ἐλθέμεναι λυγρὸν νόστον ἰδόντας.*" f. 30 b.

Colophon: "*Τέλος ξὺν θεῷ ἁγίῳ.*" f. 56 b.

This copy of the Iliaca substantially agrees with the printed texts. In Jacobs' edition, the latter half of the Homerica, lines 225–489, is taken from a copy of the present MS., which was sent by Woide to Heyne, containing marginal collations from

Royal 16. C. iv. (see Jacobs' preface, p. xxxi). The copy of lines 29–104 of the Antehomerica was also taken by Woide from the present MS.; though Jacobs and Bekker supposed them to be copied from one of the Royal MSS.

For an account of Tzetzes, see Fabricius, *Bibliotheca Græca*, Harles's edition, lib. v. cap. xxxviii. vol. xi., Hamburg, 1808, pp. 228–243; this poem being noticed at p. 217, though it had also been noticed in vol. i., Hamburg, 1790, pp. 403–406.

Burney 170.

Vellum; late xvth cent. Quarto; ff. 71, each page having 23 or, in the latter portion, from 24 to 26 lines. Initials of books are omitted. Written in an Italian hand. On a fly-leaf at the beginning is written, in a modern hand, "Mpt De la Bibliothèque de la Chevalière D'Eon. Olim Maffeianus." Several of the Burney MSS. have a similar entry, and some (as Burney 160, 161, and 259) have the arms of Maffei of Volterra, or of Verona.

Dictys Cretensis: the history of the Trojan War; ascribed to Dictys of Crete, a follower of Idomeneus at the siege of Troy. In six books; preceded by an epistle from "[S]eptiminus" (sometimes called L. Septimius) to Quintus Aradius Rufinus. *Latin.*

a. The epistle from "[S]eptiminus" to Quintus Aradius Rufinus (who, according to Perizonius, was Præfectus Urbis in A.D. 303 and 309), relating how the Diaries of Dictys, written in Greek, but in Phœnician characters, had been found in the tomb of Dictys, at Gnossus, in Crete, and had been brought to the Emperor Nero; and how "[S]eptiminus" had translated them into Latin, arranging them in six volumes.

Begins: "[S]eptiminus Qvinto Aradio salutem dicit. Effemeridem [a corrected word, originally written, it would seem, "Effamenidem"] belli troiani ditis Cretensis qui in ea militia cum idomeneo meruit conscripsit litteris punicis." Ends: "Tu Rufine mi, ut par est, faue ceptis atque in legendo dietim." For "dietim," see Dederich's edition, p. 5, note.

For speculations relative to the author of the epistle, see Jacobus Perizonius, of Leyden, in the dissertation prefixed to the Amsterdam edition of 1702, and reprinted by Valpy and Dederich; where it is maintained that the work was really

translated from Greek by a certain Septimius, about the time of the Emperor Diocletian. The prologue, telling the same story as the above epistle, which is to be found in most of the printed editions, is not in this copy. It is in the copy in Harley 3514.

b. The history begins: "[C]unti reges qui Minois Ioue geniti pronepotes grecie imperitabant ad diuidendas inter se Atrei opes cretam conuenere." Ends: "Ita Vlixes ubi vim ingruentiu[m] somniorum predictumque ab interpretibus inter [*pro* vitæ] exitum recordatus est Vulneratus ab eo quem minime crediderat triduo post mortem obijt senior iam prouecteque etatis neque tamen inualidus vir[i]um."

The present copy substantially agrees with the printed editions, of which the first was published at Cologne about 1470. The dissertation of Perizonius, as stated above, was reprinted in the volume of Valpy's Classics containing Dictys, Dares, and Josephus Iscanus, London, 1825, and also in the edition of Dictys by Andreas Dederich, Bonn, 1833.

Additional 15,429.

Paper; xvth cent. Octavo; ff. 72, each page containing 22 lines. With four spaces left for initials to the introductory epistle and the first three books; and with initials in red to the last three books. Written, as appears by an inscription at the end, by Jacobus de Trauersagnis. It belonged to the monastery of Sancta Maria de Monte, at Genoa. On the first page is added, in a modern hand: "Pertinet ad Bibliotecam S^me^ Annunciatę, Gennę." Inside the cover is the book-plate of Augustus Frederick, Duke of Snssex (1801–1843).

Dictys Cretensis: the history of the Trojan War. In six books; preceded by the epistle from "Septiminus" to Quintus Aradius Rutinus. *Latin.*

The epistle; with title, in red: "Septimini de bello Troiano liber incipit ad Quintum Aradium." Begins: "[S]eptiminus Quinto Aradio salutem dicit. Effamenidem belli Troiani ditis cretensis." And ends: "Tu Rufline mi faue coptis ut par est: atque legendo dictim." This is conjectured by Dederich to be an imperfect ending; thus: "in legendo dictim . . . ." See his edition, p. 5, note.

The history is headed, in red: "Ditis cretensis liber primus incipit."

It begins: "[C]yneti reges qui Minois Ioue geniti pronepotes grecie imperitabant." And ends: "Senior iam prouecteque etatis: neque tamen inualidus uirium."

Colophon (which is worm-eaten, in parts): "Deo Gratias. Septimini de bello Troiano Sextus et ultimus liber feliciter explicit. Per me Iacobum de Trauersagnis, die decima mensis Marcij ad honorem dei genitricisque matris [ei]us [to]tiusque triumphantis curie celestis. Amen."

The present copy substantially agrees with the printed editions.

Harley 3514.

Vellum; xvth cent. Octavo; ff. 102, having 23 lines to a page. With seven illuminated initials, and a space left for one which is not filled in; and with two borders at ff. 1, 2. Written in an Italian hand. At the top of f. 1 is the name of an owner, "Joannis Gaddi," written in the 17th cent.

Dictys Cretensis: the history of the Trojan War. In six books. With prologue. *Latin.*

a. The prologue, headed, "Dithys Cretensis": in which it is stated that the present history was discovered in the tomb of Dictys at Gnossus, written in Phœnician characters, and was turned by Nero's orders into Greek. f. 1.

Begins: "Diethys Cretensis genere Gnoso ciuitate Hisdem temporibus quibus et Atride fuit peritus nocis ac litteris Phoenicum." Ends: "Quorum seriem qui sequitur textus ostendit."

Printed in some of the ancient and all the modern editions of Dictys. See that of Dederich, Bonn, 1833, pp. 6–9, and that in Valpy's Classics, London, 1825, pp. 15–17. The letter from L. Septimius (or Septiminus), the asserted Latin translator, to Q. Aradius, which is in most of the printed editions, is not here.

b. The history; with title, in red: "Hec sunt dithis ephemeridos belli troyani liber sextus incipit L[ucii] Septimini translatoris." f. 2.

Begins: "Cyneti reges qui Minois Ioue geniti." Ends: "Senior iam prouecte etatis, neque tamen inualidus uirium."

Cotton, Vespasian B. xxv. ff. 98 b–117.

Vellum; xiith cent. Quarto; ff. 19, having 27 lines to a page. With 31 initials in red, green, and purple. The volume has the ancient press-mark of Christ Church, Canterbury, and the following note of a late owner: "Liber dompni Johannis Holyngburne monachi ecclesie Christi Cantuariensis, emptus a quodam fratre anno domini 1543—precio xx.d."

The whole volume contains:

1. Solinus de mirabilibus mundi. f. 1.
2. "Pergesis": verses "de situ terræ," ascribed to Priscian. f. 78.
3. The present article. f. 98.
4. Ten moral verses ascribed to St. Jerome. f. 117.
5. Treatise on the Sibyls. f. 117 b.
6. Verses on mortification of the flesh ("Debilitas carnis," etc.). f. 123 b.
7. Historia Britonum; by Nennius. f. 126 b.
8. Notes on the xv Signs of the Day of Judgment. f. 144.

Dares Phrygius: the history of the siege of Troy; said to have been written in Greek by Dares the Phrygian, a priest of Vulcan at Troy, and to have been translated into Latin by Cornelius Nepos. Divided into 28 sections by the coloured initials. With the introductory epistle, and with two supplementary sections. Nos. II. and XVIII. of the battles, of which there are 21, as usual, are left without coloured initials. *Latin.*

a. The epistle; with title, in red: "Incipit epistola cornelij ad salustium crispum in troianorum hŷstoria; quę in greco á Darete hystoriógrapho facta est." f. 98 b.

Begins: "Cornelivs; salvstio crispo svo salutem. Cum multa athenis studiose agerem." Ends: "nunc ad pollicitum reuertamur."

b. The history itself, together with two supplementary sections; with title, in red: "Incipit historia daretis troianorum frigii; de greco translata in latinvm a cornelio nepote." f. 98 b.

Begins: "Pelevs rex in pelopensio? esonem fratrem habuit. Esonis filius erat iason." Ends: "Antenorem secuti sunt quingenti . et duo milia. Andrómachen et helenum . tria milia ducenti. Hucusque hŷstoria daretis . scripta est."

The two supplementary sections severally begin: "Qvis troianorum quem grecorum occiderit," and "Qvis grecorum quem troianorum occiderit." ff. 116 b, 117. The second one ends:

"Diomedes exantippum . Nestem . protenorem . hircomeneum . palamonem . epistrophum . scidium."

Colophon: "Explicit historia daretis."

The present text substantially agrees with that of the printed editions, of which the first was published about 1470. In the modern editions the history (after the epistle) is arranged in 44 chapters, ending with "Huensque historia Daretis." See the volume in Valpy's series of the Classics, containing Dictys, Dares, and Josephus Iscanus, London, 1825, pp. 295–339; and see also the edition of Andreas Dederich, Bonn, 1835. In the last-mentioned edition the supplementary sections are printed among the notes, at p. 91.

Royal 15. A. xxii. ff. 73–90.

Vellum; xuth cent. Small Quarto; ff. 18, containing 30 lines to the page. With initials in red and green; and a few headings in red. The volume formerly belonged to the church of Rochester.

The whole volume contains:

1. Solinus de mirabilibus mundi. f. 2.
2. The present article. f. 73.
3. "Liber pergesis de situ terre"; ascribed to Priscian. f. 90.
4. Tract on the Sibyls. f. 110.
5. Verses on sin and its punishments. f. 115.

Dares Phrygius: history of the Trojan War. Divided into sections by the coloured initials. With the introductory epistle and with two supplementary sections. *Latin.* There are 32 coloured initials; but of these the first belongs to the introductory epistle, and the last two to the supplementary sections. Twenty-one of them mark the commencements of the different battles.

a. The epistle; with title, in red: "Incipit epistola cornelii ad salustivm crispum in troianorvm hỳstoria; qnç in greco a darete hỳstoriographo facta est." f. 73.

Begins: "Cornelius; salustio crispo svo salvtem; Cum multa athenis studiose agerem, inueni hỳstoriam Daretis frigii ipsius manu conscriptam." Ends: "nunc ad pollicitum reuertamvr."

b. The history itself; with title, in red: "Incipit hỳstoria daretis troianorvm frigii; de greco translata in latinum a cornelio nepote." f. 73 b.

Begins: "Pelevs rex in pelopensio; esonem fratrem habuit. Esonis filius erat iason." Ends: "Antenorem secuti sunt quingenti . et duo milia . Andromachen et helenum tria milia ducenti . Hucusque hystoria daretis . scripta est."

The two supplementary sections severally begin: "Qvis troianorum quem grecorum occiderit," and "Qvis grecorum quem troianorum occiderit"; and the second ends with the words: "Diomedes exantippum . Nestem . protenorem . hircomeneum . palamonem . epistrophum . scidium."

Colophon: "Explicit ystoria troianorum."

Royal 15. B. xi. ff. 57–66 b.

Vellum; xiith cent. Quarto; ff. 10, containing 30 lines to a page. With 28 initials in red, green, and yellow. The volume formerly belonged to the church of Rochester (see f. 3).

The whole volume contains:

1. "Pergesis," or verses "de situ Terre"; ascribed to Priscian. f. 2 b.
2. Solinus de Mirabilibus. f. 12.
3. The present article. f. 57.
4. Treatise on the Sibyls. f. 67.
5. Lamentations of Jeremiah, with a commentary. ff. 70–101 b.

Dares Phrygius: history of the Trojan War. Divided into sections by the coloured initials. With the introductory epistle. Slightly imperfect at the end. *Latin.* There are 28 coloured initials, the first belonging to the introductory epistle. Twenty of them mark the commencements of different battles; of which there are actually 21 in as many sections, but the initial and the number of the 13th have been accidentally omitted (at f. 64, line 4).

a. The epistle; with title, in red: "Incipit Epistola Corneli. ad salvstium crispum in Troianorum hystoria⁊ Que in Greco á Darete hystoriographo facta est." f. 57.

Begins: "Cornelivs⁊ salustio crispo suo salutem. Cum multa Atthenis studiose agerem." Ends: "nunc ad pollicitum reuertamur."

b. The history; with title, in red: "Incipit hystoria Daretis Troianorum Frigij⁊ de Greco translata in Latinum á Cornelio Nepote." f. 57.

Begins: "Peleus Rex in pelopensio' esonem fratrem habuit. Esonis filius erat Iason."

It breaks off, imperfectly, in the middle of what, in the printed editions, is chapter xliii. (the last but one), with the sacrifice made of Polyxena by Neoptolemus to the manes of his father Achilles, ending: "imperat ut perquirat illam et adducat. Is ad eam uenit. et diligentius perquirit' ut quam primum argiui proficiscantur . . . ." The missing leaf seems to be that which is now f. 90 in the Cotton MS. Vitellius A. XIII.

For the passage where the present copy breaks off, see Valpy's Classics, the volume containing Dictys, Dares, etc., p. 338, and see Andreas Dederich's edition, Bonn, 1835, p. 32.

Vitellius A. xiii. f. 90.

Vellum; XIIth cent. Quarto; one page containing 18 lines, the first words of which are effaced, together with the remains of three lines at the top of the page.

The volume contains eight pages of miniatures of English kings, from Edward the Confessor to Edward I.; a chartulary of Chertsey Abbey; the Historia Britonum of Nennius; and other articles of various dates.

DARES PHRYGIUS: a single page containing the conclusion of the history, together with the two supplementary sections. *Latin.* Three lines are gone from the beginning of this fragment, and so are the first words of the other lines. It is probably the page which is now missing at the end of the copy of Dares in Royal MS. 15. B. XI. (ff. 57–66 b). That copy breaks off, in the middle of what, in the modern printed editions, is chapter xliii., with the words: "argiui proficiscantur . . . ." f. 66 b. Between these words and the first words that are legible in the present fragment, there ought perhaps to be rather more than would fill the three effaced lines at the top of the page (see the passage in the volume of Valpy's Classics, London, 1825, p. 338, and in Dederich's edition, Bonn, 1835, p. 32): otherwise it would be almost certain that this is the concluding page of the copy in 15. B. XI.

The first words that are still legible in the present fragment are: ". . . . helena post aliquos dies mesta magis quam alacris

domui reportat cum suo menelao. Helenus [cum c]assandra et andromacha et hecuba chersunessum petit." This is the end of chapter xliii. in the printed editions.

The fragment goes on (answering to the beginning of chapter xliv. in the printed editions): "Hactenus dares frigius," etc., and it ends: "Antenorem secuti sunt quingenti et duo [millia] Andromachen et helenum tria milia ducenti. Hucusque hystoria daretis." This is the end of chapter xliv., and of the history itself, in the modern printed editions. See the volume of Valpy's Classics, containing Dictys, Dares, etc., London, 1825, pp. 338, 339; and see Andreas Dederich's edition of Dares, Bonn, 1835, p. 32.

The two supplementary sections severally begin (as far as the condition of the opening words of each line allows of their being read): "Quis troianorum quem grecorum occiderit," and "Quis grecorum"; and the second one ends: "Palamonem . Epistrophum . Cydium."

Compare the copy in Royal 15. A. XXII. f. 90; and see the notes to Dederich's edition of Dares, Bonn, 1835, p. 91.

Burney 216. ff. 89–93 b.

Vellum; XIIth cent. Octavo; ff. 5, in double columns, having from 38 to 61 lines to a column. With initials in blue, red, and green.

The whole volume contains:

1. Histories of Paulus Orosius. Slightly imperfect at the beginning. f. 2 b.
2. The present article. f. 89.
3. Liber de Melancolia; by Constantinus Africanus. f. 94.
4. Verses headed: "Doctrina magistri petri abaelardi," beginning: "Astralabi fili." ff. 100 b–103 b.

DARES PHRYGIUS. Divided into sections by 48 coloured initials, of which the first belongs to the introductory epistle, and the last to a supplementary section. *Latin.*

1. The epistle; with title, in red: "Incipit epistola Cornelij ad Crispum Salustium," etc. f. 89.

Begins: "Cornelius Salustio suo salutem. Cum multa athenis studiosissime agerem." Ends: "nunc ad pollicitum reuertamur."

2. The history; with title, in red: "Incipit liber Daretis frigii, de Troia," fol. 89; together with a supplementary section.

Begins: "Pelevs rex in peloponenso." Ends: "Andromacham et helenum M.CC. Hinc usque historia Daretis frigij."

The supplementary section (f. 93 b) begins: "Dardanus ex Ioue et Electra filia athalantis natus . ad italiam ex responsis locum mutans . per Trachiam Samon insulam delatus est." Ends: "Asaracus Capem filium genuit . ex quo Anchises editus? Eneam filium procreauit. Finit."

The present copy of the history contains sections, which answer to the chapters of the modern printed editions much more closely than is usual in the MS. copies. The supplementary section in the present copy is nearly the same as that printed as an introduction to the whole work in the edition published at Rome, 1475, where it begins: "[O]rigo Troianorvm Dardanus fvit: qui ex Ioue et electra"; and ends: "qui Æneam filium procreauit."

Royal 6. C. viii. ff. 123–133 b.

Vellum; early XIIIth cent. Folio; ff. 11, in double columns, having 37 lines to a column. With initials in blue, green, and red. The volume formerly belonged to the Abbey of St. Mary's at Rivaulx, in Yorkshire.

The Histories of Paulus Orosius occupy ff. 1–122 b.

Dares Phrygius. Divided into 50 chapters, of which the first is the Epistle from Cornelius Nepos to Sallust, and which are preceded by a list of chapters. *Latin.* Imperfect, so far as this volume is concerned: the list beginning at chapter XLI, and the work itself breaking off at the end of chapter XLVI. But the rest of the manuscript, as origiually written, may be found in the Cotton MS. Vitellius C. VIII., the list of chapters, from I. to XL., being at f. 19 b, and chapters XLVII.–L. of the work itself being at ff. 2, 2 b.

1. The list of chapters. Beginning with chapter "XLI. Egressis inducijs . alexander aiacem vulnerat . moxque ab eo

occiditur . quem helena magno ululatu prosequitur." Ending with chapter "L. Genealogia priami et enee . ab ioue deducta." f. 123.

2. The introductory epistle, with title, in red: "Incipit epistola cornelij ad crispum salustium, in troianorum historiam. I." Begins: "Cornelius . salustio suo . salutem." Ends: "Nunc ad pollicitum reuertamur." f. 123.

Colophon: "Explicit prologus."

3. The history itself (chapters II.–XLVI.); imperfect; with title, in red: "Incipit historia daretis frigii de bello troiano. II." f. 123, col. 2. It begins: "Pelevs rex in peloponenso . esonem fratrem habuit. Esonis filius iason erat." It ends with chapter XLVI.: "Tota nocte argiui non cessant uastare . predam asportare. XLVII."

In the modern editions the work is arranged in 44 chapters only; and the epistle is not now reckoned as a chapter. What is here chapter xlvi. is in the modern editions chapter xli.

Cotton, Vitellius C. viii. ff. 5 b–6 b.

Vellum; early XIIIth cent. Folio; double columns, each full column having 37 lines. With initials in red and green.

The whole volume contains:

1. "Versus Petri Abaelardi ad Astralabium filium suum." f. 1.
2. The present article. f. 5 b.
3. *Latin* chronicle of English kings and prelates to 1121. ff. 6 b–21 b.

Bound up with remains of several other volumes, of various dates (ff. 22–212).

Dares Phrygius. Two leaves, the first and the last, of a copy, the rest of which is part of the Royal MS. 6. C. VIII. *Latin.*

1. List of chapters from I. to XL. f. 5 b.

2. End of the history, chapters XLVII. to L. (the last being a supplementary chapter). ff. 6, 6 b.

Chapter XLVII. begins: "Postquam dies illuxit." Chapter XLIX. ends: "Andromachum et helenum . mille ducenti . Huc-

usque historia daretis." Chapter L. begins: "Dardanus ex ione et electra." It ends: "Assaracus capem filium genuit . ex quo anchises editus . eneam filium procreauit."

Colophon: "Explicit historia daretis frigii de bello Troiano."

Chapter L. is substantially the same as that which is printed as a preface to the whole work (before the epistle) in the Dares (together with extracts from Sallust), published at Rome in 1475.

Sloane 1619. ff. 29–37 b.

Vellum; early XIIIth cent. Octavo; ff. 9, having 38 lines to a page. With 40 coloured initials: 39 in blue and red, and one in green.

The present article is preceded by:

1. The Alexander of Julius Valerius. f. 3.
2. Apollonius of Tyre. f. 18.

At the end (f. 38 b) are twelve hexameters, in a later hand, headed: "Medicina ad plagas sanandas"; and above them is the following entry: "III° idus maii vigilia scilicet ascensionis domini anno gratie: M°CC°LXXI · audita sunt prima tonitrua In domo sancti oswaldi post prandium In quo die tanta fuit habundantia florum in p . . . . quod mirabantur omnes qui fuerunt in processione rogacionum." The "domus Sancti Oswaldi" may be the priory of St. Oswald at Gloucester.

Dares Phrygius. Divided into sections by the coloured initials, of which there are 40, the first of them belonging to the introductory epistle. *Latin.*

1. The epistle. f. 29.

Begins: "Cornelius nepos salustio crispo suo salutem." Ends: "nunc ad pollicitum reuertamur." f. 29.

2. The history. ff. 29–37 b.

Begins: "Helias [a clerical error for Pelias] rex in penelopenensi." Ends: "Andromachen et helenum · III · milia · CC · hucusque hystoria daretis scripta est."

Royal 10. A. x. ff. 188–192 b.

Vellum; XIIIth cent. Quarto; ff. 5, in double columns, having 53 lines to a column. With 8 initials in red and green, and spaces left for 26 more, and one initial in blue at the beginning of the last section.

The volume contains Galfridus de Trano super titulis Decretalium, and tracts of various dates. The present article is followed by the commencement of the Commentary on the Æneid by Servius, left imperfect after the third column.

Dares Phrygius. Divided into sections by the coloured initials and spaces left for them, amounting to 35 altogether, the first of which belongs to the introductory epistle. *Latin.*

1. The epistle. f. 188.

Title: "Incipit prefacio frigii daretis." Begins: "Cornelius salusti[o] crispo suo salutem. Cum multa athenis studiose agerem." Ends: "nune ad pollicitum reuertamur." f. 188.

2. The history itself. ff. 188–192 b.

Title: "Incipit liber frigii daretis." Begins: "Peleus rex in peloponenso." Ends: "Andromacam et helenum · I · CC · huc usque historia daretis scripta est."

Harley 641. ff. 1–8.

Vellum; early XIVth cent. Folio: ff. 8, having 49 lines to a page. With one ornamental initial (f. 3), of later insertion, and spaces left for 30 more.

The present article is followed by the Chronicles of John Bever (or Castor), in the same hand. On the fly-leaf, now lining the cover, is the inscription (written in the 14th cent.), "Cronica de edicione domini Johannis dicti Beuere monachi Westmonasteriensis De Libraria Monasterii Sancti Augustini Cantuarie. Distinctio. T. Abbatis"; by which it appears that this MS. stood in the press of books belonging to Thomas Fyndone, abbat of St. Augustine's in 1283–1309, or Thomas Poncyn (or Poncy), abbat in 1334–1343. The inscription is repeated at f. 1, and again at the end of the MS. (f. 115 b). This 14th cent. MS. was subsequently bound up with a 15th cent. copy of the Chronicles of Martinus Polonus, ff. 118–206 b. Both boards of the present binding are stamped outside with the arms of Sir Symonds D'Ewes. On the first fly-leaf (f. 1*) is pasted a memorandum by Thomas Hearne the antiquary, that this volume had been lent him by Edward Harley, 2nd Earl of Oxford, on the 9th of March 1733 [1734], adding a list of the contents.

Dares Phrygius. In 31 sections, denoted by the spaces left for ornamental initials, the first space belonging to the intro-

ductory epistle, and the last two to the supplementary sections. *Latin.*

1. The epistle. f. 1.

Headed, in red: "Incipit epistola Cornelii ad salustium." Begins: "[C]ornelius salustio crispo suo salutem." Ends: "nunc ad pollicitum reuertamur."

2. The history, with the two supplementary sections. ff. 1–8.

Title, in red: "Incipit hystoria daretis," etc. Begins: "[P]eleus rex in pelopensio." Ends: "andromachen et helenum tria milia ducenti. Hue usque hystoria daretis scripta est."

The two supplementary sections severally begin: "[Q]vis troianorum quem grecorum occiderit"; and "[Q]uis grecorum." ff. 7 b, 8. The second one ends: "palamonem. Epystrophum. Scidium."

Colophon: "Explicit hystoria daretis troianorum frigii."

Burney 280. ff. 20 b–38 b.

Vellum; late XIIIth or early XIVth cent. Octavo; ff. 18, having 29 lines to a page. With two initials in blue and red.

The whole volume contains:

1. The Alexander; abridged from Julius Valerius. f. 1.
2. The present article. f. 20 b.
3. Chronicles of Martinus Polonus. Imperfect. ff. 38 b–117 b.

Dares Phrygius. In 18 sections, denoted by paragraph marks. With the introductory epistle. *Latin.* At the end of the history are the names of the chiefs killed on both sides, but not arranged, as they usually are, in two separate sections.

General title, in red: "Daretis. frigij. entellij. hystoria de uastacione troie. incipit a cornelio nepote salustij de greco in latinum sermonem translata."

The epithet of *entellius* given to Dares seems to be due to the account of the prize-fight between Dares and Entellus, in the fifth book of the Æneid. The present copyist, it will be seen, makes Cornelius Nepos a *nepos* of Sallust.

1. The epistle. f. 20 b.

Title, in red: "Incipit prologus. Cornelius nepos salustio," etc. Begins: "Cum multa uolumina legerem athenis curiose. inueni hystoriam daretis frigij ipsius manu scriptam," etc. Ends: "nunc ad pollicitum reuertamur."

2. The history, with the lists of names at the end. ff. 21–38 b.

The history itself begins: "Peleas rex fuit in pelopenso opido." It ends: "Greci pugnauerunt apud troiam annis decem mensibus . sex diebus · XXIIII · Ex quibus ceciderunt · DCCCLXXXVII · milia hominum . Ex troianis · DCLXXXIII · milia hominum ceciderunt ante prodicionem . Et post · CCCVII · milia."

The numbers that followed Helenus and Andromache out of Troy, with a statement of which most copies close, occurs in the present copy before the passage just quoted. The lists of the killed on both sides begin: "Hector interfecit . protheselaum . patroclum." End: "diomedes . mesten . protenorem . et alios quinque . Actenus id dares . frigius mandauit litteris." f. 38 b.

The present text is very corruptly written, but it agrees substantially with the printed editions. See that of Andreas Dederich, Bonn, 1835, in which the lists are printed among the notes, at p. 91.

Claudius B. vii. ff. 214–218 b.

Vellum: XIIIth cent. Folio: ff. 5, double columns, having 52 lines to a column. Initials in blue and red. Probably belonged to the church of Lichfield.

Bound up with many other articles, some of which are quite modern Those which may have originally belonged to the same MS. are:

1. Turpin's Chronicle of Charlemagne. f. 192.
2. Notes on the counties of England. f. 204.
3. Prester John's Letter to the Emperor of Constantinople. f. 204 b.
4. Lists of English bishops. ff. 207–209 b.
5. The present article. f. 214.
6. Treatise on the Sibyls. f. 219.
7. Prophecies of Merlin. f. 220 b.
8. "Prophetia Merlini siluestris" (or Prophetia Aquilæ). f. 231.
9. "De Mirabilibus Brittanie." f. 232.
10. "Cursus planetarum." f. 233.
11. Poem, in elegiacs, on the names of rivers. Imperfect. ff. 236 b, 237. The last leaf is mutilated.

Dares Phrygius. Divided into 33 sections, denoted by the coloured initials, the first belonging to the introductory epistle, and the last two to the supplementary sections. *Latin.*

General title, in red: "Troianum bellum."

1. The epistle. f. 214.

Title, in red: "Incipit epistola Cornelii," etc.

Begins: "Cornelius Salustio crispo suo salutem." Ends: "nunc ad pollicitum reuertamur."

2. The history, with the supplementary sections. ff. 214–218 b.

Title, in red: "Incipit hŷstoria Daretis troianorum frigii de greco translata in latinum a Cornelio nepote."

Begins: "Peleus rex in pelopensio." The history ends: "Helenum et andromachen ⁊ tria milia ducenti. Hucusque historia Daretis ⁊ scripta est."

The two supplementary sections are severally headed, in red: "Quis Troianorum quem grecorum occiderit"; and "Quis grecorum quem Troianorum." The latter one ends: "Palamonem. Epistrophum. et Scidium."

Royal 13. A. v. ff. 88 b–98 b.

Vellum; late XIIIth cent. Small Quarto; ff. 11, in double columns, each full column containing 33 lines.

The whole volume contains:

1. The Alexander of Julius Valerius. f. 2.
2. Chronicles of Martinus Polonus. f. 24.
3. Three leaves of notes from a theological treatise. In plummet. ff. 85 b–87 b.
4. The present article. f. 88 b.
5. The Historia of Geoffrey of Monmouth. Imperfect. f. 99.
6. Theological treatise, beginning: "Sicud in apoteca." Imperfect. f. 162.
7. Albertus Magnus de Mineralibus. In another hand. f. 190.

Dares Phrygius. An abridgment of the history, not divided into chapters or sections. With the introductory epistle. *Latin.*

1. The epistle. f. 88 b.

Begins: "Cornelinus nepos. Salustino prisco salutem." Ends: "nunc ad ordinem reuertamur."

2. The history. ff. 89–98 b.

Begins: "Pelias rex tesalie. [altered to tesilie] frater Esonis patris Iasonis." Ends: "Ex achiuis uero acta diurna indicant · D · CCC et 67 homines perierunt. Ex troianis autem usque ad urbem traditam · DC · Vrbe vero tradita · D · CC · Bellum uero istud post diluuium fuit anno · D · CC · 16 actum est."

Colophon: "Explicit dares de gestis troianorum et grecorum."

Additional 10,094. ff. 1–14 b.

Vellum; xvth cent. Quarto; ff. 14, having 31 to 32 lines to a page. With 15 initials in red.

Bound up with other articles of various dates, one of which (f. 66) has the inscription: "Liber Sancte Marie in Parcho" [near Louvain]. The volume is from Richard Heber's collection.

Dares Phrygius. Divided into sections by the 15 red initials, of which the first belongs to the introductory epistle, and the last two belong to two supplementary sections (not the usual ones, but) abridged from Dictys Cretensis. *Latin.*

General title, in red: "Incipit historia Troiana Daretis phrigii."

1. The epistle. f. 1.

Title, in red: "Prologus in historiam troianam daretis." f. 1.

Begins: "Cornelius nepos Salustio crispo salutem." Ends: "Ita nunc ad policitum reuertar." f. 1.

2. The history itself, with two supplementary sections. ff. 1–14 b.

The history itself begins: "Pelias rex fuit in pelopenenso." Ends: "Andromacham et helenum mille cc hucusque hystoria daretis perscripta fuit."

The first supplementary section (which is an account of the doings of Æneas and Antenor, abridged from the end of the fifth book of Dictys Cretensis) begins: "Igitur eneas cum ad huc apud troiam post profectionem maneret grecorum cunctos ex archadia." Ends: "Nunc reditum nostrorum narrare libet."

The second supplementary section (which is an account of the return of the Greeks, ending with the death of Ulysses, abridged from the entire sixth book of Dictys Cretensis) begins: "Igitur postquam impositis cunctis que singuli bello acquisierant." Ends: "ab eo quem minime credit volneratus obijt senior iam prouecteque etatis neque tamen inualidus uir[i]um."

To this are added the following lines: "Forsitan lector diuersa requirit nocabula infrascripta Cognoscat quod gri [*sic*] graingene uel argiui uel achiui greci fuerunt. Medi mirmidones caldei. Dardani. Troiani qui et friges. Ilium troia ab illo [*Ilio*] rege condita. Troia vero a troilo rege dicta."

In the edition of Dictys Cretensis by Andreas Dederich, Bonn,

1833, p. 212, note, it is mentioned that in the Codex of Dares at St. Gall there are two Supplementa, abridged from Dictys. Dederich makes use of them in his edition of Dictys, 1833, pp. 212–238; and they are almost literally the same as the two supplementary sections in the present MS.

Additional 15,042.

Paper; A.D. 1801. Small Quarto; ff. 58, having 15 lines to a page. The writer has used the Greek δ to represent the Welsh *dd*.

Dares Phrygius: the history of the siege of Troy. Translated from the Latin version attributed to Cornelius Nepos, with the introductory epistle, into *Welsh*. On f. 1 b is the following note: "Myfi Huw Morus a ysgrifenais Ystoria Daret o Lyvyr Paul Panton yswain (a ysgrifenwyd gan Jeuan Brydydd Hir Offeiriait) a hyn a fu yn mis Mai B[lwydden] A[rglwydd] MDCCCI." [I, Hugh Morris, wrote the history of Daret from a book of Paul Panton, Esq., of Plasgwyn, Anglesea, written by Jeuan Brydydd Hir, the Priest (a poet who flourished between 1410 and 1470 in Merionethshire), and this was in the month of May, A.D. 1801.]

1. The epistle. f. 2.

Title: "Proloc yw hwnn yn ystoria Daret yr hwnn a draetha gwir am ddestrywedigaeth Troea, ac fal i llas Gwyr gröec a gwyr Troea." [This is the prologue to the history of Daret, which treats truly of the destruction of Troy, and of how the men of Greece and the men of Troy were slain.] Begins: "Cornelius yn anfon annerch at Salwstiws Bengrych." [Cornelius sending greeting to Salustius the Curly-headed, i.e. Crispus.]

2. The history itself. ff. 3–58 b.

Begins: "I Belews Brenin Pelopes ir oedd frawt a elwit Eson." [Peleus, King of Peloponnesus, had a brother called Eson.] Ends: "Ag wedi ynnill y gaer ar Castell deg mil a thriugain a saith mil a dau can mil." [And after the taking of the town and castle, two hundred and seventy-seven thousand.]

Colophon: "Yma i terfyna Ystoria Daret." [Here ends the history of Daret.] f. 58.

3. Table of the numbers of Greeks and Trojans killed, etc., during and after the siege of Troy. *English*. f. 58 b.

Additional 19,709. ff. 1–7.

Vellum; xvth cent. Small Quarto; ff. 1, having 28 lines to a page. Much discoloured.

The rest of the MS. contains fragments of the Brut Gruffydd ap Arthur.

Dares Phrygius: history of the siege of Troy. Translated from the Latin attributed to Cornelius Nepos into *Welsh*. Differing considerably from the versions in Additional MS. 15,042, and Cotton MS. Cleopatra B. v. Imperfect at the beginning and end. Contains from chapter xvii. to the middle of chapter xxx. The first page is entirely obliterated, and the second begins: "ereill gyt a hi idav ef ac aghen y dat ar ymlad a vnassei gantunt ar troea." See Latin text: "[Priamus injurias Argonautarum] commemorat, patris interitum, Troiæ expugnationem," etc. Ends: "yna agamemnon a elwis y holl twysogyon ygkygor ac a . . . . yr llu beth a dylyei ef ywneuthur." See Latin text: "Agamemnon omnes duces in consilium vocat, exercitum consulit quid fieri debeat."

Cotton, Cleopatra B. v. ff. 223–250.

Vellum; xvth cent. Small Quarto; ff. 28, in double columns, having 28 lines to a page, with three coloured initials.

The whole volume contains:

1. Brut Gruffydd ap Arthur. f. 1.
2. Brut y Saeson. f. 109.
3. Cyfreithiau Hywel dda. f. 165.

Dares Phrygius: history of the siege of Troy. Translated from the Latin attributed to Cornelius Nepos into *Welsh*. Being nearly the same version as that in Additional MS. 15,042. Imperfect at the beginning. Begins: "[Castor a Phollux a ddywedasant na wnaethasont wy ddim sarhaed i Briaf namyn rygael coddiant o honynt wy yn gyntaf gan Laome]don ac wynt a archassant y Antenor adaw eu kyfoeth wynteu." See the Latin text, beginning: "Castor et Pollux negaverunt," etc. Cap. v. The MS. ends with the usual list of Greeks and Trojans killed during the war.

Royal 13. A. iv. ff. 22 b–23 b; and ff. 76–81 b.

Vellum; xiiith cent. Small Octavo; ff. 2, each page having 37 to 38 lines; and ff. 6, each full page having 10 lines. Initials in red and green.

The whole volume contains:

1. Treatise on rhetoric. Imperfect at the end. f. 1.
2. Metrical life of St. Hugh, Bishop of Lincoln. fol. 9.
3. The first of the two present articles. f. 22 b.
4. Last 50 lines of an elegiac poem on differences of words. f. 24.
5. Architrenius, in hexameters (written in nine books), by Johannes de Hauvilla (or Altavilla). Imperfect towards the end of the eighth book. ff. 25–75 b.
6. The second of the two present articles. f. 76.
7. Leonine verses, on differences of words, and proverbs, also in leonines, by Serlo (probably the Monk of Dover, about 1160), with French proverbs added in the margins of the last three pages. f. 81 b.
8. Conclusion of a sermon on the angels, beginning in the middle of the story of Balaam and the angel. Imperfect at beginning. f. 86.
9. Conclusion of a treatise De vitiis. Imperfect at beginning. ff. 90–100.

At the end of the volume (ff. 101–102) are added, in a hand of the early 14th cent., two leaves, containing the commencement of the work of Walter de Bibblesworth in *French* verse with *English* equivalents, to teach English.

Two Poems on the Story of Troy. The first by an anonymous writer, and the second by Simon Chèvre d'Or, Canon of the Abbey of St. Victor, in Paris, in the middle of the 12th cent., but both of which have sometimes been ascribed to Hildebert, Bishop of Le Mans, 1097, and Archbishop of Tours, 1125–1134. *Latin.*

1. The Fall of Troy: a poem in leonine elegiacs, carrying the same rhyme through each couplet. Imperfect at the 113th line. f. 22 b.

Begins: "Pergama flere uolo fato danaum data solo:
Solo capta dolo . capta redacta solo."

It ends with the three lines (lines 111–113):

"Pellicis obscene . commouit forma lacene.
In scelus effrene: pectora troiugene.
Sic facies helene fuit exitus urbis amene." f. 23 b.

For a notice of the printed copies, see the end of the description of Cleopatra A. viii. (ff. 56–58); and see also the end of the article below.

2. The Story of Troy and the Adventures of Æneas: a poem by Simon Chèvre d'Or. In two books, containing 442 elegiacs altogether.

a. Book I., containing 168 lines. f. 76. Heading, in red, half effaced: "Liber . . . magistri Simonis de excidio troie . . . aurea capra."

Begins: "Diuitiis . ortu . specie . uirtute . triumphis ⁊
Rex priamus clara clarus in urbe fuit."

Ends: "Neue stet urbis honos populantur cetera queque ⁊
Mucro ⁊ viros . aries ⁊ menia . tecta rogus."

b. Book II. An epitome of the Æneid, containing 274 lines. Heading, in red: "Explicit . primus liber . Incipit secundus." f. 78.

Begins: "Ignibus eneas cedens non hostibus ⁊ urbem ⁊
Deserit . assumptis ⁊ coniuge . prole . patre."

Ends: "Regina fruitur cum regno troÿus heros.
Flet ruitura [*sic*] venus gaudet amata perit."

(This last line ought to begin: "Flet Juturna." See *Hist. Litt.* xii. p. 489.)

Colophon: "Explicit liber II^us^ et notandum quod nulli duo uersus repperiuntur absque aliquo colore rethorico vel aliquo scemate." f. 81 b.

At the end of No. 8430 of the MSS. in the Bibliothèque Nationale is a colophon beginning: "Explicit Ilias a Magistro Simone Aureâ-Caprâ." See the article in *Histoire littéraire*, tome xii., 1830, pp. 448, 449, where the MS. is wrongly numbered as 430.

The first book of this poem forms a part of the Versus de excidio Trojæ, published by Polycarp Leyser in his *Historia Poetarum . . Medii Aevi*, Halle, 1721, pp. 398–408, as No. xix. of the poems of Hildebert, Archbishop of Tours (1125–1134). Leyser only conjectured it to be by Hildebert, on account of its occurring amongst others of his poems in a Leipzig MS. It has been reprinted by the Abbé Migne, in the Latin series of his *Patrologia*, tome clxxi., Paris, 1854, at the beginning of the *Supplementum ad Hildeberti Carmina*. The poem in these printed editions is in 276 lines, of which the first 150, relating the story of Paris and Helen, and the fall of Troy, correspond substantially with book i. of Simon's poem in the present MS. The next couplet of the printed poem (lines 151, 152) is also in this MS., but in a different

position (see f. 78, lines 3, 4). But after this the style of the printed poem changes, and the verses become leonine, carrying the same rhyme throughout each couplet. They consist chiefly of a lament for Troy; and many of the couplets are the same as those in the first poem on Troy in the present MS., and as those in Harley 3202 (ff. 114 b–115 b), Vespasian B. XIV. (ff. 18, 18 b), and Cleopatra A. VIII. (ff. 56–58). In the last-mentioned MS. this poem (which in all these MSS. begins: "Pergama flere nolo") is headed: "Versus Magistri Hildeberti." In Royal 12. D. III. (ff. 155–158) is a similar poem, but the line "Pergama," etc., does not there occur till the middle (f. 156 b).

Titus A. xx. ff. 99–104.

Vellum; XIVth cent. Octavo; ff 6, each page having 34 to 40 lines. With an initial in blue, flourished with red.

The volume contains also the Speculum Stultorum of Nigel Wireker; nine Goliardic poems; many other *Latin* poems, historical and satirical, some of them attributed to Robert Baston (prior of Scarborough about 1310); together with the *Latin* poems containing the stories of Babio, Geta, and Pamphilus; and a tale (in rhyming hexameters) of two twin children at Rome.

THE STORY OF TROY, AND THE ADVENTURES OF ÆNEAS: a poem in 421 elegiacs (three different couplets having one line omitted). By Simon Chèvre d'Or, Canon of St. Victor's at Paris in the middle of the 12th cent. *Latin.*

In the Royal MS. 13. A. IV. this poem is divided into two books. There is no such formal division here; but there is a certain mark of division at the corresponding passage. Considering this mark, then, as dividing it into Parts I. and II., Part I., in 154 lines, begins:

"Diuiciis . ortu . specie uirtute . triumphis
Rex priamus clara clarus in vrbe fuit." f. 99.

It ends:

"Neue sit vrbis honor deuastant cetera queque
Mucro viros . aries menia tecta rogus
Quod tamen vrbs capta est quod victa quod obruta totum
Arte sinon partu ligneus egit equs."

(The last line, which is line 152 of Leyser's edition, is printed by him, "Arte Sinon parvi ligneus egit equus.")

Part II., in 267 lines (one line of a couplet being omitted at three different places, ff. 101, 101 b, and 102 b), begins:

"Ignibus eneas cedens non hostibus vrbem
Deserit assumptis coniuge prole patre." f. 100 b.

It ends:

"Lauina [*pro* Lavinia] fruitur cum regno troicus heros
Flet viturna [*pro* Juturna] venus gaudet amata perit."

In this copy the name of the author is altered from "Simon" into "Synon" (line 24 of f. 101); evidently from a mere misapprehension of the sense.

Part I. was printed by Leyser, 1721, and by Migne, 1854. See the description of Royal 13. A. IV. (ff. 22 b–23 b, and ff. 76–81 b).

Cleopatra A. viii. ff. 56–58.

Vellum; XIIIth cent. Small Octavo; ff. 2, containing 30 lines to a page, and with 8 lines on the following folio.

The whole volume contains:

1. A poem, in three books, De Contemptu Mundi, by Bernardus Morlanensis (see Joh. Pits, *De Illustribus Angliæ Scriptoribus*, under the year 1140), and two epigrams by the same. f. 2 b.
2. The present article. f. 56.
3. Flavius and Affra, a tale, in elegiacs, of the revenge of a jealous husband. f. 59.
4. A full index to the poem of Bernardus. ff. 63–81 b.

At the beginning are a few *Latin* epigrams (f. 2), and at the end are 123 lines from the commencement of a *French* poem in honour of women and of the Virgin (ff. 82, 82 b). The volume formerly belonged (see f. 3) to William Charke, the Puritan writer (fl. 1580).

The Fall of Troy: a poem in 128 leonine elegiacs, in which the same rhyme is carried throughout each couplet. *Latin.*

Headed: "Hic incipiunt Versus Magistri Hildeberti." f. 56.

A portion of this poem corresponds with part of the latter half of the Versus de excidio Trojæ, published by Leyser, *Hist. Poetarum*, Halle, 1751, pp. 398–408, by whom it is placed among the works of Hildebert, Bishop of Le Mans (1097) and Archbishop of Tours (1125–1134).

Begins: "Pergama flere nolo fato danais data solo
Solo capta dolo capta redacta solo."

Lines 89, 90 are as follows:

"Causa rei talis meretrix fuit exicialis
Femina fatalis femina plena malis." f. 57.

These are almost the same as lines 181, 182 in Leyser, and they are here very nearly repeated in verses 121, 122 (f. 58).

Lines 91–128 begin:

"Uiribus arte minis danaum data turba ruinis
Annis bis quinis fit rogus. atque cinis." f. 57 b.

They end (concluding the whole poem):

"Partes ultoris iuuat. auget. fama pudoris
Raptam raptoris questa iacere toris."

These 38 lines are nearly the same as the 36 in Leyser which are numbered 153–188.

The first couplet, "Pergama," etc., and the couplet, "Causa rei talis," etc., together with a few more lines, are very similar to 18 lines printed at the end of a Dares Phrygius, without date, but which seems to have been published at Lyon about 1520; and 14 of these lines had previously been printed by Caxton, in his first dated work, *Recuyell of the Historyes of Troye*, Cologne, 1471. Migne, in his Latin *Patrologia*, tome clxxi., has reprinted the poem from Leyser. See also the remarks at the end of the description of Royal 13. A. iv. (ff. 76–81 b).

Vespasian B. xiv. ff. 18, 18 b.

Vellum; end of xiiith cent. Narrow Octavo; on one leaf.
The whole volume contains:

1. Lanval, a lay by Marie de France. f. 1.
2. Compendium of English history, to the death of Richard I. In *French* prose. f. 8 b.
3. The present article. f. 18.
4. Fables, in *French* verse, by Marie de France. Imperfect at the beginning. f. 19.
5. Two lives of Thomas Becket, one in *Latin* prose, the other in *French* verse. ff. 33, 95 b–113.

To these are added lists of the archbishops of Canterbury and York, and the bishops of Durham, down to the latter half of the 13th cent., the latest name being John, Archbishop of York (1285–1296).

Fall of Troy: 82 lines of a poem in leonine elegiacs. Imperfect at the end. *Latin.* As far as it goes, it agrees pretty

closely with the first 90 lines of the copy in Cleopatra A. VIII. (ff. 56–58), where the poem is headed: "Versus magistri Hildeberti."

Begins: "Pergama flere nolo, fato danais data solo." After line 23, the second line of the couplet is omitted.

Ends: "Vrbs uetus et clara bona ualde tam bona rara
Tam bona tam clara fit pecualis ara
Diues ab antiquo. dum fato fertur iniquo
Deperit in modico. fit nichil ex aliquo
Causa rei talis meretrix fuit excicialis."

These last lines correspond to lines 85–89 of the copy in the Cotton MS. Cleopatra A. VIII. at f. 57.

Harley 3202. ff. 114 b–115 b.

Vellum: XIIIth cent. Small Quarto; ff. 2, each full page having 26 lines. The whole volume contains the following, in *Latin*:

1. First 60 lines of the Alda of William of Blois. f. 1 b.
2. Epigram, beginning, "Diogenes uestes" and other short poems, in elegiacs. f. 2 b.
3. Hypognosticon, a poem on the Bible and on some of the saints, by Laurence of Durham, in elegiacs, in nine books, with an argument in rhyming hexameters at the beginning. f. 8.
4. Moral sentences in prose. f. 113.
5. The present article. f. 114 b.
6. Small poems, chiefly epigrammatic, most of them in elegiacs. ff. 116–119 b.

The Fall of Troy: a poem in 63 leonine elegiacs, one couplet being imperfect. *Latin.* f. 114 b.

Begins:

"[P]ergama flere nolo . surto [furto] danais data solo."

It agrees with Cleopatra A. VIII. as far as line 61:

"Concutit ora metus . fit spiritus irrequietus." f. 115 b.

Here it breaks off, and after a vacant space comes the couplet:

"Causa rei talis meretrix fuit exitialis
Femina fatalis . femina plena malis."

These two lines (which are Nos. 89, 90 of Cleopatra A. VIII.) conclude the present copy.

Cotton, Vespasian B. xxiii. Part iii. ff. 118 b–122 b.

Vellum; xvth cent. Long Quarto; ff. 1, each page having 48 to 53 lines. With initials in blue.

The whole volume contains:

1. Archithrenius, by Johannes de Hanvilla. f. 2.
2. Ovidius de Vetula, with a prefatio by Leo Protonotarius. f. 53.
3. Centones Virgiliani, by Proba Falconia. (See Fabricius, *Bibl. Lat.*, 8vo., Leipzig, 1783, pp. 381, 382.) f. 77 b.
4. De Planctu Naturæ, by Alanus de Insulis. f. 81.
5. Æsopi Fabulæ. f. 110 b.
6. The present article. f. 118 b.
7. Ænigmata Symposij. ff. 123–126.

At the beginning of the original volume (f. 1 b) is a contemporary list of contents, headed: "Liber Fratris Johannis de Erghom" [co. York]. This is now preceded by three vellum fly-leaves, on each of which occurs the signature of Henry Ferrers (occurring also in Vespasian A. xii. f. 137, and Sloane 683), who was probably the same as the owner, about 1600, of Lansdowne 861, as described in the Lansdowne Catalogue.

Fall of Troy and Adventures of Æneas: a poem in two parts, containing 406 elegiacs. By Simon Chèvre d'Or, canon of St. Victor in Paris, in the middle of the 12th cent. *Latin.* In the present copy the parts are not numbered, but the second part begins with a coloured initial. f. 118 b.

a. Part i. begins:

"Nobilis vrbs ortu specie virtute triumphis
Rex priamus clara clarus in orbe fuit."

Ends:

"Neue stet vrbis honos deuastat cetera queque
Mucus [*pro* mucro] viros . aries menia . tecta rogus."

b. Part ii. begins (f. 121):

"Ignibus eneas cedens non hostibus vrbem
Deserit asumptis coniuge prole patre."

Ends:

"Lauinia fruitur cum regno troius heros
Flet diuturna [*pro* Juturna] venus gaudet amata perit."

Colophon: "Explicit destruccio troiana."

Between this and the last line is inserted a pentameter: "Auspiciis tantum non probitate minor," which had been omitted from the antepenultimate couplet.

Royal 12. D. iii. ff. 152 b–158.

Vellum; xvth cent. Quarto; ff. 6, having 32 to 33 lines to a page. With two coloured initials, one in blue and the other in red.

The whole volume contains:

1. Secreta Secretorum. f. 1.
2. Historia Trojana of Guido delle Colonne. f. 38.
3. Dialogue between the emperor Adrian and the philosopher Secundus. *Latin.* f. 144.
4. Epistola, by Walter Map. f. 145.
5. The present article. f. 152 b.
6. Vita gloriosi Neminis. f. 158.
7. Modus coronandi Regem, etc., for kings and queens of England. ff. 161–167.

Two Poems on the Story of Troy: the first by Simon Chèvre d'Or, and the second by an anonymous writer. Both in elegiacs, those in the second poem being leonine verses. *Latin.*

1. Poem i., in 153 lines (a couplet at the bottom of f. 154 b being defective). f. 152 b.

Begins: "Diuiciis ortu specie virtute triumphis
Rex Priamus. clara clarus in vrbe fuit."

Ends: "Mere stat vrbis honos, deuastant cetera queque
Mucro vires aries menia tecta rogus
Quod tamen vrbs capta quod victa quod obruta tota
Arte set in parte ligneus egit equs."

See these lines in Leyser's edition of the Versus de Excidio Trojæ, where they are lines 149–152, beginning: "Neve stet," etc., and ending: "Arte Sinon parvi ligneus egit equus."

2. Poem ii., in 198 lines (with the title: "Alij versus," written in the margin). f. 155.

Begins: "Miribus atque minis daneis data Troia ruinis
Annis bis quinis fit rogus atque cinis."

See Leyser's edition of the poem, lines 153, 154, beginning: "Viribus arte," and ending: "atque cinis."

Lines 97, 98 are as follows:

"Sic ex Enea surgunt Romana trophea
Sic gens Romulea surgit ab hectoria." f. 156 b.

These are the last lines (275, 276) in Leyser's edition.

After them follows the couplet: "Pergama flere volo," etc., which begins the poem in the other MSS. (Vespasian B. xiv., Cleopatra A. viii. and Harley 3202).

The poem ends:

"Alter Omerus ero vel eodem maior omero
Tot clades numero scribere si potero." f. 158.

Colophon: "Explicit versus de excidio Troie."

This MS. closely corresponds in most places with certain portions of the copy published by Leyser, which, however, is very different in arrangement, and contains only 122 lines.

Harley 4482.

Vellum; about A.D. 1300. Oblong Octavo; ff. 188, in double columns, having 40 lines to a column. With initials in red and blue; and 15 illuminated initials enclosing figures, the first of them (f. 1) being also accompanied with a border.

THE ROMAN DE TROIE. By Benoît de Sainte-More. In 29,896 lines, divided into a prologne and 14 parts by the 15 illuminated initials (ff. 1, 5, 14 b, 26 b, 35 b, 41 b, 52 b, 69, 76, 95, 109, 119 b, 140, 151, 161). *French.*

This poem is supposed by A. Joly, who edited it in 1870 (see his Première Partie, p. 57), to have been composed about 1184. It is the original of the Historia Trojana of Guido delle Colonne, who has followed not merely the narrative, but the substance of the speeches, and most of the other details. For instance, after the description of Troy, it is here said of the Trojans:

"geux estanblirent et trouuerent
ou maites fois se deporterent
nonques ne fu riche maistrie
ne festement ne courtoisie
dont on eust deduit ne ioie
que ne trouuaissent cil de troye
eschas et taubles gieus de dez
i furent ce sachies trouue
et mainte autre oeure deportaule
Riche vaillant et pourfitaule." f. 20 b, col. 2.

This passage is thus translated by Guido, in his Historia Trojana: "Huius autem ciuitatis diuersorum ludorum diuersa

genera diuersis in ea adinuentionibus statuerunt. Ibi primo adinuenta fuerunt schacorum solacia curiosa ibi ludi subito irascibiles alearum," etc. (See the first edition, at the end of the section headed: "Descripcio fundacionis ciuitatis troie.")

Some insertions indeed, and some omissions, are made by Guido. Thus, when Achilles goes to consult Apollo at Delphi (see the present MS. f. 37), Guido (who is responsible for the confusion made in his work between Delphi and Delos) inserts dissertations on the worship of Apollo, and on idolatry in general. On the other hand, in the section of Guido's work headed: "De morte panthasilee," he translates the description of the land of the Amazons (see the present MS. f. 144 b), but omits the preceding 170 lines, which give a general description of the world. Still, upon the whole, Guido follows the present author pretty closely.

The prologue begins:

"Salemons nous ensaingne et dit
si le trouuons en son escrit
que nus ne doit son sens celer
ancois le doit si demostrer
que on i ait preu et honour
anci firent nostre ancessour."

It goes on to speak of Homer, his mistakes and his fabulous inventions. With regard to the latter, it says:

"Quant il en ot son liure fait
et a athenes lot retrait
si ot estrange contenson
dampner le vorrent par raison
pour ce quot fait les damrediex
combatre o les hommes mortex
tenu li fu a deruerie
et a merueille et a folie
que les dieus o hommes humains
faisoit combatre as troyens
et quant son liure reciterent
pour itant si le renfuserent
mais tant fu omers de grant pris
que tant fist puis si com ie lis
que ses liures fu receus
et en auctoriteit tenus." f. 1, col. 2.

The above passage is thus paraphrased by Guido: "Introduxit enim deos quos coluit antiqua gentilitas impugnasse troianos et cum eis fuisse velut viuentes homines debellatores, cuius errorem postmodum poete curiosius insecuti," etc.

After relating the story of the discovery of the work of Dares Phrygius, and its translation by Cornelius Nepos, the prologue continues thus:

"Ceste hýstoire nest pas vsee
ne en gaires de lieus trouuee
ja retraite ne fust encore
mais beneois de sainte more
la commencie et faite et dite
et a ses mains la toute escrite
jei taillie . ici ouuree
jei escrite ici posee
et plus ne mains ni a mestier
ci wet lestoire commencier
le latin siurra et la lettre
ne plus ne mains ni vodra mestre
sensi non com le trueue escrit
ne di mie cancun bon dit
ni mete . se faire le sai
mais la matiere iensurrai." f. 1 b, col. 2.

This is followed by a summary of the whole poem, ending:

"des songes que vlixes sonja
que iamais nus hons telz norra
comment ses fis thelegonus
quil auoit quis · VII · ans et plus
loeist puis par mesauenture
jei com retrait lescriture
les oeures qne ci ai nommes
sont el liure ci recontees
qua toute rien iert a plaisir
et molt les fera bon oir." f. 5, col. 2.

After the prologue, the poem itself begins thus:

"Peleus fu vn riches rois
qui mout fu sages et courtois
par grece auoit sa signorie
del regne tenoit grant partie
sa terre tenoit quitement

bien et en pais et loialment
jeis rois auoit · j · sien frere
fil de son pere et de sa mere
en penelope la cite
lont par non eson apele
ne sai sil iert ou euens ou dus
que li liures ne men dit plus
jeis eson vn fil auoit
qui jason apelez estoit." f. 5, col. 2.

Guido begins with confounding, not merely the names (as Benoît has done) of Pelias and Peleus, but the histories also. He makes the uncle of Jason to be the father of Achilles, and proceeds to descant on the fable of the Mirmidons. But, after this, he returns to the narrative thus: "Hunc autem peleum describit in hystoria quendam habuisse fratrem esonem nomine sibi ex utroque parente coniunctum," etc.

The story of Troilus and Briseida (called Griseida by Boccaccio, and Cressida by Chaucer) is told in various scattered passages. The first mention of the heroine is as follows:

" calcas li preus et li courtois
ot vne fille moult prisie
bele et courtoise et ensaingnie
de li estoit grant renommee
briseida iert apelee." f. 82.

(See the printed edition, lines 12,952–12,956, p. 183.)

The conclusion of the poem follows Dictys Cretensis very closely. After relating how Pyrrhus was killed, and how the two children of Andromache (one by Hector, and the other by Pyrrhus) were brought up together under the protection of Thetis, it turns to the story of Ulysses in the following lines:

" Or entendez iei apres
com faitement dans vlixes
fu mors et trespasseis de vie
tex merueille ne fu oie
entrepris fu et angoissoz
poerous fu . pensis . doutouz
de songes et danguremens." f. 185.

It relates how Ulysses, frightened at the prediction that he would be slain by his own son, imprisoned Telemachus, and shut himself up in a strong place; and how Thelegonus, his son by

Circe, came there to claim him as his father, and slew the guards that opposed him, and eventually Ulysses himself. To the narrative of Dictys several details are added, which are nearly all adopted by Guido, though the latter condenses the whole story more than Benoît. One of these additions is at the end, after the death of Ulysses, with which Dictys concludes. It is here said that Telemachus assumed the sovereignty, and persuaded Thelegonus to remain with him two years (in the printed edition one year), or more, after which Thelegonus returned to Circe.

The last leaf is mutilated. It originally contained the last 42 lines, and 40 of them are still nearly entire, but a few words are torn away here and there. The conclusion is as follows:

"Ci ferons fin bien est mesure
auques tient nostre liure et dure
ce que dit daires et dithis
lauois ici retrait et mis
que cil plaisoit au iougleor
qui de ce sont encuseor
quautres ont fait et reprenant
et en tout bien sont anuiant
ne que ia nus naura honor
quil nen aient ire et dolor
jcil se porroit moult bien tair[e]
qui lueure blame et loit retre[ire]
que tex i vodroit afaitier
qui tost i porroit empirie[r]." f. 188.

The second column of this leaf, containing the last two lines, is torn away, only the "E" of the *Explicit* remaining.

This text is not so good as that of the printed edition, but it agrees with it generally. The edition by A. Joly is taken from a 13th cent. MS. in the Bibliothèque, No. 2181; it is entitled: *Benoît de Sainte-More et le Roman de Troie* (large 8vo., Paris, 1870). The Première Partie is an historical introduction (pp. 109), dealing chiefly with Benoît himself; at the end of this (p. 109), M. Joly promises to give an historical account of the subject on some future occasion. The Deuxième Partie (pp. 446) contains a comparison of the MSS. (pp. 3–16), a summary of contents (pp. 17–24), the poem itself, in 30,108 lines (pp. 25–393), notes (pp. 394–414), glossary (pp. 415–445), and errata (p. 446).

Harley 4123. ff. 50–126.

Vellum; about A.D. 1350. Folio: ff. 77, in double columns, each column containing 46 lines. With initials and rubrics in red. Although the present article seems to have at one time formed a volume by itself, yet the preceding one (the Historia of Geoffrey of Monmouth) was transcribed by the same man, "Albertus filius Johannis Alberti presbyter de Dyst" [Diest in Brabant?]. In his colophon to Geoffrey's Historia, he has given the date of the 12th of December 1349.

The whole volume contains:

1. Historia Regum Britanniæ, by Geoffrey of Monmouth. f. 2.
2. The present article. f. 50.
3. Chronica of Martinus Polonus. f. 127.
4. Table of the Ages of the World f. 156 b.
5. Liber provincialis. f. 167 b.
6. Mappa mundi. ff. 171, 171 b.

Historia Trojana. By Guido delle Colonne, Giudice di Messina. Professedly compiled from Dares and Dictys; but in reality a rather close translation of the Roman de Troie of Benoît de Sainte-More. In 28 books; of which the first was written about 1270, and all the others in September to November 1287. With a prologue and epilogue; preceded by a table of contents. *Latin.*

For some comparison between the works of Guido and Benoît, see the description of the Harley MS. 4482, containing a copy of the Roman de Troie.

1. Table of contents. ff. 50–53.

Begins: "Incipit tabula hystorie troiane et primo prologus, Cum et." The prologue, however, in this copy does actually begin, *Si et.* The table goes on: "Liber primus. Quomodo Jason per peleum regem insidiose ut ad vellus aureum habendum se conferat et dolose inducitur." Ends: "Quomodo Pirrus Amore hermonie vxoris Horrestis ad insulam delphon. ut sacrificaret deo. Appollim veniens ab Horreste ibidem occiditur." Colophon: "Explicit tabula Historie troiane." The table is followed by a supplement. f. 53. Begins: "Finito opere. ad hec additum est quanto tempore preliatum est." Ends: "Item. Nomen auctoris libri. scilicet. Guido de columpnis."

2. The prologue. f. 54, col. 1.

Begins: "Si et cotidie netera recentibus obruant nonnulla tamen iam dudum netera precesserunt/que sic sui magnitudine vinaci sunt digna memoria nec ut ea cecis morsibus uetustas abolere

preualeat/." On the 2nd column (line 5), it continues: "ea que per ditem grecum et frigium daretem qui tempore troiani belli continue in eorum exercitibus fuere presentes/et horum que uiderunt fuerunt fidelissimi relatores . in presentem libellum per me iudicem guidonem de columpna Messanensem transsumpta legentur." After mentioning Cornelius Nepos as being hitherto the chief Latin authority on the siege of Troy, through the version (ascribed to him in the middle ages) of Dares Phrygius, the prologue promises that the present work will be found to complete the whole history, and it ends: "superest ergo ut ad ipsius narrationis seriem accedatur." Colophon: "Explicit prologus."

3. The history itself. f. 54, col. 2, to f. 125 b, col. 2.

Book I. is headed: "Incipit liber primus de peleo rege thesalie inducente Jasone[m] ut se conferat ad aureum vellus habendum." It begins: "In regno thesalie de predicte scilicet pertinentiis Romanie . cuius incole Mirmidones dicti sunt . quod nos hodie wlgari denominatione Salonichium appellamus . Regnabat tunc temporis Rex quidam iustus et nobilis nomine peleus cum eius consorte thetide nuncupata."

The last book, according to the table of contents, and the last that is numbered in the history itself, is the 28th. It is headed, in red: "Liber 28^{us} adhuc de ordinatione et contractibus diuersis per proditores dictos et grecos quomodo troia destrueretur." Begins: "Ulixe ergo et Diomede ad eorum castra reuersis." f. 112 b. Ends: "propter memoriam Hecube nocatus est locus infestus quod nomen usque nunc uiget communiter ipsi loco." f. 115, col. 2. After this there are three sections styled "capitula," and another section headed, in red: "Liber adhuc de naufragio nauium grecorum et de morte Agamemnonis." f. 117 b.

This is followed by six more sections styled "capitula," the last of which is headed: "Capitulum . De morte vlixis." It begins: "De narranda igitur morte vlixis obmissis ad presens [aliis] historie stilus acuitur." f. 124, col. 2.

The history concludes, after narrating the death of Ulysses, according to Dictys Cretensis, with various items out of Dares Phrygius, ending: "Sed et Pirrus interfecit Panthasilcam . regem Priamum . et eius filiam Polixenam." f. 125 b, col. 2.

4. Three epitaphs, the first two on Hector, and the third on Achilles: the first consisting of a single hexameter, and the

second and third being each in 10 lines of elegiacs. f. 125 b, col. 2. They are headed: "Epitaphia uero Hectoris Achillisque sunt ista: Hectoris enim sunt hec et suffecisset primus uersus qui ualde compendiosus est et omnia comprehendens qui talis est." The first epitaph is as follows: "Troium protector danaum metus hic iacet hector." The second and third begin severally thus:

a. "Defensor patrie iuuenum fortissimus hector
Qui murus miseris ciuibus alter erat."

b. "Pelides ego sum Thetidis notissima proles
Cui uirtus clarum nomen habere dedi[t]."

5. The epilogue begins: "Ego autem Guido de Columpnis predictum Ditem grecum in omnibus sum secutus." f. 126. After saying that he had tried to render Dictys into a finer style than the original, he goes on to say: "in tantum institi spiritus sancti gratia ministrante quod infra tres menses a · 15 · die uidelicet mensis septembris prime indictionis usque ad · 25 · diem mensis Nouembris proxime subsequentis opus in totum per me perfectum extitit et completum . licet longe ante ad instantiam domini Mathei de porta uenerabilis salernitani archiepiscopi [1263–1272] magne scientie uiri de presenti opere tantum et non plus composuerim primum librum."

The epilogue ends: "ad presentis operis perfectionem efficaciter laboraui." f. 126, col. 2.

To this is added: "Factum est autem presens opus . Anno dominice incarnationis · 1000 · 200 · 87 · eiusdem prime Indictionis feliciter."

The transcriber of the present copy has appended to it: "Explicit liber de casu Troie dictus Troianus. Quem scripsit Albertus filius Johannis alberti presbyter de dyst [Diest in Brabant ?]. Orate pro eo."

The text agrees with the printed editions, of which the first dated was published at Cologne in 1477. See Brunet, under "Columna Messan. (Guido de)."

Additional 15,477.

Vellum; about A.D. 1350. Large Folio; ff. 58, in double columns, each column containing 53 lines. With initials in red and blue, and nine illuminated initials, the first of which (f. 1) encloses a figure, and is connected with a border; and with 137 miniatures. These miniatures are executed on broad margins left for the purpose at the bottoms of the pages; a few of the spaces remain unfilled, but most of them contain either one or two miniatures. In an Italian hand.

Historia Trojana. By Guido delle Colonne. In 35 books. With a prologue and an epilogue. *Latin.*

The exact date of the second period of composition is here (as usual) stated to be the 15th of September to 25th of November 1287.

1. The prologue. f. 1, col. 1. Begins: "Et si cotidie uetera recentibus obuiant." Ends: "Superest enim ut ad eius naracionis seriem adcedamus."

2. The history itself. f. 1, col. 2.

The first book is headed, in red: "Incipit liber primus de Jaxone quem Rex Pelleus pro aureo uellere a[c]quirendo ad se in colchos Insullam conferendum induxit. Rubrica." Begins: "In regno texalie de predicte scilicit prouinciis Romanie . cuius incolle mirmidones dicti sunt."

The last book is headed, in red: "Incipit xxxv · et vltimus de morte Vlixis interfe[c]ti per telagonum filium eius ipso ins[c]io quod esset suus pater." Begins: "De narranda igitur morte vllixis omissis ad presens allijs presentis ystorie stillus acuitur." f. 57.

At the end are the usual items from Dares Phrygius, but the lists of the killed are more tabular in arrangement. They end: "Diomedes autem interfecit infrascriptos Reges . Anchipum . Extenon . Protenorem et Obtomenium." f. 58.

3. Three epitaphs, two on Hector, and the third on Achilles; the first in a single hexameter, and the two others in ten elegiacs each. f. 58, col. 2. The first is as follows: "Troum protector dampnaum metus hic iacet Hector." The second and third begin severally thus:

a. "Defensor patrie iuuenum fortissimus Hector.
Qui murus miseris ciuibus altus erat."

b. "Pellides ego sum Tetidis notissima proles.
Cui uirtus clarum nomen habere dedit."

At the foot of these epitaphs is written: "Explicit liber de casu et Ruina Troie tam prime quam secunde. Edictus a discreto uiro domino Guidone de columpna Deo Gratias. Amen."

4. The epilogue begins: "Et Ego Guido de columpnis predictum Ditem in omnibus sum secutus." f. 58, col. 2.

It ends: "Ad presentis opus [*sic*] perfectionem efficaciter laboraui."

To this is added the following: "Factumque est autem prexens opus anno dominice incarnacionis millesimo·II·C·LXXXVII eiusdem prime indictionis felliciter. Amen." f. 58 b.

The text agrees with the printed editions, of which the first dated was published at Cologne, in 1477. See Brunet, under "Columna Messan. (Guido de)."

Royal 15. C. xvi. ff. 86–145.

Vellum; XIVth cent. Folio; ff. 70, in double columns, each full column having 52 lines. With initials in blue, flourished with red. The volume at one time belonged to St. Thomas of Acon (or Acre) in Cheapside. At f. 1*b is inscribed: "Ex dono venerabilis viri domini Henrici Spycere Canonici de Wyndesore" (1402–1437). At f. 2* is a note (also of the 15th cent.) of its having been at one time deposited by John Nele, Master of St. Thomas of Acon (who died 10th November 1463), as a pledge for the return of a volume of Origen's Homilies ("super Jhesum naue," etc.) borrowed from the rector of Ashridge, in Buckinghamshire.

The whole volume contains the following works, in *Latin*:

1. Moralizations of Ovid's Metamorphoses. f. 1.
2. Philobiblon of Richard d'Aungerville. f. 59 b.
3. De Planctu Naturæ, by Alanus de Insulis. f. 71.
4. The present article. f. 86.
5. Historia of Geoffrey of Monmouth. f. 116.
6. Prophetia Aquilæ. ff. 183 b–184.

Historia Trojana. By Guido delle Colonne. Divided into sections by the coloured initials. With a prologue and epilogue. *Latin.*

At the top of each folio is the general heading of "Excidium Troianum." The beginning of the second book is noted in the margin (f. 87 b), probably in consequence of the statement made

in the epilogue, that the first book was composed at the request of Matteo della Porta, Archbishop of Salerno (1263–1272), and the rest not until many years afterwards; the exact date of the composition of the later portion being stated here (as usual) to have been the 15th September to 25th November 1287.

1. The prologue. f. 86, col. 1. Begins: "Licet cotidie vetera recentibus obruant." At the foot of the column it proceeds: "per me iudicem Guidonem de columpna Messana transumpta legentur," etc. Ends: "Superest ergo vt ad eius narracionis seriem accedatur."

2. The history itself. f. 86, col. 2. Begins: "In regno thessalie de predicte scilicet pertinenciis Romanie cuius Incole Mirmidones dicti sunt."

The last section but one of the history begins: "De narranda igitur morte vlixis omissis ad presens aliis presentis historie stilus acuitur." f. 143 b, col. 2. It ends: "vlixes autem vixit annis nonaginta tribus et infeliciter mortuus est in regno suo."

The last section begins: "Sed in hoc loco dares presenti operi finem fecit." f. 144 b. It chiefly consists of items taken from Dares, and ends: "Diomedes vero interfecit regem antipum regem esterion regem prothenorem et regem opthome[n]um." f. 144 b, col. 2.

3. Three epitaphs, the first two on Hector, and the third on Achilles: the first consisting of a simple hexameter, and the second and third being each in ten elegiacs. f. 145.

The lines are marked by points, but are not in any other way distinguished from the text of the last section, though they are prefaced by the following (which is also written as part of the text): "Epithafia vero hectoris et achillis sunt ista hectoris enim sunt hec et suffecisset primus versus qui valde compendiosus est et omnia comprehendens qui talis est." The first epitaph is: "Troum protector danaum metus hic iacet hector."

The second and third begin severally thus:

a. "Defensor patrie iuuenum fortissimus hector/Qui murus miseris ciuibus alter erat."

b. "Epitafium achillis . pelides ego sum Thetidis notissima proles . Cui nirtus clarum nomen habere dedit."

4. The epilogue begins: "Ego autem guido de columnis predictum ditem grecum in omnibus sum secutus," etc. f. 145. After saying that he had tried to render Dictys into a finer style

than that of the original, he says: "in tantum institi spiritus sancti gratia ministrante quod infra tres menses a XV · die videlicet mensis Septembris prime indictionis vsque ad XXV · diem mensis Nouembris proxime subsequentis opus ipsum in totum per me perfectum extitit et completum licet longe ante ad instanciam domini Mathei de porta venerabilis salernitani archiepiscopi [1263–1272] magne scientie viri de presenti opere composuerim primum librum." f. 145.

The epilogue ends: "ad presentis operis perfectionem efficaciter laboraui." To this is added: "Factum est autem presens opus anno dominice incarnacionis millesimo ducentesimo octogesimo septimo eiusdem prime indictionis feliciter."

Colophon: "Explicit excidium troianum." f. 145, col. 2.

The text agrees with the printed editions, of which the first dated was published at Cologne in 1477. See Brunet, under the heading of "Columna Messan. (Guido de)."

Additional 22,155.

Vellum; XIVth cent. Folio; ff. 61, in double columns, having 52 lines to a column. Written in an Italian hand; with two illuminated initials (the first containing the figure of a man) at the beginning, and about 40 initials coloured red and blue in the body of the volume. Bound in oak boards, with clasps, and a figured leather back.

Historia Trojana. By Guido delle Colonne. In 35 books, together with a prologue and an epilogue. *Latin.* The date of the composition (with the exception of the first book) is given in the epilogue as 15th September to 25th November 1287.

1. The prologue is headed, in red: "Incipit prologus super storiam de casu Troie compositus per iudicem Guidonem de colu[m]pna messane." Begins: "Etsi quotidie uetera recentibus obruant." f. 1. Ends: "ad eius narrationis seriem accedamus."

2. The history itself. ff. 1–61.

The first book is headed, in red: "De Peleo rege thesalye ducente Jasonem ut se conferat ad aureum uellus habendum. Rubrica." Begins: "In regno Thesalie de predicte, s[cilicet] prouinciis Romanie cuius incole Mirmidones dicti sunt."

The last book has the space left for the heading unfilled; but

the heading is given below, thus: "Incipit liber xxxv et ultimus de morte ulissis etc." The book begins: "De narranda igitur morte Vlixis ad presens alijs omissis presentis historie stilus acuitur." f. 59.

The history concludes, after narrating the death of Ulysses according to the work of Dictys Cretensis, with various items out of Dares Phrygius, ending: "Diomedes uero interfecit Regem Antipum . Regem Esterion . Regem Protenorem . Regem Optomenum."

3. The epilogue begins: "Et Ego Guido de Columpnis predictum Ditem Grecum . in omnibus sum secutus." fol. 61, col. 2. It ends: "ad presentis operis perfectionem efficaciter Laboraui."

To this is added: "Factum est autem presens opus/Anno dominice incarnationis/millesimo/et CCLXXXVII° eiusdem prime Indictionis feliciter Amen."

Colophon: "Explicit liber de Casu Troie Deo gratias." f. 61 b.

4. Three epitaphs, the first two on Hector, and the third on Achilles; the first consisting of a single hexameter, and the two others being each in 10 elegiacs, as described from the preceding copies. f. 61 b.

Harley 176.

Vellum; xvth cent. Duodecimo; ff. 180, each page having from 28 to 39 lines. Written in England; with initials in blue, flourished with red, and with an illuminated initial and border at the beginning.

Historia Trojana. By Guido delle Colonne. In 35 books, with a prologue and an epilogue. *Latin.*

1. The prologue. ff. 1, 2. Begins: "Licet cotidie vetera recentibus obruant." Ends: Superest igitur vt ad eius narracionem accedatur." To this is added: "Finitur prohemium."

2. The history itself; beginning: "Yn Thesalie de predicto regno pertinencijs romanie cuius incole Mirmidones dicti sunt." f. 2.

The 35th (and last) book is headed: "Incipit liber tricesimus quintus et vltimus de mirabili casu mortis vlixis facta per quemdam filium eius." Begins: "Veneranda [*sic*] igitur morte vlixis obmissis ad presens alijs presentis historie stillus acuitur."

f. 177. Ends: "Diomedes uero interfecit Regem amtypum Regem Esteriom Regem prothenorem et Regem Optomenum." f. 180.

Colophon: "Explicit deo gracias." f. 180.

3. Three epitaphs, the first two on Hector, and the third on Achilles. In that upon Achilles, the sixth line (a pentameter) has been omitted by mistake.

4. The epilogue. f. 180. Begins: "Ego guido de columpnis predictum ditom grecum in omnibus sum sequtus." Ends: "ad presentis operis perfeccionem efficaciter laboraui." To this is added: "Factum est autem presens opus Anno dominice incarnacionis millesimo ducentesimo octuagesimo Septimo eiusdem prime indictionis feliciter."

Harley 3637.

Vellum; xvth cent. Folio; ff. 88, in double columns, each column having 43 lines. Written in Italy; with initials in blue and red, and an illuminated border, etc., at the beginning (f. 3), where a modern owner has added his initials, "F. M."

Historia Trojana. By Guido delle Colonne. In 30 books. With a prologue and epilogue, and with a table of chapters at the beginning. *Latin.*

1. Table of chapters. f. 1.

Heading, in red: "Incipit liber de casu Troye prologus." f. 1. Ends: "Capitolo · I · Liber · XXX · De piro post recessum a troya. Capitolo · II° De morte vlixis." f. 2.

2. The prologue. f. 3.

Heading, in red: "In nomine dei eterni saluatoris nostri Incipit liber de casu troie prologus." Begins: "Si et cotidie vetera recentibus obruantur/non nulla tamen dudum iam uetera precesserunt que sic sui magnitudine uiuaci sunt digna memoria." Ends: "superest enim ut ad eius narrationis seriem accedamus."

To this is added, in red: "Finit prologus."

3. The history itself. f. 3 b.

The first book is headed, in red: "Incipit tractatus de rege Pelleo inducente Jasone mire ad aureum uellus." To this is added

on the margin: "Capitolo 1°." (the whole book being only one chapter). It begins: "In regno thesalie de predicte . s[cilicet] prouincijs romanie cuius incole mirmidones dicti sunt."

The last book, which is the 30th, is here mistakenly headed, in red: "liber XXXIIII^us." f. 85. After the death of Ulysses (related in the second chapter) comes the usual concluding section, in which various items out of Dares Phrygius are given, ending: "Diomedes uero interfecit regem Antipum regem Esterion et regem P[ro]thenorem/regem Optomenum et sagittarium."

4. Two epitaphs, the one on Hector, and the other on Achilles, each in 10 elegiacs. f. 87 b, col. 2.

5. The epilogue. f. 87 b, col. 2. Begins: "Et ego Guido de columnis predictum Ditem grecum in omnibus sum sequtus." Ends: "ad presentis operis prosequtionem efficaciter laborauí." To this is added: "quod quidem opus factum est Anno dominice incarnationis Millesimo ducentesimo octuagesimo septimo prime Indictionis feliciter . Amen."

Colophon: "Explicit liber de casu troie . deo gratias . Amen."

Royal 12. D. iii. ff. 38–143.

Vellum; xvth cent. Quarto; ff. 106, having from 30 to 36 lines to a page. Written in England; with initials in blue and red.

For an account of the contents of the whole volume, see the description of the Latin poem on Troy by Simon Chèvre d'Or.

Historia Trojana. By Guido delle Colonne. In 37 books. With a prologue and epilogue. *Latin.* Between the 26th book (f. 113 b) and the 30th (f. 128 b) the books are left unnumbered.

1. The prologue. f. 38. Begins: "Licet cotidie vetera recentí bus obuiant." Ends: "superest ergo vt ad eius narrandam seriem accedatur."

2. The history itself. f. 38 b.

Begins: "In regno Thesalie de predicte scilicet pertinenciis Romanie cuius Incole mirmidones dicti sunt." f. 38 b.

The last book is described in the margin thus: "Liber 3 et vlterius [37 et ultimus] de morte vlixis a Thelagonio filio suo interfecti"; and the text is very corrupt. It begins: "Ee narrando igitur de morte Vlixis superius omisso . ad presens

historie stilus acuitur." f. 140 b. The narrative of the death of Ulysses ends: "Vlixes autem vixit annis septuaginta tribus et infeliciter est mortuus in regno suo."

After this there is a concluding section, beginning: "Set in hoc loco dares presenti operi finem fecit"; and ending: "Set et Pirrus interfecit Panthasilleam Regem Priamum et eius filiam Polixenam." f. 142 b.

3. The epilogue begins: "Ego autem . Guido de Columpna predictum Ditem Grecum in omnibus sum secutus." f. 142 b. It ends: "ad presentis operis perfeccionem efficaciter laboraui."

To this is added: "Factum est autem . presens opus similiter et finitum . anno dominice Incarnacionis Millesimo ducentesimo Octogesimo septimo." f. 143.

Royal 13. C. xii. ff. 6–82 b.

Vellum; xvth cent. Folio; ff. 77, having 41 to 48 lines to a page. Written in England; with initials in red.

Followed by:

1. Romance of Alexander, known as Historia de Preliis. f. 83.
2. Flos Historiarum, by Haito the Armenian. ff. 110–142 b.

Historia Trojana. By Guido delle Colonne. Divided into sections, but without any headings or numbers. *Latin.* The date of the composition (after that of the first book) is wrongly given at the end as 1297, for 1287.

1. The prologue. f. 6. Begins: "Si et cotidie vera recentibus obniant." Ends: "Superest ergo vt ad eius narracionis seriem accedant."

2. The history itself. f. 6 b.

The first section begins: "In regno Thesalie de predicte scilicet pertinencijs romane . cuius Incole Mirmidones dicti sunt."

The last section begins: "De narranda igitur morte Vlixis. omissis ad presens alijs presentis historie stilus autor [acuitur]." f. 80 b.

At the end are the names, taken out of Dares Phrygius, of those principal chiefs that were slain, on the one side by Hector and Paris, and on the other by Achilles and Diomed. f. 82.

3. Three epitaphs, two on Hector, and the third on Achilles. f. 82.

4. The epilogue. f. 82 b. Begins: "Ego autem Guido de columpnis predictum Ditem grecum in omnibus sum sequutus." Ends: "ad presentis operis perfeccionem efficaciter laboraui . etc."

To this is added: "Factum autem est presens opus . Anno Dominice Incarnacionis . Millesimo cc^{mo}iiii^{xx} · xvii · eiusdem prime indiccionis felici certamine."

Colophon: "Explicit liber de casu Troie ⁊ etc. qd' J.S." f. 82 b.

Arundel 174.

Vellum; xvth cent. Octavo; ff. 145, each page having from 25 to 37 lines. Written in England. At the beginning is the signature of "William Howarde · 1500"; that is to say, *Belted Will*, of Naworth Castle, son of the 4th Duke of Norfolk, and ancestor of the present earls of Carlisle.

Historia Trojana. By Guido delle Colonne. In 37 books; with a prologue and an epilogue. *Latin.*

1. The prologue. f. 1. Title: "Incipit prologus super historiam Troianam compositam per iudicem guidonem de columpna messanensem . Rubrica."

Begins: "[L]icet cotidie vetera recentibus obuiant." Ends: "Superest igitur vt ad ipsius narracionis seriem accedatur."

2. The history itself. f. 2.

The first book is headed: "Incipit liber primus de peleo"; and begins: "[I]n regno Thesalie de predicte . scilicit pertinenciis Romanie cuius incole mirmidones dicti sunt."

The 37th book is headed: "liber vltimus de morte vlixis interfecti a Thelagonio filio suo." Begins: "De narranda igitur morte vlixis." f. 142.

The last book of the history concludes with the usual items out of Dares Phrygius, ending: "Dyomedes vero interfecit Regem Xantipum . Regem Etherion . Regem Prothenorem . et Regem Opthomenum." f. 145.

3. Three epitaphs, two on Hector, and the third on Achilles. f. 145.

4. The epilogue. f. 145. Begins: "Ego autem Guydo de columpnis predictum Ditem Grecum in omnibus sum secutus."

Ends: "ad presentis operis perfeccionem efficaciter laborani."

To this is added: "Factum est autem presens opus Anno Dominice Incarnacionis Millesimo . Ducentesimo . Octuagesimo Septimo eiusdem prime indiccionis feliciter Deo gracias referamus amen." At the foot of this is written: "Non reperitur . vbi Jason moriebatur." f. 145 b.

Harley 51. ff. 3–105 b.

Vellum; xvth cent. Folio; ff. 133, each full page having 36 lines. With initials in blue, flourished with red, and with an illuminated initial and border at the beginning. Having note of donation from "frater Robertus Wesinham" to the monastery of St. Edmund's.

Followed by Peccatorum Consolatio, by Jacobus de Theramo [*or* de Aucharano]. ff. 106–184 b.

Historia Trojana. By Guido delle Colonne. In 35 books; with a prologue and an epilogue. *Latin.*

1. Prologue. f. 3. Begins: "Licet cotidie vetera recentibus obuient." Ends: "Superest ergo vt ad eius narracionis seriem accedatur."

2. The history itself. f. 3 b. The first book begins: "In regno Thessalie de predicte scilicet pertinenciis romanie cuius incole Mirmidones dicti sunt." The 35th (and last) book begins: "De narranda igitur morte vlixis." f. 103. It ends: "Diomedes vero interfecit regem Exanthipum Regem Ethiorion regem Prothenorem et regem Optomemam." f. 104 b.

3. Three epitaphs, the first two on Hector, and the third on Achilles. f. 104 b.

4. The epilogue. f. 105. Begins: "Ego vero Guido de columpnis predictum ditem grecum in omnibus sum secutus." Ends: "ad presentis operis perfeccionem efficaciter laborani."

Colophon: "Factum est autem presens opus anno dominice incarnacionis millesimo ducentesimo octogesimo septimo eiusdem prime indiccionis feliciter a Guydone de columpnis."

Harley 4387.

Paper and vellum, every eight leaves of paper being enclosed between two of vellum; late xvth cent. Quarto; ff. 175, each page having 28 to 35 lines. With initials in red, and an illuminated initial at the beginning. Written by a French hand. On a fly-leaf at the end is written, in a hand of the 16th cent.: "Hunc librum ego papie emi pro quo solui vnum florenum aureum." The signature of the writer is erased, with the exception of the designation of his native place, which is written "besantinus" [of Besançon]. On the binding are stamped the arms of Foucault, and inside is a book-plate bearing the same arms, and the inscription: "Ex bibliotheca Nicolai Joseph Foucault Comitis Consistoriani."

Historia Trojana. By Guido delle Colonne. In 35 books; with a prologue and an epilogue. *Latin.*

1. The prologue. f. 1. Title, in red: "Incipit prologus super ystoria Troiana composita per Guidonem iudicem de columpnis messanensem Rubrica."

Begins: "Si et cothidie vetera recentibus obruant/nonnulla tamen iam dudum vetera precesserunt/que sic sui magnitudine viuaci sunt digna memoria." Ends: "Superest ergo vt ad ipsius narracionis seriem accedatur."

2. The history itself. f. 2 b.

Each of the books is preceded by a rubric, in red. That of Book I. begins: "Incipit liber primus de peleo rege."

Book I. begins: "In Regno thesalie."

The rubric of the last book is as follows: "Incipit liber. xxxv · et vltimus de morte vlixis." f. 171.

The book begins: "De narranda Igitur morte Vlixis." f. 171 b.

It concludes with the usual items out of Dares Phrygius, ending: "Dyomedes vero interfecit Regem Antipum Regem Esterion Regem Prothenorem et Regem Optomenum." f. 174 b.

3. Three epitaphs, two on Hector, and the third on Achilles. f. 174 b.

4. The epilogue. f. 175. Begins: "Ego autem guido de columpnis predictum ditem grecem [*sic*] in omnibus sum secutus." Ends: "ad presentis operis perfectionem efficaciter laboraui." To this is added: "Factum est autem presens opus anno dominice incarnacionis millesimo ducentesimo octuagentesimo [*sic*] septimo eiusdem prime indictionis feliciter Amen."

Harley 3681.

Paper; late xvth cent. Folio; ff. 140, having 30 to 36 lines to a full page. With initials in red. In a foreign hand.

Historia Trojana. By Guido delle Colonne. Divided into sections, but without any headings or numbers. Imperfect towards the end of the last book but one. *Latin.*

1. The prologue begins: "Et si cottidie vettera recentibus obruant non nulli tamen iam dudum vetera precesserunt que sue sic magnitudine viuaci sunt digna memoria." f. 2.

The prologue has been commenced also on f. 1, but was discontinued, probably on account of its having been badly written.

2. The history itself. Imperfect. ff. 2 b–141 b.

Begins: "In regno Thesalie predicte cum suis pertinencijs Romane cuius Incole Mirmidones dicti sunt."

It breaks off in the middle of the narrative of Ulysses, where he is relating his escape from the Sirens, ending with the words: "In has igitur Sÿrenes incidi Et ne socij mei mecum involuerentur simili soporis errore meis artibus."

Royal 16. F. ix.

Vellum; late xvth cent. Folio; ff. 100, in double columns. Written in two different French hands, a full column of the one (ff. 18–21 b) containing 58 lines, and a full column of the other (ff. 25–100 b) containing 41 lines. With illuminated initials and 34 miniatures and borders. On the last fly-leaf (f. 101 b) is the following in another hand: "en cest liure sont xii caiers et demy et xxxv historez."

Historia Trojana. By Guido delle Colonne. Translated in 1380, by order of the Mayor of Beauvais, for the purpose of presentation to King Charles. With the prologue. *French.* Charles V. of France died, and was succeeded by Charles VI., on 16th September 1380.

The first rubric is as follows: "Cy commence la vie de la piteuse destruction de la noble et suppellatiue cite de troye la

grant faicte et ordonnee par abrege de moy guy de la coulompne messane [messane] . Et translatee en francois . Premierement du commandement du maire de la cite de beauuais. En nom et en louneur de . Karles le Roy de france . lan mil · ccc · quatrevingz." f. 1.

This is followed by: "Cy commence le prologue." The prologue begins: "Combien que tous les iours les anciennes choses communement soyent mises en oubly pour la cause des nouueles naturelement plaisans a oyr ou a Regarder. Neantmains aucunes choses passees sont ou furent de si grant excellence . et si notables a recorder et remembrer . que ne vielesse ne mors de ver ne les peult deffacer." f. 1.

After complaining of the fables of Homer and the other poets, it goes on: "Mais pource que la verite des auteurs qui loyaument et proprement ont escript puisse demourer tout tempz aux habitans en la region doccident Pource au profilt et deduit de ceulx qui entendent gramaire . et qui scoyuent la verite distinguer de la fauscete . je propre iuge de la coulompne messane . ce que jay peu lyre et comprendre de la verite de la dicte hystoire veul cy ordonneement escripre . et registrer sans aucune fiction," etc. f. 1, col. 2.

The prologue gives some account of Dictys and Dares, and of what will be added to them in the work itself, and it ends: "Ces choses sont presuposees. Il est tempz que nous commencons a racompter la maniere de la dicte destruction." f. 1 b.

The work itself seems to have been intended to be divided into 35 books, but many of them are left unnumbered. The first that is numbered is the seventh (f. 17 b), and the last is the 29th (f. 76). The commencement of each book, excepting the first and 14th, is denoted by a miniature. The last numbered book, the 29th, only relates the incidents just following the death of Penthesilea; and after this there are six miniatures. The miniatures are on the following pages: ff. 1, 3, 4, 8 b, 11 b, 14 b, 17 b, 20, 24 b, 25 b, 28, 30, 32 b, 39, 47, 48 b, 50, 51 b, 55, 56, 58, 60 b, 62 b, 64, 66 b, 71, 73, 76, 80, 85, 88 b, 92, 95 b, 98 b.

The first book begins: "Ou Royaume de thesalie de la prouince de la dicte romanie . en quel habitent vne gent quon appelle myrioudons. combien que maintenant nous les appellons soloncins . regna iadis ung roy noble home et iuste quon nommoit pelleus auec sa femme quon appelloit thetide." f. 2 b.

At the end of the first destruction of Troy are inserted 82 lines of verse, most of them in the form of an address to "Lammedon" (Laomedon), beginning:

"O tout homme noble et gentil desperit
Se entendu bien vous aues cest escript." f. 11.

And ending:

"Car myeux souuent vault amy en haye
Que or ne argent ne denier en couroye." f. 11 b.

At the end of the rape of Helen, and the drowning of Castor and Pollux when in pursuit of Paris, are 192 lines of verse, moralising on three subjects, which are stated in the 14 opening lines, as follows:

"Par tous ces points cy dessus recitez
Peult estre engin dentendans excitez
De trois choses apperceus au mains
La premiere est que tous desirs humains
Qui pour le moins met le plus en peril
Na pas le sens aduise ne subtil
La seconde est quen toute compaignie
On doit croire sa plus saine partie
Et la tierce est que ieune on belle fille
Tant soit sage bien a prinse et subtille
Se na conduit seur puissant et ferme
Ne doit yssir les bournes ne le terme
De son hostel et quant elle a mari
A feste ou gieu ne doit aller sans luy." f. 22 b.

These verses end:

"Gentilles dames prenez a exemplaire
Ne vueilles pas aux gens estranges plaire
Soyes simples et en voz maisons coyes
Et ne vueilles tant aller par les voyes." f. 23.

The last (and 35th) book, as indicated by the miniature, begins: "Ceste preste histoire cy tontes autres choses laissees se reueille et ranoye de racompter de la mort de vlixes." f. 98 b.

It concludes with the usual items out of Dares, of which the last begins as follows: "Et puis derrainement dit dares que les plus notables et principaulx des deux parties des troyens et des grecs occis et occises furent cestuy comme le plus vaillant." At this point is inserted: "Explicit la destruction de troyes la grant." The last item then continues with the list of the

slain, beginning: "Hector occist"; and ending: "Dyomede occist le roy antippe . le roy exeteron . le roy protenor . et le roy opthomene."

Colophon: "Cy fine listoire tresplaisant de la destruction de troye la grant."

This MS. does not correspond with any of the printed editions. There is another copy of the same text in the Burgundy Library in Brussels: see the *Catalogue des Manuscrits de la Bibl. Royale des Ducs de Bourgogne*, tome ii., 1842. p. 202, where it is described as being a MS. of the latter part of the 13th cent.

Additional 9785.

Paper; about A.D. 1500. Quarto; ff. 243, having from 28 to 31 lines to a full page. Written by a French hand; with initials in blue and red.

HISTORIA TROJANA. By Guido delle Colonne. A translation, with additional sections on the adventures of Landramatha, son of Hector. Imperfect at the beginning. *French.*

The first page, which is mutilated, relates to the gifts that Medea gave to Jason, and it begins: "Apr[es] defferma medea [vn]g pitit escrinher sien et traist hors vne ymage par art subtillement faicte et la bailla a Jason et dist . Tu pourteras cecy auec toy car tant com tu lauras Riens qui soit ne te fault doubter Apres lui bailla vng ongnement et dist quil en deust oindre son corps Car jl le deffendroit du feu et de venim." f. 1.

After f. 18, which ends with the rubric: "Coument paris se offry daler En gresse," there is a gap; and the speech of Paris, his voyage to Greece, and his first meeting with Helen are missing. The next leaf begins with the harangue made by Paris, to his men, before the rape of Helen, thus: "A sa voulente. Et quant vint le soyr paris et ses compaignons sen alerent vers leurs nefs/et quant ils furent tous assambles paris parla/et dist/" etc. f. 19.

The first of the three sections corresponding with that which is the last in the original Historia Trojana is headed with the following rubric: "Comment Vlixes arriua en sa terre/et vit sa mort par vision/Et comment jl fist mectre son filz thelamacus en prison/Et comment lui mesmes senferma dedens vne forteresse pour la dite vision." f. 231 b.

The section headed as above and the two following ones relate the death of Ulysses, ending with the departure of his son, here called "Theologus," to rejoin his mother Circe, here called "Cizis." After this there are nine sections, of which the first is headed thus: "Ci appres parle le Compte de landramatha le filz Hector/comment jl Retourna a troye/Et comment jl fist mourir honteusement le vieil Calcas de troye qui encores viuoit." f. 236 b.

The other sections relate how Landramatha conquered the whole East; and the last of them is headed: "Comment landramatha vsa sa vie auec themarida sa femme." f. 242 b.

It ends: "Et quant il ot tant vescu comme il pleust a celluy qui cree lauoit si sen ala par la voye ou vont tous les humains corps." f. 243.

This son of Hector is only just mentioned by Guido, who calls him Laumedon. Guido's original, Benoît de Sainte-More, calls him Landomata (printed edition), or Laudomanta (Harley 4482, f. 184), or Laudomenta (Harley 4482, f. 184 b).

At the end of this romance is the following: "Ci vous ay orez menne a la fin de la vraye ystoyre de Troye Sellon ce quelle fut trouuee et escripte en larmoyre de saint poul de chounte [?] en gregoys lengaige.—Et de gregoys je lay translatee en francois/ non pas par Ryme ne par vers/ou il conuient Par force mensonges maintes mectre Comme font ses menestiers qui de leur langue font mainteffoys de quoy ilz font souuent leur prouffit/et aultruy domaige.—Mais par de droit compte cellon ce que je le trouay sans rens courir de verite ou de mensonge demonstre en telle manyere que nulz ny pourroit rens ajoindre ne muer qui pour vray deust estre remue."

Colophon: "Ce la fin de la vray ystoire de Troye/ou tant de roys et de princes moururent en tant de douloureuses batailles pour si petit docasion comme dit est."

The present translation of Guido is more floridly paraphrased than the printed editions, one of which is called *Troye la Grant* (Lyons, 1480?), and the other, *Les Iliades de Homere* (Paris, 1530). The translation in Royal 16. F. IX. is different from all of them; and the same might probably be said of the fragment on one leaf in Lansdowne 229, only that it cannot be compared with the present MS., the corresponding passage here (the first meeting of Paris and Helen) being lost.

Lansdowne 380. ff. 36–39 b.

Paper; xvith cent. Octavo; ff. 4, each full page having 28 to 30 lines. With the first initial of the rubric in blue, and the first initial of the verses in red.

The rest of the volume, consisting of 280 leaves altogether, contains miscellaneous *French* poems, chiefly by Pierre de Nesson, and Charles, Duke of Orleans intermixed with a few religious and medical treatises in prose. At the beginning (f. 1) is the name of an owner, Thomas Kendall, and at f. 3 that of "E. de Kyngstone," both of the 16th cent.

Abridgment of the Historia Trojana of Guido delle Colonne, entitled, "Listoire de troye la grant abregee." In verse. *French.* It is in 51 stanzas, of which 50 contain four lines each, and one stanza (the fourth) contains six lines, amounting to 206 lines altogether. The first stanza is as follows:

"Yason et Hercules vers colcos sen aloyent
A vng port des troyens. rafreschir se cuidoyent
Mais tost les fist partir. le roy laymedon
Dont troye fut puis arse. et lui mort sans pardon." f. 36.

The last stanza is as follows:

"Dix ans dura le siege · xii Jours. et · vi · mois
viii^{c} et · vi mil hommes morurent des gregois
Des meilleurs des troyens · vi^{c} cinquante six,
Cy fine labregie. selon daire. et. titis."

Colophon: "Cy fine listoire abregiee de la destruccion de troye la grant." f. 39 b.

Arundel 6. ff. 242–342 b.

Paper; xvth cent. Folio; ff. 101, in double columns, each column having 40 lines. With initials in red.

The whole volume contains the following, in *German*:

1. Bulla Aurea of the emperor Charles IV. (1346–1378). f. 1.
2. Two short accounts of the statutes and of the provinces of the empire; one in verse and the other in prose. ff. 25, 26 b.
3. Das puch genant Prouinciale; lists of bishoprics in both Western and Eastern churches. f. 29 b.
4. Lists of monastic and military orders. f. 40, col. 2.
5. Papers on the rules for obtaining indulgences. f. 42 b.
6. Voyage from Venice to Alexandria, in 1431. f. 53 b, col. 2.
7. Chronicles of Martinus Polonus. f. 59.
8. The present article. ff. 242–342.

At the end of the voyage to Alexandria (f. 58) is written: "Finitum et completum per me Johannem Schumann de luczenburg Anno domini millesimo quadringentesimo sexagesimo feria secunda post exultacionis [*sic*] sancte crucis" (Monday, 15th September 1460).

Historia Trojana. By Guido delle Colonne. In 30 books. *South German.*

The prologue is omitted: and the translation ends with the first half of the section of the Historia entitled: "De exilio enee et religacione anthenoris a troia et morte thelamonij aiacis." It appears, however, as if it had been intended to continue the translation, as on the last page (f. 342 b, col. 2) there is the commencement of another heading: "Hie hebt s." Moreover, the printed edition, with which the present MS. pretty closely agrees (namely, that of Augsburg, 1488), continues the work to the end, though in a somewhat condensed form, and rearranged.

The present copy begins: "Ein kunckreich hiesz Thesalia in dem lande zu Romani die lewt in dem landt hiessen Mirmidonee von den selben leuten man schreibt in sandt Matheus legend/das selb lant heist iecz aprucz/Zu den czeiten was ein konig in dem lanndt Edler vnd gewaltiger geheischen Peleus vnd sein weip hiesz Thedida."

It ends, after some account of Cassandra's prophecy of the death of Agamemnon, with the following sentence: "Es [the initial of which was first written *D*] ging in allenn vbell vnnd das man von jgliehen besunder suldt schreyben des wurdt zu mall vill Es war vor Troy gestrieteun zehenn jar sechs menet vnnd xii tag da wardt die stadt verraten vonn Anthenor vnd Enea die

da allczeit in der stadt mechtig vnnd wol geporen waren vnd woll geeret von dem kunig vnd teten vnd tetenn [*sic*] doch ein gros mort vnd vbel ann dem kunig vndd ann der stadt." So far this copy agrees with printed edition (Augsburg, 1488), which, however (f. 147 b), only adds the words "zu Troya," etc., and closes the section, but continues the work for ten leaves more. The present copy continues thus: "gemeyntlich vnd das geschach pey xii hundart Jaren vor Christus gepurt vnnd der Krichenn wurdenn erslagenn viii hundart tausent vnd Achtzig Tausent. So wurdenn auff der von Troy seytenn erslagenn ee die stadt gewunnen wart Sechs hundart moll tausent vnd sechs vnd achtzig Tausent als man in den altenn puchernn geschriebenn findet." To this is added: "Et sic est finis." But at the top of the second column, as before mentioned, is the beginning of another heading, in red: "Hie hebt s."

In the printed edition (Augsburg, 1488) the numbers of the slain on the Greek side are stated to be 947,000; those on the Trojan side are the same as in the MS.

Lansdowne 229. f. 164.

Vellum; xivth cent. Folio; one leaf in double columns, each column having 42 lines. With initials in red and blue.

Bound up at the end of a paper volume of miscellanea, taken from chronicles, etc., in the handwriting of William Camden, dated 1573.

Historia Trojana. By Guido delle Colonne. A single leaf from a free paraphrase of Guido's Historia, or rather, perhaps, from some romance founded upon it. *French.*

This leaf contains the conclusion of an account of the arrival of Paris at the island of Cythera, a description of "la bele Helaÿne la fame au Roi Menelaus," and the commencement of the account of their meeting in the temple. There is an especially minute description of the gems in Helen's coronet, including an account how Ulysses increased his powers of persuasion by the virtues of an amethyst in his ring. The description of Helen is here inserted before her meeting with Paris, whereas Guido has first described their meeting in the temple of Venus,

and then he tells how Paris inspected the person of Helen, and thus a description of Helen is introduced. The description given by Guido seems to be one of the few original passages in his work; it does not occur in that of Benoît de Sainte-More.

The present fragment begins: ". . . . a meruoilles furent bele gent: Parmi le chastel sen passerent et regarderent sus et ius. riche gent i uirent assez. et moult se pristrent garde entapissaige sauoir se il peussent de riens greuer ceus dou chastel. mes il ni uirent chose nule dont il peussent son prou faire. Tant i passerent et alerent et tant entrerent en parfunt et uindrent iusques a cel temple de madame dyane et a celui de madame venus ou la feste estoit. et uirent ciaus de grece qui fesoient les sacrefices riches et les riches offrendes et les beaus presanz a la deesse:—A cele feste estoit uenue la bele Helayne."

It ends: "Qvant Paris uint au temple si uestuz et si atornez coume nos auons deuant dit. li murmures dou pueple lieue et la nouele uient a madame Helayne qui estoit hautement assise."

For the passage describing Helen in Guido, see the middle of the section headed: "De numero nauium quas troiani duxerunt in grecorum depopulacionem."

Additional 4869. ff. 2–66.

Paper; A.D. 1679. Folio; ff. 65, having 37 to 39 lines to a page. With initials in red and green. Forming the first of five sagas, written by Jón Thórðarson, at the expense of Magnús Jónsson of Vigur, an island in Isafjörðr, in the north-western peninsula of Iceland, in the years 1679, 1680. The whole volume contains:

1. The present article. f. 2.
2. Magus Jarls saga. f. 67.
3. Orkneyinga saga. f. 102.
4. Octaviani saga. f. 161.
5. Addonii saga. ff. 206–235.

Trójumanna Saga: translated from a Danish abridgment of the Historia Trojana of Guido delle Colonne. Divided by the ornamental initials into 28 sections. *Icelandic.*

Heading: "Hier hefur Troiu Manna Saugu frá Upphafe til Enda og so hvörninn Troia hin volldvga borg var af gryckiunm unninn og inntekinn frá upphafi veralldar þá liðinn vorn 2782 aar þá Abdon var Doomari hiaa Israels Lýd." Begins: "Pelias hefur kongur heited hann bio i kongs ryke þui er Tessalia heiter,

broder atti hann er Eson hiet." Ends: "Suo hefur nu bardage þesse sorglegur vered jafnvel þeim Gryckium sialfum, suo sem Troiu mönnumm Upptökenn lýtel, framm dratturinn mœdu samlegur, og haska fullar. Og suo feinged vmm sýder Eirn hörmulegann og sorgarfullann Enda." This is followed by the account of the numbers killed on both sides, ending: "Hector drap atián konga, Paris fióra Eneas tuo, Achilles x konga." Below this is an ornament, enclosing the date "1679."

The Danish work of which this is a translation is entitled: *Bellum Trojanum, historiske Beskrivelse om den trojanske krig, udsæt paa Danske af Christopher Sivendsön Glimagrio* (Copenhagen, 1623, 4to.). For an account of it, see Rasmus Nyerup, *Almindelig Morskabslæsning* (Copenhagen, 1816), p. 32. There is another Trójumanna Saga, published by the Royal Society of Northern Antiquaries, in the *Annaler for Nordisk Oldkyndighed* (Copenhagen, 1848), pp. 4–101; but it is quite a different version, which was merely intended as an introduction to the Breta Sögur, an adaption of the Historia of Geoffrey of Monmouth. The opening sentence of Guido is at p. 16 of the printed edition, beginning: "Peleus hèt konungr í Pelapónense."

Additional 11,113. ff. 171–281.

Paper; XVIIIth cent. Folio; ff. 111, each page having from 17 to 21 lines, in which the verses are written like prose.

The whole volume contains:

1. Vemundar saga og Víga-Skutu. f. 1.
2. Gunnars þáttr Þiðrandabana. f. 71.
3. Brandkrossa þáttr. f. 84.
4. Gull-Þóris saga. f. 92.
5. Kormaks saga. f. 127.
6. The present article. ff. 171–281.

Lays upon the Story of Troy: versified from the Trójumanna Saga by Jón Jónsson of Bernnes in East Iceland. In 30 Rímur (lays). Imperfect at the end. *Icelandic.*

Title: "Rymur af Troio-Mönnum kveðnar af Jone Jons syne a Berunese." Begins:

"Froðar meistarar fyrr um heim
foru og löndin vyða,
liðugt neitte Laungum þeim
Lioða vess að smyða."

The narrative begins with the account of Pelias, whom it calls "Felias," and is brought down to the return of the Greeks, including Agamemnon and Diomed, breaking off with the words:

"Menelaus varð miög ut
flæmður mest af grick —" f. 281 b.

At the foot of the page is written the following, also imperfect: "Verð til goða vinur minn þó vandað litt sie þett að band því kveður einginn betur."

Royal 17. E. ii.

Vellum; xvth cent. Folio; ff. 368, in double columns, each column having 30 lines. With illuminated initials, and with 65 miniatures, three large and 62 small, accompanied with borders. Each of the borders attached to the three large miniatures (ff. i, cxliii, and ccxliii) contains the arms of England at the foot of the page. At the beginning of the volume are seven more leaves, containing the table of contents. Probably executed at Bruges for King Edward IV., about 1470–1480.

Recueil des Histoires de Troie, here entitled Hercules. By Raoul Le Fevre, chaplain to Philip the Good, Duke of Burgundy. Composed in 1464. In three books, containing 100 chapters altogether. With a table of contents at the beginning. *French.*

1. The table of contents is thus headed: "Cy commence la table des rubrices du liure nomme Hercules." It contains the rubrics of 97 chapters, the first chapter of each book being left without a rubric.

Colophon: "Et a tant fine la table du liure dercules."

2. Book I., in 39 chapters. ff. i–cxlii b. The first chapter is introductory, and begins: "Tous les filz de Noel espars par les climatz regnes et les estranges habitacions des siecles"; and ends: "Je te sauueray la vie ou je morray pour ton salut requerant aux dieux mercy de la malinolence que jay eue contre toy."

This is followed by 38 chapters with rubrics. The first rubric is as follows: "Comment dame Cỳbelle a laỳde de vesta sa mere sauua Jupiter son filz de mort oultre et pardessus le commandement du roỳ saturne son marỳ et lenuoỳa secretement a nourrir aux deux filles du roy meliseus." f. x b, col. 2.

This first book treats of Saturn and Jupiter, and the origin of the Trojans, and finally of the history of Perseus, and the birth

and youthful exploits of Hercules. The last rubric of this book is as follows: "Comment hercules eut bataille contre le roy laomedon et le vainequi et destruisy la cite de troyes la premiere fois." f. cxxxvii b.

The first book ends thus: "Et ainsy fut troyes destruitte la premiere fois . pourquoy Je metteray fin a ce premier liure/et commenceray le second/ou sera monstre comment troyes fut reedifiee/et comment elle fut destruicte la seconde fois . en continuant les nobles fais dhercules ia encommenciez."

Colophon: "Cy fine le premier liure." f. cxlii b, col. 2.

3. Book II., in 30 chapters. ff. cxliii–cxlii.

The first chapter begins: "Comme donequez la vieille Juno par sa mauuaise enuie se donna a ymaginer et songier comment elle pourroit faire mourir hercules."

In the printed editions there are seven or eight introductory lines, which are not here.

This second book is taken up with the deeds of Hercules. His destruction of Troy for the second time is in the ninth chapter (ff. clxvi b–clxviii b). It concludes with his death, and ends: "Et icy apres pour la perfection de ce liure traitteray de la generalle destruction de troyes qui vint a loccasion du rauissement de dame helaine femme du noble roy menelaus de grece comme cy apres sensuit."

Colophon: "Cy fine le second liure dercules."

4. Book III., in 31 chapters. ff. ccxliii–ccclxviii.

This book is preceded by a general rubric, which is almost a repetition of the last sentence of Book II., and which occurs on the same page, as follows: "Cy apres sensuit le troizieme et derrenier liure dicellui hercules traictant de la generalle destruction de troyes qui vint a locasion du rauissement de dame helaine . femme du noble roy menelaus de grece."

This third book is little more than a translation of the portion of the Historia of Guido delle Colonne which relates to Priam and his sons. The first chapter is only a very brief introduction, beginning: "Les [*for* Es] deux liures precedens nous a layde de dieu auons traittie des deux premieres destructions de troyes."

The first rubric begins: "Comment le Roy pryamus assembla tous ses barons pour sauoir sil enuoyeroit en grece pour rauoir sa suer exionne . Et de loppinion dector/et de son bon conseil . Et comment paris declaira a son pere la vision et promesse de Venus

la deesse . Et comment le Roy priamus reedifia la cite de troyes." f. ccxliii b.

The last rubric is: "De la vision que Vlixes eut en dormant et comment il fut occis de son filz." f. cccIxv b.

After the account of the death of Ulysses occur the usual items from Dares, which conclude the work. They end thus: "Dyomedes occist le roy antiphus . le roy estorius . le roy prothenor/et le roy obtomeus." f. cccIxviii.

Colophon: "Et atant fine ce present liure nomme hercules."

The present copy agrees with the printed editions of the Recueil (with the first of which it is contemporary), except that the printed editions have a general prologue, headed with the title: "le recueil des hystoires de troies," and ascribing the authorship to Raoul le Feure in 1464, and except also that the second book of the printed editions begins with seven or eight lines which are not found here.

The first printed edition is usually ascribed to Caxton, and is supposed to have been printed abroad (in the Low Countries or Cologne) by him about 1470.

Burney 186. ff. 116–126.

Paper; about A.D. 1403. Folio; ff. 10, each full page having from 31 to 37 lines.

The present article is preceded by the Histories of Justinus, at the end of which the writer describes himself as "Johannes Stephani de Colognora," a citizen of Lucca, and as having written the Histories on the 15th November, 1403.

A History of Troy, from its foundation to its fall: followed by an account of the migrations of the surviving Trojans, and of the cities founded by them in Italy, Spain, France, and Germany. *Latin.*

The incidents are often mere modern inventions. At the time of the fall of Troy, Paris and Helen are spoken of as king and queen; they escape together; and Paris (after sending his follower, "berich," to kill Achilles, f. 124 b) leads a large array of Trojans through Sicily, Italy, and Germany, into France,

founding many cities, and ending his days in that of Paris. After this the wanderings of Æneas are described. He is here said to have sailed along the west coast of Italy, the south of France, and the east of Spain, and to have founded Pisa, Marseilles, etc., before he went to Carthage. After the death of Dido, he returns to Italy.

Title, in red: "De Troia."

Begins: "Anno centesimo quinquagesimo octauo ab aquarum undatione vsque ad ciuitatis troie edificationem." f. 116.

Ends: "Post mortem uero dicte Regine cum Ascalfio filio suo, et alijs per mare nauigando iter arripuit, et transiens per sciciliam tandem ubi Tiber in mare fluit peruenit. Sed uisione habita et responsione vbi nunc Roma condita est peruenit, sicut habetur in cronica martiniana circha principium." f. 126.

By Ascalfius must be meant Ascanius, though his name is rightly spelt in other places. The "Cronica Martiniana" is the work of Martinus Polonus, which begins with some brief account of Æneas.

Additional 21,246.

Vellum; early xvth cent. The date 1371 in the colophon seems to be copied from an earlier MS. Folio; ff. 90 of verse, having four stanzas of ottava rima to the full page; preceded by ff. 41 of prose, having 31 lines to the page. With initials in red and blue; and with the first initial of the poem an illuminated *A* (f. 5), enclosing a portrait of Boccaccio, and a leopard surmounted by a scroll bearing the inscription, "Filostrato." To this initial is attached an illuminated border, containing figures in medallions.

Filostrato: a poem by Giovanni Boccaccio, on the loves of Troilus and Griseida, in 713 stanzas of ottava rima. Preceded by an epistle to "Phylomena," saying that the subject of the poem had been first suggested to him by a debate on a Question in a court of love, and then by his reflections upon the same during "Philomena's" absence from Naples. The story is taken from the Romance of Troy, whether the French metrical version of Benoît de Sainte-More or the Latin prose one of Guido delle Colonne. *Italian.*

In the present MS. the poem is not divided into regular parts. There are 45 different paragraphs, indicated by coloured

initials; which frequently, however, only mark the different portions of the dialogue.

In the printed editions the poem is divided into nine parts; of these, Part I. (containing 57 stanzas) corresponds with the paragraphs in the present MS. from f. 5 to f. 12; Part II. (143 stanzas), with ff. 12–30; Part III. (94 stanzas) ff. 30–41 b; Part IV. (167 stanzas) with f. 41 b to the end of the second stanza of f. 62 b, but here there is no indication of the end of a paragraph; Part V. (71 stanzas) with f. 62 b (from beginning of third stanza) to f. 71 b; Part VI. (34 stanzas) ff. 71 b–75 b; Part VII. (106 stanzas) f. 75 b to the end of the first stanza of f. 89, but without any indication of a paragraph here; Part VIII. (33 stanzas) f. 89 (from beginning of second stanza) to the end of the second stanza of f. 93, but without any indication of a paragraph here; Part IX. (eight stanzas) f. 93 (from beginning of third stanza) to f. 94.

The introductory epistle is headed, in red: "Comincia il libro chiamato phylostrato composto per lo eloquente meser iohanni di boccaccio da certaldo poeta illustre. Pistola alla sua piu che altra piaceuole phylomena." f. 1.

Begins: "Molte fiate gia nobilissima donna auenne che io il quale quasi dalla mia puerizia infino ad questo tempo ne seruigi damore sono stato." Ends: "Il mio lungo sermone da se medesimo chiede fine. et percio dandoglele/prjego colui che nelle vostri mane a posta la mia uita et la mia morte chelli nel uostro cuore quello disio accenda che solo essere puo cagione della mia Salute." f. 4.

The paragraph, which occurs at the beginning of this epistle in many MSS., and in all the printed editions, beginning: "Filostrato è il titolo di questo libro," and proceeding to explain the meaning of the name, is not found in the present MS. There are three MSS. described by Bandini, in his *Catalogus Bibliothecæ Mediceæ Laurentianæ*, tom. v. (Florence, 1778) coll. 134, 193, 379, which begin with this paragraph; but they are all of the 15th cent., whereas the only copy of the 14th cent. described by him begins like the present MS. See the same volume (tom. v.), col. 134, cod. xxviii.

The poem is headed, in red: "Qui chomincia Ilibro chiamato Filostrato. ordinato et composto da Messer Gionanni bochacci. Poeta fiorentino. Il quale tratta della morose fatiche di troylo. Figluolo del Re priamo, di Troya." f. 5.

The first stanza is as follows:

"Alcun di gioue solgliono il fauore
ne lor principij pietosi inuocare
altri dapollo chiamano il ualore
Jo di Parnaso le muse pregare
solea ne mie bysogni ma amore
nouellamente ma facto mutare
il mio costume anthico et usitato
poi fu di noi ma dompna inamorato." f. 5.

At the beginning of the poem, in Stanzas III., XI. and XIX. (ff. 5, 6, 7), the heroine is called "Briseyda" (the name that is given her in the books of Benoît de Sainte-More and Guido delle Colonne), although she has already been called "Griseyda" in the introductory epistle. In the rest of the poem she is called "Griseyda."

The last stanza is as follows:

"Ma guarda che cosi alta Ambasciata
non facei sança amor che tu saresti
per auentura assai mal raccettata
et ancor ben sança lui non sapresti
se seco vai sarai credo honorata
or ua chio priegho Appollo che ti presti
tanto di gratia chascoltata sij
et con lieta risposta amme tinnij." f. 94.

Colophon, in red: "Finito e il libro decto Filostrato nelli anni · MCCCLXXIIIJ il quale assai inançi copose Messer Giouanni Bocchaccij da Certaldo Fiorentino, nella sua Giouaneçça et in questo anno morj: Amen."

This places Boccaccio's death in 1374, whereas Manni (*Istoria del Decamerone*, Florence, 1742, pp. 129–136) quotes authorities to show that it happened the 20th December 1375.

The present MS. agrees with the printed editions. The early editions, of which three were published at Venice, Bologna, and Milan, at the close of the 15th cent., and that in the *Opere Volgari* of Boccaccio, vol. xiii. (Florence 1831), are divided into nine parts in the manner stated above. The edition of Paris, 1789, is differently divided.

Harley 2280.

Vellum; early xvth cent. Small Folio; with the top margin clipped close; ff. 98, each full page having six seven-line stanzas. With illuminated initials to each book and proem. At the end of the volume is written, in a hand of the 17th cent.: "Mr. Beomonte in Aldersgate streete."

Troilus and Cryseyde: a poem translated from Boccaccio's Filostrato, with some alterations and considerable additions, by Geoffrey Chaucer (said to have been born in 1328, and to have died on the 25th December 1400). In five books and an envoy, containing altogether 1151 seven-line stanzas, with 12 *Latin* hexameters inserted in Book v. *English.*

The stanzas are distributed as follows: Book i. contains 155 stanzas, f. 1; Book ii. (including a proem) 251 stanzas, f. 14; Book iii. (including a proem) 252 stanzas, f. 35; Book iv. 238 stanzas, f. 57; Book v. 253 stanzas, f. 77; envoy, two stanzas, f. 98. The poem begins:

"The double sorowe of troilus to tellen
That was the kynge Priamus sone of Troye
In louynge how hise auentures fellen
Fro wo to wele and after out of ioye
My purpos is er that I parte fro ye
Thelphone thow help me for tendite
This woful vers that wepen as I write." f. 1.

In the middle of the address of Cassandra, when she is telling Troilus of the war against Thebes, are inserted 12 hexameters, containing arguments of the 12 books of the Thebais of Statius. They begin: "Associat profugum Tideo [*for* Tideus] primus polymytem"; and they end: "Argiua flentem narrat duodenus et ignem." f. 93 b.

The poem ends:

"Lo here the forme of olde clerkes speche
In poetric if ze hire bokes seche."

The envoy is as follows:

"O moral Gower this boke I directe
To the/and the philosophical Strode
To vouchen sauf ther nede is to correcte
Of zoure benignites and zeles good
And to that sothfast criste that sterf on roode
With al myn herte of mercy euere I preye

And to the lord right thus I speke and seye
Thow oon and two and thre eterne on lyue
That regnest ay in III · and II · and oon
Vncircumscript and al maist circumscriue
Vs from visible and invisible foon
Defende and to thi mercy euerichon
So mak vs ihesu for thy mercy digne
For loue of maide and moder thyn benigne."

Colophon: "Explicit liber Troili et Criseydis. Amen."

Printed several times, both separately and in the works of Chaucer, in the 15th and 16th cents. The present MS. has been collated with Harley MSS. 1239 and 3943 by Robert Bell, in vol. v. of the *Poetical Works of Chaucer* (1855); and it has been taken as the foundation for the text in the last Aldine edition of *Chaucer's Poetical Works* (1866), edited by Richard Morris. For a comparison, by William Michael Rossetti, between this poem and the Filostrato, see the Chaucer Society's publications for 1875.

Additional 12,044.

Vellum; xvth cent. Quarto; ff. 113, each page, except f. 112, having five seven-line stanzas. With initials in blue and red. At the beginning of the volume are two book-plates, one inscribed: "Ex. bibl. Phillipus D'Auvergne, LL.D, F.R.S. Præf. Class. Reg. Mag. Brit." and the other with the arms and name of Sir Francis Freeling.

Troilus and Cryseyde. By Geoffrey Chaucer. Imperfect in the middle and at the end of Book v., containing altogether 1128 stanzas, and the 12 *Latin* hexameters inserted in the fifth book. *English.*

The stanzas are thus distributed: Book i. contains 155 stanzas, f. 1; Book ii. 251 stanzas, f. 16 b; Book iii. 254 stanzas, f. 41 b; Book iv. 238 stanzas, f. 67; Book v. 230 stanzas, ff. 90 b–113 b. The 12 *Latin* hexameters are at f. 112. After f. 112 b there are three leaves missing; and probably five stanzas of the poem, together with the two stanzas of the envoy, are missing at the end.

The poem begins:

"The double sorwe of Troylus to tellyn."

It breaks off with the lines:

"To respecte of the playne felicite
That is in heuen aboue and at the laste
There he was slayne his lokyng doun he caste."

This is the end of stanza cclxi. of book v. in the Aldine edition (1866), vol. v. p. 75.

Harley 3943.

Vellum; early xvth cent., as far as the original hand goes (ff. 2–7, and ff. 9–67), but nearly half of it supplied in a much later hand (ff. 1, 8, and ff. 68–116). Long Octavo; ff. 116, each full page having five seven-line stanzas. With initials in red and blue. "Bought in Mr. Rawlinson's sale of MSS. 1734. No. 653."

Troilus and Cryseyde. By Geoffrey Chaucer. In five books and an envoy, containing altogether 1149 seven-line stanzas, with 13 *Latin* hexameters inserted in Book v. *English.*

The stanzas are thus distributed: Book i. contains 155 stanzas, f. 1; Book ii. 251 stanzas, f. 16 b; Book iii. 236 stanzas, f. 41 b; Book iv. 243 stanzas, f. 65 b; Book v. 262 stanzas, f. 89 b; envoy, 2 stanzas, f. 116. In the portion in the early hand there are no divisions marked, except that the first stanza of Book iv. begins after rather a wider space than usual, and with a larger initial. The 13 hexameters are at f. 111.

The poem begins:

"The double sorow of Troilus to tellen." f. 1.

The original hand begins:

"To [*for* So] whan this Calcas knew by calkelyng
And eke by answere of this Apollo." f. 2.

The poem ends:

"In poetrie yef ye heire bookes seche." f. 116.

The envoy begins: "O morall Goware."

And ends:

"For the loue of maide and moder thin benigne."

Colophon: "Troilus adest mete. venit explicit ergo valete."

In W. M. Rossetti's comparison between this poem and Boccaccio's Filostrato, made for the Chaucer Society, part i. (1875), the first book has been printed from the present MS.; but the last two stanzas are there omitted, and after the 69th stanza has been inserted one from Harley 2280.

Harley 2392.

Paper and vellum, four leaves of paper being enclosed between each pair of vellum leaves; xvth cent. Small Quarto; ff 115, each full page having five seven-line stanzas. With an initial and a border, at the beginning, in red and blue. Above this border is written: "Henrici Spelman."

Troilus and Cryseyde. By Geoffrey Chaucer. In five books and an envoy, containing altogether 1157 stanzas. *English.*

The stanzas are thus distributed: Book I. contains 156 stanzas, f. 1; Book II. 251 stanzas, f. 20 b; Book III. 262 stanzas, f. 51 b; Book IV. 224 stanzas, f. 84 b; Book V. 262 stanzas, f. 112 b; envoy, 2 stanzas, ff. 145, 145 b. The 12 *Latin* hexameters are omitted in the present copy.

The poem begins:

"The double sorwe of troilus for to tell."

Ends:

"in poetrie/yif ye here bookis seeh." f. 145.

The envoy begins: "O. mortal gower/"

And ends:

"For loue of mayde/and moodir thin/benigne."

Colophon: "Explicit liber Troili
Merci dieu/et grant merci } quod Style."

Harley 1239. ff. 1–62 b.

Vellum; xvth cent. Oblong Folio; ff. 62, each full page having nine seven-line stanzas. With initials in red and blue; and an illuminated initial at the beginning, in which is enclosed a coat of arms, partially defaced, and described in a modern hand as "Speke empaling Shepey ?". At the end: "Lucas Parker ows this boke wytnes Robert Parker," in a hand early in the 16th cent.

Followed by five of the Canterbury Tales, in a different hand of about the same period:

1. Knight's Tale. f. 63.
2. Man of Law's Tale. f. 80 b.
3. Wife of Bath's Tale. f. 88.
4. Clerk's Tale. f. 91.
5. Franklin's Tale. ff. 101–106 b.

Troilus and Cryseyde. By Geoffrey Chaucer. In five books and an envoy, containing altogether 1105 seven-line stanzas, with 12 *Latin* hexameters inserted in Book V. Imperfect in the middle. *English.*

The stanzas are thus distributed: Book I. contains 109 stanzas (two leaves being lost after f. 3, and 11 stanzas being omitted at f. 6), f. 1; Book II. 251 stanzas, f. 7; Book III. 258 stanzas, f. 21; Book IV. 223 stanzas (19 being omitted at f. 43), f. 35 b; Book V. 262 stanzas, f. 48; envoy, two stanzas, f. 62 b. The 12 hexameters are at ff. 59 b, 60.

The poem begins:

"The double sorow of Troilus to telle." f. 1.

Ends:

"In poetrye/yf ye hyr bokes seche." f. 62 b.

The envoy begins:

"O moral gower."

And ends:

"For loue of mayde and modyr thyn benigne amen."

Harley 4912.

Vellum; XVth cent. Folio; ff. 75, each full page having five seven-line stanzas. On the fly-leaf at the beginning are the names, Anne Norres, Anne Nevell, Rychard Herbert, bracketed together, and on the fly-leaf at the end are the names, Anne Nevyle, Anne Norys, again linked together, and the names, John Horne and Roberd Horne, written about 1500; at f. 50 b is the name of Wylliam Repyngton, in a hand of the 16th cent.; and at f. 43 are the names, E. Huntingdon, Dorothie Throkmorton, and Water Vernon, written about 1600. On the first page is written: "Petri Le : Neve Norroy pr[etio] $\overset{h}{1}$: $\overset{sol}{1}$: $\overset{d}{0}$."

TROILUS AND CRYSEYDE. By Geoffrey Chaucer. Imperfect in the middle of Book IV.; containing altogether 749 seven-line stanzas. *English.*

The stanzas are thus distributed: Book I. contains 143 stanzas, f. 1; Book II. 250 stanzas, f. 15; Book III. 258 stanzas, f. 40; Book IV. 98 stanzas, ff. 66–75 b.

The poem begins:

"[T]he dowble sorowys of Troylus to telle." f. 1.

It breaks off with the lines:

"These women whiche that in the cite dwell
They set hem down and seyde as · I · shalle telle."
f. 75 b.

To this are added the catchwords referring to the next quire

of eight leaves (now missing): "Quod first that on I am glad" which is the beginning of stanza xcv. of book iv. in the Aldine edition (1866), vol. iv. p. 328.

Cotton, Augustus A. iv.

Vellum; beginning of the xvth cent. Large Folio; ff. 155, in double columns, each full column having 49 lines, till just at the end (f. 153 b), where the lines are arranged in stanzas. With illuminated initials, and six borders and miniatures. The first miniature represents the author (Lydgate) kneeling before the king (Henry V.). Under this, in the first initial, the letter *O*, are the arms of Sir Thomas Chaworth, impaled with those of his second wife, Isabella de Ailesbury; his first wife had died in 1411, and he himself died in 1458. The other five miniatures are at the beginning of the respective books.

Troy Book: a translation, in heroic verse, of the prose Historia Trojana of Guido delle Colonne, by John Lydgate, monk of Bury St. Edmunds. Begun, at the instance of Henry V., then Prince of Wales, in October 1412, and finished in 1420. In five books, with a prologue and epilogue, and with a concluding address to Henry V. in 13 seven-line stanzas, and an envoy in two eight-line stanzas; the whole amounting to upwards of 30,000 lines. *English.*

Lydgate speaks, in the Fall of Princes (see the prologue to book viii. in the printed editions, but the middle of book vi. in the contemporary MS. Harley 1766, f. 184), of his "thre score of yeerys"; and as he began that poem (see the prologue, Harley 1766, f. 9 b) at the time when Henry VI. was in France, and Humphrey of Gloucester was lieutenant of the realm in England, which was in 1430–1432, he must have been born about 1370. This date agrees very well with the entries in a register of Bury Abbey (now Tiberius B. ix. ff. 35 b, 69 b, 86 b), showing that he was ordained a subdeacon in 1389, deacon in 1393, and priest in 1397. These entries are quoted by Warton (*History of Poetry*, section xxi. note 1) quite correctly; but he misquotes Pits, as to the death of Lydgate in 1482, an error which Pits only mentions in order to correct it. Pits enters the death of Lydgate under 1440; but this is probably too early. See Ritson's *Bibliographia Poetica*, p. 88.

The prologue begins:

"O mẏghtẏ mars that wẏth thẏ sterne lyght.
In armẏs hast the power and the mẏ3t
And named art from est til occident.
The mẏghtẏ lorde the god armẏpotent." f. 1.

After invoking others also, "Othea goddesse of prudence" (a goddess named in the poems of Christine de Pisan), Clio, and Calliope, Lydgate proceeds:

"For god I take hy3ly to wyttenesse
That I this wirk of hertly lowe humblesse
Toke vp on me of entencioun
Devoyde of pride and presumpcioun.
For to obeie with oute variaunce
Mẏ lordes byddyng fully and plesaũnce," etc.
f. 1, col. 2.

Again:

"And for to witen whom I wolde mene
The eldest sone of the noble kyng
Henri the firthe of kny3thood welle and spryng
In whom is schewed of what stok he grewe
The rotys vertu thus can the frute renewe.
In euery part the tarage is the same.
Lyche his fader of maneris and of name
In sothefastnesse this no tale is
Callid henry ek. the worthy prynce of walẏs
To whom schal longe by successioun
For to gouerne brutys albyoun.
Whyche me comaunded the drery pitus fate
Of hem of troye in englysche to translate
The sege also and the destruccioun
Lyche as the latyn maketh mencioun
For to compyle and after guydo make
So as I conde and write it for his sake." f. 1 b.

Again:

"And of the tẏme to make mencioun
Whan I began of this translacioun
It was the 3ere sothely for to seyne
Fourtene complete of his fadris regne
The tyme of 3ere schortly to conclude
Whan twentẏ grees was phebus altitude

The hour whan he made his stedis drawe
His rosen chariet lowe vnder the wawe
To bathe his bemys in the wawy see
Tressed lyche gold as men myȝt see.
Passyng the bordure of oure occian
And lucyna of colour pale and wan
Hir colding arysyng in octobre gan to dẏȝt."

f. 1 b, col. 1, 2.

That is to say, in October 1412.

It goes on:

" Whyche tyme I gan the prolog to beholde
Of troye boke I made be dayes olde."

After rejecting the fables of Homer and Ovid, and complaining that even Virgil was too ready to receive them, Lydgate turns to Lollius ("And of this sege wrot eke lollius"), and to Dares and Dictys, and ends his prologue with an address to Guido delle Colonne:

" To whom I seio knelyng on my knee
Laude and honour and excellence of fame
O guydo maister be vnto thi name.
That excellent [*for* excellest] by souereinte of stile
Alle that writen this mater to compile
Whom I schal folwe as nyȝe as ener I may."

f. 2 b, col. 2.

The last lines of the prologue are:

" And ther of thanke my wille is that thei wynne
For thoruȝ her support thus I wil begẏnne."

The poem itself begins:

" In the regne and lond of thesalye
The whiche is now ynamed salonye
Ther was a kyng callyd pellens." f. 2*.

It ends:

" This manly man Thelagonyus
And his brother Thelamonyus
Regned also in his regioun
Seuenti wynter as made is mencionn
And after that thei made a royal ende
And bothe two to Jubiter thei wende
To regne there among the sterris briȝt
But now the lanter and the clere liȝt
Is wastid onte of frigius darete," etc.

The last lines being:

" I haue no more latyn to translate
After dites dares nor guydo
And me to adden any more ther to
Than myn auctours specefie and seyn
The occupacioun sothly wer but veyn
Lik a maner of presumpcioun." f. 152, col. 2.

The epilogue begins:

" And tyme complet of this translacioun
By iust rekenyng and accountis clere
Was a thousand and foure hundred 3ere
And twenti ner I knowe it out of drede
After that crist resseyved oure maidenhede [*sic*]
Of hir that was Emperesse and quene
Of heuene and helle and maide elene
The ey3te 3ere by computacioun
Suynge after the coronacioun
Of him that is most gracious in werkyng
Herry the fyfthe the noble worthi kyng." f. 152, col. 2.

It ends:

" This praie I good for to send hym grace
At whos biddynge as I tolde late
First I began the sege to translate
And now I haue hooly in his honour
Executed the fyn of my labour
Vnto alle that shal this story se
With humble herte and al humylite
This litel boke lowly I betake
It to supporte and thus an ende I make." f. 153 b.

The address to Henry V., in 13 seven-line stanzas, begins:

" Most worthi prince of kny3thod flour and welle
Whos hi3e renoun thoru3 the world doth shine
And alle other in manhood dost excelle
Of merit egal to the worthi nyne
And born also by discent of lyne
As ri3tful eyr by title to atteyne
To bere a crowne of worthi rewmys tweyne." f. 153 b.

It ends:

" And eche vertu that man may specefie
I praye god graunte vnto thi regalye." f. 154.

The envoy, in two eight-line stanzas, begins:

"Go litel bok and put the in the grace
Of hym that is most of excellence."

It ends:

"But humblely withdrawe and go abak
Requerynge hem al that is mys to amende." f. 154.

The Troy Book was first printed by Richard Pynson in 1513. Another edition, entitled *Cronicle of the warres betwixte the Grecians and the Troyans*, appeared in 1555. The version entitled *Life and Death of Hector* (1614) was a modernisation by Thomas Heywood.

Royal 18. D. vi.

Vellum; late xvth cent. Folio; ff. 139, in double columns, each full column having 52 lines. With illuminated initials, and with an illuminated border at the beginning of each book, but wanting the folio that contained those at the beginning of the second book (between ff. 19 and 20), and the initials of Books III., IV. and V. being cut (at ff. 60 b, 88, 117).

This volume was subsequently presented to the king [Henry VIII.?], as appears from some verses addressed to him, in 15 seven-line stanzas, beginning:

"As the bryght beames of Phebus Illumyneth the wordle vniuersall";

and ending:

"To vtter my true minde in all the best that I maye
beseching your grace taccept the gifte of your loyall subiect John of Audelay."

John Touchet, 6th Lord Audley, died in 1491; but from the first three lines of the fifth stanza:

"For whate man of so high parence wolde so studye and muse
To take half suche paynes the trwe knolege to be hadde
As yowre grace hathe don and yet doth not refuse,"

and also from the character of the handwriting, it would seem probable that the presentation was made to Henry VIII., and therefore that the donor was John Touchet, 8th Lord Audley, who was restored to the family honours (which had been forfeited by his father) in 1512, was summoned in 1511, and died about 1557–8.

Troy Book: a poem in five books, with a prologue, by John Lydgate. Imperfect; the present copy containing little more than 28,200 lines. *English.*

The prologue begins:

"O mi3ty Mars that with thi sterne li3t." f. 1.

And ends:

"For throu3 here support thus I wol beginne." f. 5 b.

The poem itself begins:

"In the reigne and lond of Thessalie." f. 5 b.

It breaks off (in Book I.) with the line:

"Effectually parformed to the ende." f. 19 b.

(See the printed edition of 1555, f. D, vi.)

Eight leaves are here missing. The poem begins again (in Book II.) with the line:

"On othir part that in verri trouth." f. 20.

(See the printed edition of 1555, f. F, ii, *verso.*)

It ends finally with the lines:

"This rude book lonly I betake
It to support/and thus an ende I make." f. 139 b.

Colophon:

"Here endeth the book of the Sege of Troÿe translated by John Lydgate the monk of Bury out of Latyn into Englissh at the instaunce of the most excellent and renomyd Prince King Henry the fifte The yere of the Incarnacioun of oure lord A M^l.CCCC. and XX^ti. And of the reigne of the said King Henrÿ the V. the VIII yere."

Arundel 99.

Vellum; early xvth cent. Large Folio; ff. 159, in double columns, each full column having 46 lines. With illuminated initials, and with a border to the beginning of each book; the beginning of the first book, however, being lost.

TROY BOOK: a poem, in five books, with a prologue, by John Lydgate. Slightly imperfect in the middle and at the end, but containing rather more than 29,200 lines. *English.*

The prologue begins: "O myghty mars that with thy sterne lyght"; and ends (imperfectly) with the lines:

"That in good feith I trowe he hath no peere
To rekne al that wryte in this mateere." f. 2 b.

(See the printed edition of 1555, f. B, ii, *verso.*)

One leaf is here missing. Book I. begins (imperfectly) with the line:

"He was belouyd so of Oolde and yonge." f. 3.

(See the printed edition of 1555, f. B, iii, *verso*.)

The poem breaks off in the middle of the dream of Ulysses, that foreboded his death, ending with the lines:

"Sothly quod she thyn affeccioun
Wolde fully turne to confusyoun." f. 159 b.

(See the printed edition of 1555, f. D d, iii, *verso*.)

Four or five leaves must be missing at the end, if the envoy was included in this volume.

Royal 18. D. ii. ff. 6–146.

Vellum; about A.D. 1460. Folio; ff. 141, in double columns, each full column having 40 to 52 lines. With illuminated initials, and one border, and 12 miniatures, four of which have been inserted by a Flemish artist at a later period. The first miniature represents William Herbert, 1st Earl of Pembroke (died 1469), and Anne Devereux, his second wife, in robes bearing their respective arms, kneeling before the king; in the column below this the same arms are inserted, on shields, with the mottoes: "Elas sy̆ longment," and "Ce toute"; and these mottoes are repeated several times on a band running round three sides of the border.

The original volume consisted of the present article, and Lydgate's Romance of Thebes (ff. 147 b–162), in which all the miniatures are later insertions. To these were added, about 1520, other poems by Lydgate, poems of Skelton, and other articles, both in verse and prose, chiefly relating to the Earls of Northumberland, one of them being the metrical history of the Percies by William Peeris, "clerke and preste secretory to the right nobill Erle Henry the V^th^ Erle of Northumbrelande" (ff. 186–195), in which mention is made of Sir Henry Clifford as heir to the title of Lord Clifford (f. 194 b), to which he succeeded in 1523. The Earl of Northumberland's arms are inserted at f. 162. The later miniatures occur at ff. 89, 93, and twice at f. 108 b.

At the beginning of the volume is the signature of "Kateryne eggecombe," perhaps the Catherine who was left widow by Sir Piers Edgecomb in 1539, and who died herself in 1553. The same leaf also bears the signature of John, Lord Lumley.

TROY BOOK: a poem in five books; with a prologue and epilogue, an address to Henry V., and an envoy by John Lydgate. Imperfect here and there in the middle, the present copy containing about 28,000 lines. *English*.

The prologue begins:

"O mighty Mars . that with thy sterne lyght." f. 6.

The poem itself begins:

"In the renge and londe of Thesalye
The which is named nowe Salonye." f. 8.

Several of the leaves are disarranged, and four or five are missing in the third and fourth books, between f. 65 and f. 128. The epilogue begins:

"And tyme complete . of his translacyonn." f. 141 b.

The address to Henry V., in 13 stanzas, is here headed: "Lenvoye." It begins:

"Most worthy prince . of knyghthode sours and wel."
f. 145 b.

The real envoy, in two stanzas, is headed: "Verba translatoris . ad librum suum." f. 146.

It begins:

"Go litel boke . and put the in the grace."

Additional 14,100.

Vellum; xivth cent. Folio; ff. 73, in double columns, each column having 34 lines, except in the case of the first column, where (owing to the illuminated initial) there are only 30 lines, and of ff. 12, 14, 18 b, 28 b, in each of which a space for one of the lines is left unfilled. Written in Italy. With initials in blue and red, and the first initial illuminated, and connected with a border.

At the beginning are two inserted leaves, the first of them containing a poem in 40 lines, beginning: "Cur mundus militat sub vana gloria," and ending: "Felix qui potuit mundum contemnere" (f. 1), which is printed for the Camden Society amongst the *Poems of Walter Mapes*, edited by Thos. Wright, 1841, pp. 147, 148, and to which are here added three more lines, beginning: "Ergo vive deo gratus toto mundo tumulatus." Under this is a rude sketch of an heraldic shield, with the initials "T. A." and the subscription "Albertorum." On the second leaf are the arms of Moro of Venice.

Roman d'Eneas: a poem generally ascribed to Benoît de Sainte-More (the author of the Roman de Troie towards the end of the 12th cent.). The present copy, containing 9920 octosyllabic lines, is imperfect at the end. *French.*

It is supposed by A. Joly that this was written before the Troie, which latter poem he places at or about 1184. See Première Partie of *Benoît de Sainte-More et le Roman de Troie*, edited by A. Joly, Paris, 1870, pp. 89–99 and p. 57.

The poem begins:

"Qvant menelax oit troie assise.
Onc nen torna tresquel lot prise.
Gasta la terre et tot le regne.
Por la neniance de sa fenne." f. 3.

At line 183 begins the account of Juno sending the tempests:

"Ivno nit eneas an mer.
Mult se pena de lui greuer.
Set anz tot plainz lo trauailla.
Plusors mers lo demena.
Mult an hai tote sa geste.
A un ior li uint grant tempeste." f. 4, col. 2.

The narrative follows that of Virgil pretty closely. The end of the final speech of Æneas to Turnus and the death of Turnus are as follows:

"Mais par cest anel me remembre.
De pallas que tu oceis.
El cuer men as mult grant duel mis.
Ne tocira mie eneas.
Mais de toi se uengera pallas.
A icest mot sailli auant.
Si la feru de maintenant.
O le brant que nulcans forga.
Am prist lo chief pallas uenga." f. 74, col. 2.

After the death of Turnus, the poem describes the love between Æneas and Lavinia, and their marriage, in what ought to be about 370 lines, but of which there are only 214 remaining here. It concludes (imperfectly) in the middle of a monologue, spoken by Æneas, of which the following are the last lines here:

"Mais icist ior meruoilles durent.
Vnques ne si lonc ior ne furent.
Ge pans quil an a eu trois.
Cist set ior ualdront bien treis mois.
Li firmamenz ne puet torner.
Mult demore a avesprer.

Li solaus ne se puet colcher.
Mernoilles tarde a anuter."

. . . . . .

There seem to be about 150 lines wanting to conclude the poem.

An abstract of the whole poem has been published by Alexandre Peÿ, in a pamphlet entitled, *Essai sur les Romans d'Énéas d'après les Manuscrits de la Bibliothèque Impériale*, Paris, 1856. This contains extracts, amounting to about 2000 lines, that agree substantially with the corresponding passages in the present copy. The first 350 lines, moreover, have been published, from an imperfect MS. in the Laurentian Library at Florence, in *Romanische Inedita*, by Paul Heyse, Berlin, 1856, pp. 31–43.

For other notices, see *Histoire littéraire*, tome xix. (1838), pp. 671–673; Paulin Paris, *Manuscrits François*, tome i. (1836), pp. 71, 72; and more especially the *Roman de Troie*, edited by A. Joly, Première Partie (1870), pp. 89–99.

Harley 525. ff. 1–34 b.

Vellum; xvth cent. Small Quarto; ff. 34, each page having 26 to 33 lines. With initials in blue, flourished with red. At the beginning of the volume (f. 1) is the signature of Sir Robert Cotton.

The present article is followed by:

1. King Robert of Sicily; a romance in *English* verse. f. 35.
2. "Speculum Gy de Warewyke | heremite secundum Alquinum"; a religious manual in *English* verse. ff. 44–53.

Romance of Troy: a poem, professing to be translated from Dares Phrygius. In 1922 lines, including the prologue of 20 lines. *English.*

The prologue is as follows:

"Sithyn that god this worlde wrought
Heven and erthe alle of nought
Manye wondris have be falle
That forsothe amonges them alle
It maye nought bene foryete out

The batayle of troy that was so stought
For soche a werre as it was
Neuer is nor neuer was
Too and thurtty wyntyr with out fayle
Men of grece helde batayle
Ageyn the kyng of troye that was so grym
And at the laste they ouercome him
So seyde a knyght that ther was
He was cleped sir darras
He sawe the ende and the order of that batayle
In grew he wrot it eueri dele
A mayster that was fulle konyng sythyn
From grewe it turned in to latyn
And now from latyn god it wote
A Clerke in to Englishe it wrote." f. 1.

The romance begins:

"Lordyngis som time in grece ther was
A kyng that was called sir Pelles
He was not no kyng of hy degre
But a noder ther was ouer him of grete dignite
But yit he was kyng of Pelpeson
And had a Cosyn that hit Jason." f. 1.

The Golden Fleece is here supposed to have been at Troy.

"The kyng of troye hathe in his lond
A wonder thyng that he loveth wele
That is a Gyldyn weders Felle." f. 1 b.

The judgment of Paris here, as in Dares Phrygius, only takes place in a dream. One of the leaves relating to it, f. 10. is misplaced, and ought to be f. 8. The account of Achilles begins:

"Half hors half man his fader was
And Icleped Sir Pelles
His moder was goddes of the see
Half fishe half women was she
Her name was called dame Tytes
On her was gotyn Achylles." f. 18.

The death of Hector is thus narrated. He has just killed a Greek knight, "called syr Annys," who wore very rich armour:

"The helme to take adown he stopeth
And Achilles themne behynd him comyth

He smote him att the fundament
Syr Ector dyed of that dynt." f. 23.

The romance ends:

"And eueri man went to his home
And maketh mery and sleth care
And loken how they may best fare
And ferden well and so don we
God geve vs grace all well to the
And yeve all cristyn soulis good reste
And ours whanne we com to that feste
And that it may so be
Seyth all amen for charite."

Colophon: "Explicit the seege of troye."

THEBES.

Arundel 119.

Vellum; about A.D. 1430. Small Folio; ff. 79, each full page having 32 lines from ff. 1 to 9, 31 lines from ff. 9 b to 24 b, and 30 lines from f. 25 to the end. With illuminated initials and four borders. The first initial (f. 1) encloses the figure of a black monk on horseback, intended for Lydgate himself; and the second initial (f. 4) encloses the arms of William de la Pole, who, on the death of his elder brother at Agincourt, became 4th Earl of Suffolk in 1415, was created Duke of Suffolk in 1448, and beheaded in 1450. He married Chaucer's grand-daughter, Alice. It belonged to Beuell Ball about the year 1600 (see f. 80 b).

Romance of Thebes: a poem in three parts, with a prologue, by John Lydgate. In 4716 lines altogether. *English.*

Lydgate probably wrote this work at the same time as the latter part of his Troy-book, which was completed in 1420; for he was born about 1370, and he here speaks of his being nearly fifty. This statement of age is probably not incorrect; though it occurs in the prologue, where he is representing himself as taking a part in the same Canterbury pilgrimage as Chaucer. He joins the pilgrims at Canterbury, and tells his tale on the way back to Southwark. The first part brings the story of Thebes down to the death of Œdipus; and the other two parts contain the wars of Thebes, adapted from the Thebaid of Statius, together with a few insertions, some of them perhaps from the Roman de Thèbes, and others avowedly taken from works by Seneca the Tragedian and by Boccaccio, and from the Knight's Tale of Chaucer.

The prologue, in 176 lines, begins:

"Whan bri3t phebus/passed was the Ram
Myd of Aprille/and in to bole cam
And Satourn old/with his frosty face
In virgyne/taken had his place."

When Lydgate first meets the pilgrims, and the host addresses him, he says:

"I answerde/my name was lydgate
Monk of Bery/ny3 fyfty 3ere of age." f. 2.

The prologue ends:

"And as I coude/with a pale cheere
My tale I gan/anon/as ȝe shal here."

The poem itself begins, under the heading, "Prima Pars":

"Sirs/quod I / sith of ȝour curteseye
I entred am/in to ȝour companye." fol. 4.

It first relates how Thebes was built by the music of Amphion, "as writ myn auctour/and bochas both two." This "auctour" I take to be Statius, whose Thebaid begins indeed with the contention of Eteocles and Polynices, but who makes many allusions to the earliest myths of Thebes, as well as to the misfortunes of Laius and Œdipus. The second part begins:

"Passed the throp/of Bowton on the ble
By my chilẏndre/I gan anon to se
Thorgh the sonne/that ful cler gan shyne
Of the clok that it drogh to nẏne." f. 18.

When Eteocles lays an ambush in wait for Tydeus, it is said:

"And of knẏghtes/fẏftẏ weren in nombre
Myn autour seith/" f. 36.

The "autour" might here seem certainly to be Statius (see the Thebaid, ii. 491). But possibly Lydgate may have derived it all from the Roman de Thèbes; for after Tydeus has slain forty-nine of the men, and sent the fiftieth back to Eteocles (just as in the Thebaid, ii. 690–703), he is here made to find refuge and rest in the garden and the castle of a "doghter to the kẏng callẏd lẏgurge/" (f. 39 b), the whole episode containing 160 lines, none of which are connected with anything in Statius.

Lydgate has appended to his tale some moral verses on the fall of Lucifer, and a prayer to Christ, which ends:

"To sende vs pes/her in this lyf present
And of oure synnys/perfit amedement
And Joye eternal/whan we hens wende
Of my tale/thus I make an ende." f. 79.

Colophon: "Here endeth the destructioun of Thebes."

Published by Wynkyn de Worde, about 1500, together with the Interpretacyon of the natures of goddys and goddesses, and the Temple of glas, 4to., and again by William Thinne, at the end of his folio edition of the works of Chaucer (1561), ff. ccclvi–ccclxxviii b. For an account of the Roman de Thèbes, see *Benoît de Sainte-More*, edited by A. Joly, Première Partie (Paris, 1870),

p. 100. In *Les Manuscrits François*, by Paulin Paris, tome i., 1836, pp. 68–69, the first and last lines of the Roman de Thèbes are quoted, from which it would appear that it begins with Eteocles and Polynices; but this copy is only in about 12,000 lines, whereas a note by A. Joly states that two copies have respectively 13,500 and 18,000 lines.

Additional 18,632. ff. 5–33.

Vellum; about A.D. 1440. Folio; ff. 29, in double columns, each column containing 42 lines. With illuminated initials and three borders.

Followed by a poem, "De regimine principum," by Thomas Occleve. ff. 34–99 b. At the end of the latter article is added: "Istum librum dominus Ricardus Wygyngton capellanus dedit priorisse et conuentui Monasterij Ambrosij Burgi [Amesbury] in vigilia natiuitatis beate Marie virginis anno domini millesimo quingintes[i]mo octauo [7 Sept. 1508] vt ipse ex caritate orent pro ipso et amicis suis. Et si aliquis istum librum a monasterio alienauerit anathema sit." f. 99 b. At the beginning and end of the volume are single leaves, formerly pasted to the covers, being fragments of a household account, apparently of Elizabeth de Burgh, Countess of Ulster, wife of Prince Lionel of England, in the years 30–33 Edward III. [1356–1359]; containing, amongst other items, entries of payments for Geoffrey Chaucer.

Romance of Thebes: a poem in three parts, with a prologue, by John Lydgate. In 4712 lines altogether. *English.*

The prologue begins:

"Whanne brigt Phebus passed was the ram
Mid of April and into the bole eam." f. 5.

Ends: "My tale I gan anoon as ye shal here." f. 6.

The poem itself begins:

"Sirs quod he/sith of your curtesye
I entred am / into your companye." f. 6.

Ends:

"To sends vs pes . here in this lif present
And of oure sinnes . parfit amendement
And ioye eternal . whan we hennes wende
and of my tale . thus . y . make an ende." f. 33.

Royal 18. D. ii. ff. 147 b–162.

Vellum; about A.D. 1460. Folio; ff. 16, in double columns, each full column having from 50 to 58 lines. With illuminated initials, and with 12 miniatures, inserted by a Flemish artist about 1500. At the bottom of f. 162 are the arms of Henry Percy, 5th Earl of Northumberland, with the initials "H. P." encircled with the Garter. For the rest of the volume, see the description of Lydgate's Troy Book.

ROMANCE OF THEBES: a poem in three parts, with a prologue, by John Lydgate. Imperfect in the middle; containing about 2940 lines.

The prologue, in 176 lines, is headed: "In this preambile shortly is comprihendid a mery conseyte of John Lydgate Monke of Bury declarynge how he aionyde the sege of Thebes to the mery tallys of Caunterburye."

The prologue begins:

"Whan bright phebus . passyd was the ram
Mid of Aprile . and in the bulle cam
And Saturn . with his frosty face
In Virgyne . takyn hath his place." f. 147 b.

It ends: "My tale I ganne . anone as ye shal here."

Colophon: "Explicit Prologus." This is followed by a miniature representing the pilgrims leaving Canterbury, under which is the rubric: "Prima Pars. Here begynneth . the Segge of Thebes ful lamentably tolde . by John Lidgate Monke of Bury annexynge it to the tallys of Canterbury."

The poem itself thus begins:

"Sirs quod I . sith of youre Curtesye
I enterde am . in to youre Companye." f. 148, col. 2.

Three leaves are missing, containing the end of Part I. and beginning of Part II. after f. 149; two are missing from Part II. after f. 153; and four are missing from Part III., namely, one after f. 156, one after f. 157, and two after f. 159. At the end of Part II. is written: "Dolorous Joy." f. 154 b.

The lines on the fall of Lucifer are accompanied with a fine miniature, f. 161 b. The poem ends:

"To sende vs peas . here in this lyfe presente .
And of oure synnes perfyte amendemente .

And Joye eternall . when we hens wende .
Of my tale . thus I make an ende Amen." f. 162.

Colophon: "Here now endeth as ye maye see .
The destruccyon of Thebes the Cytee ."

Cotton Appendix, No. XXVII. ff. 11–61: formerly No. XXVII. ff. 106–130 b, and No. XXXIX. ff. 80–103 b.

Paper; xvith cent. Folio: ff. 49, each page having from 30 to 38 lines. Bound up with miscellaneous fragments. Many of the leaves are injured by fire and damp.

Romance of Thebes: a poem in three parts and a prologue, by John Lydgate. Imperfect in the middle and at the end, the whole copy containing about 3290 lines, some of which are only burnt fragments. *English.*

1. The prologue and Part I. entire, in 176 lines and about 870 lines respectively, and about 664 lines of Part II. ff. 3–27 b. After the heading, "Incipit Prologus," it begins:

"Whan bryght Phebus passyd was the Ram." f. 3.

Part II. breaks off with the line:

"Touchynge the honoure and the grete encrece." f. 27 b.

See the printed edition in Wm. Thinne's *Chaucer*, 1561, f. ccclxiiii.

2. End of Part II., containing about 740 lines or fragments of lines, and beginning of Part III., containing about 840 lines or fragments of lines. ff. 28–51 b.

It begins:

". . . . . oublenes
. . . . . nes
. . . . . or mutabelyte
. . . . . te or vnstabylte
. . . . . kynge ha domynacion
. . . . yn afftyr hys dystroccion."

See the printed edition, f. ccclxiiii, *verso*, where these lines begin:

"Alas therefore, that any doublenesse."

Part III. breaks off with these lines:

"But whan the stormys and the scharp shoure
Off here wepynge was som whatt ouergon
The lyttyle course was gravyn vndyr stone."

See the printed edition, f. ccclxxii, col. 2.

JASON.

Additional 10,290. ff. 2–161.

Paper; late xvth cent. Folio; ff. 159, each full page having 27 to 29 lines. With initials in red, and 20 drawings coloured with brown and blue and a little pink. Originally consisting of 160 leaves, one of which is now supplied in a hand of the 16th cent., with a square marked in pen-and-ink on it (f. 71), to denote where a drawing stood in the missing leaf. On the reverse of the first fly-leaf (f. 1 b) are two lines of presentation, dated 1630, from the poet Hendrik Heydendal to Jacob Revius, the preacher at Deventer (afterwards, in 1641, professor of theology at Leyden; *d.* 1658). Under this are the names of two subsequent owners: H. G. Van Vryhoff, and the engraver Cornelis Ploos Van Amstel, the latter with the date of 1779. From R. Heber's library.

The present article is followed by a *Dutch* version of the Chess-book moralized. ff. 162–227.

Romance of Jason: translated from the French of Raoul Le Fèvre. In 23 chapters, with a prologue addressed to Philip the Good, Duke of Burgundy (1419–1467). *Dutch.*

No allusion is made in this work to the Order of the Golden Fleece, established on the 10th January 1430, and M. Paulin Paris therefore conjectures that it must have been written before that date: see *Manuscrits François*, ii., 1838, p. 338. M. Paris then proceeds to doubt whether there is any ancient authority for ascribing it to Le Fèvre; but this is certainly to be found in Caxton's prologue to his own translation of Jason (printed by him before 1477), where he says that Raoul Le Fèvre, chaplain to Duke Philip of Burgundy, wrote this work before the Recueil des histoires de Troie, which he completed in 1464.

The prologue begins: "De galeye miins verstants onlancs gheleden vlotende in de diepten der seen van vele ende diuersscbe oude hystorien/also ic in meeninghe was miin gheest te leyden in de hauen daer ic meende rust te nemen." f. 2.

It concludes: "dus presentere ic miin cleen boucxkin den zeer hoghen zeer mogheude ende zeer gheduchten prins den hertoghe van borgoengen," etc.; to which is added: 'Hier eyndt de prologe van Jason Ende beghint hoe de coninck Eson siin testament maecte."

The romance begins: "In tiiden voerleden die coninghen ende princen hielden voer huer meeste salicheit wanneer si genereerden ende vermeerden tgheslachte der meinschen." f. 3b.

The inserted leaf (f. 71), containing an account how Apollo discovered the island of Colchos, was probably copied from one of the printed editions; but if that of 1556 was used (f. D, iii, coll. 1, 2), the copyist has omitted one word, "heymelijc," and has slightly altered the spelling here and there.

The work ends: "Niet langhe hier nae Eson resigneerde siin coninckriick in de handen van iason ziin zoen doer de groete liefte die hij tot medea had als hij toechde wel want ter stont als hij vernam dat zij in ziin hof was ontfinc hii se alzoe eerlic alst moghelic was dus regneerden iason ende medea Ende regierden haer riick langhe Ende ghecreghen te zamen veel scoender kinderen die nae haer regierden maer ic en vinder gheen historie of noch auentueren waerdich te vertellen Dus sal ic hier mede eynden dese historie biddende miinen voorscreuen zeer gheduchtichen heer Ende allen den ghenen die tinhouden van deser hystorien sullen lesen of hoeren lesen dat zij bij haer gracij willen ontsculdighen dat miin cleyn ende ruyde verstant met en heeft connen roeren of begrupen." f. 161.

Published at Haarlem, about 1485: see Brunet, under "Le Fèvre," and see L. Ph. C. van den Bergh, *De nederlandsche Volksromans*, Amsterdam, 1837, p. 59. Republished by Symon Cock at Antwerp in 1556, the same volume containing also Hercules: the text is substantially the same as this, but it has undergone many verbal changes, and a new short prologue has been substituted for the original one.

ALEXANDER.

Royal 15. A. x. ff. 2–89.

Vellum: XIIIth cent. Octavo; ff. 88, the first two leaves containing lists, and the remaining 86 leaves having 32 lines of verse to each full page.

The rest of the volume contains:

1. Cicero De Amicitiâ. f. 90.
2. Notes on various sacred days, ceremonies, etc. f. 113.
3. Tractatus de Compoto. f. 127.
4. Notes for homilies. f. 131.
5. Miscellaneous notes. ff. 139–142 b.

At the foot of f. 2 is written: "liber precentorie thorneye" [Cambridgeshire]; and at the end of the volume (ff. 113–145 b) are four leaves forming part of a mortuary roll, for prayers for the soul of Ralph, Abbat of Thorney (1198–1216), with acknowledgments given at the several religious houses, in different hands, each ending: "Oranimus pro uestris Orate pro nostris."

ALEXANDREIS: an epic poem on Alexander the Great, based upon the history of Quintus Curtius, by Gaultier de Lille, or de Châtillon (commonly known as Gualtherus de Castellione). In 10 books, containing 5388 hexameters, together with nine arguments prefixed to Books II.–X., containing 91 hexameters. Preceded by a list of contents, and accompanied by some scholastic notes on the margin down to the latter part of Book VIII. (f. 70). *Latin.*

The poem is dedicated to William I., Archbishop of Rheims (1176–1202). In honour of this prelate, who was a son of Thibaud, Count of Champagne, and (through his father's mother) great-grandson of William the Conqueror, and who had been Archbishop of Sens before being translated to Rheims, there are 15 lines at the beginning (Book I. lines 12–26), and nine lines at the end (Book X. lines 460–468). The initial letters, moreover, of the first lines of the books make up the name *Guillermus*, as remarked in the *Histoire littéraire*, tome XV., 1820, p. 102. These first lines are as follows:

1. "Gesta ducis macedum totum digesta per orbem." f. 4.
2. "Ultorem patrie magnum iam fata minantem." f. 12 b.
3. "Iam fragor armorum . iam strages bellica uincit." f. 21 b.
4. "[L]vridus et piceo suffusus lumina fumo." f. 30.
5. "Lege nume regis lata de mensibus olim." f. 39 b.

6. "Eece lues mundi regum timor unicus . ecce." f. 47 b.
7. "[R]estitit hesperio merensque in litore phebus." f. 56 b.
8. "[M]e[m]nonis eterno deplorans funera luctu." f. 65.
9. "Ultima terribiles macedum sensura tumultus." f. 73.
10. "Sidereos fluctus et amicum nauibus amnem." f. 82 b.

In Book VII. there is an allusion to the murder of Thomas Becket († 1170) as a recent event, in the three following lines (lines 328–330):

"Non caderent hodie nullo discrimine saeri
Pontifices . quales nuper cecidisse queruntur
Vicine medico [*for* modico] distantes equore terre."
f. 61 b.

This allusion is explained in a marginal note: "ut cecidit in flandria sanctus robertus et in anglia sanctus thomas." In two other copies of the Alexandreis, Royal 8. B. IV. (f. 67) and Additional 23,891 (f. 68 b), this is still a marginal note, but put into the form of an hexameter: "flandria robertum . eesum dolet anglia thomam." The same hexameter is inserted in the text of the later MSS.: Additional 18,217 (f. 86 b), Burney 312 (f. 67), Harley 5437 (f. 64 b), and Harley 4745 (f. 61); and it appears as line 331 of the seventh book in the printed editions.

The books in the present copy contain the following number of lines: Book I. 551; II. 548; III. 540; IV. 593; V. 517; VI. 551; VII. 536; VIII. 510; IX. 574; X. 468.

The poem begins:

"Gesta ducis macedum totum digesta per orbem
Quam large dispersit opes . quo milite porum
Vicerit et darium . quo principe grecia uictrix
Risit . et a persis rediere tributa chorinthum
Musa refer." f. 1.

It ends:

"Nam licet indignum sit tanto presule carmen?
Cum tamen exuerit mortales spiritus artus?
Vinemus pariter . uinet cum uate superstes
Gloria Willelmi nullum moritura per euum." f. 89 b.

This copy agrees with the printed editions, of which more than one were published in the 15th cent. For an account of Gaultier de Lille, or de Châtillon, see *Histoire littéraire,* tome XV., 1820, pp. 100–119, where he is said (p. 101) to have died a canon of Tournay, or else of Amiens. There is an edition of the poem in

the Abbé Migne's *Patrologia Latina*, tom. cclx., 1855, coll. 463–572. The latest edition is that of F. A. W. Mueldener, entitled, *M. Philippi Gualtheri ab Insulis dicti de Castellione Alexandreis*, Leipzig, 1863.

Additional 23,891.

Vellum; XIIIth cent. Duodecimo; ff. 101, each full page of the poem (ff. 7–99) having 30 lines, with the exception of two inserted leaves (ff. 73, 74), which have 25 lines to a page.

On the first fly-leaf are the following owners' autographs: "P. Bondam. 1786."; "W. S. 1803"; and "J. Mitford. 1804."—the Rev. John Mitford, at the sale of whose library the volume was purchased for the Museum.

On the first fly-leaf, again, there is a note in a modern hand, saying: "This manuscript varies very considerably from the Printed Copies, but not in the celebrated line." This statement is incorrect, the variations being very slight. The "celebrated line," no doubt, is that which is here the 301st line of Book V: "Inscidis in scillam cupiens nittare caribdim" (f. 50, line 7).

A leaf of the old binding (f. 101) consists of a fragment of a charter of Albert II., Bishop of Halberstadt (1324–1358).

ALEXANDREIS. By Gaultier de Lille, or de Châtillon. In 10 books, containing 5386 hexameters, each book preceded by an argument of 10 lines, or (in the case of Book VI.) 11 lines. Preceded by a prologue in prose. *Latin.* An interlinear gloss and marginal notes are added throughout.

The contents are as follows:

1. An introductory account of the birth and early life of Alexander, down to the murder of Philip by Pausanias. This account is abridged from one of the versions of the Pseudo-Callisthenes, and relates the sorceries of Nectanabus, king of Egypt, his begetting Alexander in the character of Jupiter Ammon, etc.

Begins: "Quam materiam alexandri pre manibus habemus exponendam ? de vita et moribus et eius originem [*sic*] primo videamus. Vnde . notum . est quod in egipto sunt optimi astronomi propter aeris puritatem. Inter quos fuit neptanabus optimus astronomorum tunc temporis viuentium. Iste siquidem neptanabus fuit rex egipti."

Ends: "Ita quoque philippus a pansonia . et pausonias a

philippo per iuuamentum alexandri peremptiter obdormiuit . et hoc ad presens de ortu fortis alexandri sufficiat . alia que postea fecit in summa textuali pro magna parte patebunt subtiliter intuenti."

2. An introductory page of the notes, beginning: "Quoniam scientis est proponere vel opponere quo stupeant ignorantes? admiretur inuidus . ponens ori suo custodiam . cunticescat querulus." f. 4.

Another copy of these notes is in Additional 18,217, where the above-mentioned passage occurs, with some variations, at f. 6; there is a commentary, also, appended to another copy of this poem in Barney 312, ff. 95–174 b, many of the opening passages in which correspond with them.

3. The prologue, in prose, addressed by the author to his poem.

Begins: "[M]oris est vsitati cum in auribus multitudinis aliquid noui recitatur solere turbam in diuersa scindi studia." f. 5.

Ends: "Nunc autem quod instat agamus et vt facilius quod quis quesierit inuenire possit totum opus per capitula distingamus." f. 6 b.

This prologue was printed in the first edition of this poem, published, without date, by Guillaume le Talleur of Rouen, about 1480–1490; and it has been reprinted in the modern editions.

4. Alexandreis: the poem itself. ff. 7–99.

The books in the present copy contain the following number of lines: Book I. 551 lines; II. 544; III. 539; IV. 593; V. 514; VI. 550; VII. 535; VIII. 510; IX. 581; X. 469.

The allusion to the murder of Thomas Becket is here (as in Royal 8. B. IV.) explained by a marginal note in the form of an hexameter, as follows: "Flandria robertum . cesum dolet anglia thomam." f. 68 b.

But for the original prose form of this note, see the description of Royal 15. A. X.

Colophon: "Explicit iste liber compositus a Galtero de Castellione in gestis Alexandrj."

This copy agrees with the printed editions.

5. A copy of the prologue, written in the same hand as the two inserted leaves (at ff. 73, 74), beginning: "Moris est vsitati," etc.; and ending: "per capitula distingamus." f. 99.

6. Two hexameters, describing the five cases in which one

may speak to an excommunicated person without running the risk of being excommunicated oneself; followed by an explanation of the lines. f. 100.

The hexameters are:

"Vtile . lex . humile . res ignorata . necesse .
Hec faciunt anathema quidem ne possit obesse."

The commentary on this couplet begins: "*Vtile* . dicit . quia licet aliquis deposcat ab aliquo anathematis vinculo innodato debitum suum." It ends: "tamen non est iusticia quod excommunicacionis sententie supponatur."

Royal 8 B. iv. ff. 19–71 b.

Vellum; XIIIth cent. Octavo; ff. 53, having 36 to 40 lines to a full page. With initials in red and blue.

The rest of the volume contains:

1. Versus de laude Crucis. f. 2.
2. Versus morales; beginning: "Vicit Adam." f. 5.
3. Versus de Missâ; by Hildebert, Bishop of Le Mans. ff. 10–18.

Bound up with tracts, written in the early 14th cent. On the first leaf is written: "Liber sancti edmundi"; and on f. 72: "Quaternus monachorum sancti edmundi de procuracione Fratris Henrici de Kirkested."

ALEXANDREIS. By Gaultier de Lille, or de Châtillon. Imperfect after the 129th line of Book VIII.; so that, including the eight arguments (81 lines altogether), there only remain 4048 hexameters. With numerous scholastic notes on the margin. *Latin.*

The hexameter alluding to Becket, "flandria robertum cesum dolet anglia thomam," is still a marginal note in the present copy (f. 67).

The books contain the following number of lines: Book I. 553; II. 551; III. 536; IV. 592; V. 520; VI. 548; VII. 538; VIII. (imperfect) 129.

The first argument begins:

"Primus aristotelis inbutum nectare sacro
scribit alexandrum septrisque insignit et armis." f. 19.

Book I. begins:

"Gesta ducis macedum totum digesta per orbem." f. 19.

The present copy ends with Alexander's expedition to Bactria, and the plot and death of Dimnus, and the accusation of Philotas, breaking off in the following lines of a speech of Alexander:

"Forsitan hoc animi dedit in mea fata philote?
Quod sine cognatis sum? nec mihi libera proles?
Nec genitor superest? erras phuneste philota.
Tot saluis macedum ducibus? quorum agmina memet?
Circumstare uides? magnum ne dixeris orbum.
Ecce mei fratres? quos intuor? ecce parentes?
Quod celat? quod dimus eum non nominat? inter?"

. . . . . .

Additional 18,217.

Vellum; xivth cent. Small Quarto; ff. 128, in double columns, having the lines so mixed up with the commentary that their number ranges from two or three to 20 in each column. With initials in red.

Formerly belonging to the monastery of St. James at Liége, as shown by two inscriptions in a later hand; the first of these is at the head of the commentary on the prologue, and runs thus: "Alexander glossatus. liber monasterij sancti Jacobi leodiensis" (f. 5); the other is at the foot of the concluding line of the repeated passage (see article 3), and runs thus: "legauit nobis/seu ecclesie sancti Jacobi leodiensis. magister petrus pirseal. decanus hoyensis, et canonicus ecclesie sancte crucis leodiensis orate pro anima eius fratres deuoti et studiosi." f. 132 b.

At the beginning of the volume there are four fly-leaves, and four others at the end (ff. 1–4 b, and ff. 133–136 b), partly fragments of a philosophical work of an encyclopædic character, treating of "[F]orma" (f. 1); "[P]assio" (f. 2 b); Time (f. 132), and "[P]ositio" (f. 133); partly (ff. 3 b–4 b) scraps of the commentary on the Alexandreis, for the most part agreeing with a passage of that in the body of the volume, beginning: "Quoniam sapientis est proponere quod stupeant ignorantes," and ending: "per stolam significatur iugum domini esse suaue," etc. (Compare the present volume at f. 6.) In these eight fly-leaves there are two places where the scribe of the philosophical work has entered the date, viz. the words: "Anno domini millesimo c°c°c° quinquagesimo nono scripsit hic quidam," at the foot of f. 3; and "Vi[c]esimo primo die septembris anno domini. M°C°C°C°. LIX. scripsit hic thomas dictus de nimaze scolaris sancti lamberti leodiensis" [Liége], at the head of f. 131 b.

Alexandreis. By Gaultier de Lille, or de Châtillon. I 10 books, containing 5413 hexameters, each book preceded by

an argument of 10 lines, or (in the case of Book VI.) 11 lines. With an interlinear gloss and commentary throughout. Together with a passage of 99 lines out of Book IV. repeated at the end, and supplied with a fuller commentary. *Latin.*

1. The prologue, in prose, addressed by the author to his work; preceded by a commentary. f. 5.

2. The Alexandreis, in 10 books, preceded by the introductory portions of the commentary. ff. 6–117 b.

The books in the present copy contain the following number of lines: Book I. 554 lines; II. 548; III. 543; IV. 593; V. 520; VI. 552; VII. 538; VIII. 513; IX. 580; X. 472.

The introductory passage in the commentary on the poem itself (occurring immediately after the prologue) begins: "Quoniam scientis est proponere" (f. 6), corresponding with most of what is on the fly-leaf (f. 3 b), and also with much of that in Additional 23,891, f. 4, and Burney 312, f. 95.

The hexameter referring to Becket is here in the text, as line 331 of Book VII. f. 87 b. See the description of Royal 15. A. X.

3. A passage of 99 lines repeated out of the Alexandreis, Book IV. lines 176–274, describing the tomb erected for the wife of Darius, and adorned with scenes which are nearly all from Jewish history, designed by Apelles, who in this poem (probably owing to a mistake suggested by Horace's words: "credat Judæus Apella") is called: "celeber . . . hebreus apelles"; supplied with a very full commentary. ff. 118–132 b. The lines begin: "Interea macedo condiuit aromate corpus"; and end: "Totaque picture series finitur in esdra."

These 99 lines occur in their proper place in the poem itself at ff. 56 b–58, but the commentary there is very slight. This full commentary agrees substantially with that inserted in the body of the poem in Burney 312, ff. 31 b–40, but is rather the fuller of the two.

Burney 312.

Vellum; about A.D. 1300. Octavo; ff. 173, the first portion, ff. 3–93, having 34 or, in some cases, 35 lines of the poem to a full page; and the second portion, ff. 94–173 b, being occupied by a prose commentary (imperfect) in double columns, each column having 41 to 47 lines. With initials in red. In a stamped leather binding.

Formerly belonging to the Dominicans at Vienna, as appears from the inscription: "Iste liber est conuentus wiennensis ordinis predicatorum in Austria" (f. 2), below which is the following entry: "filius Natiuus conuentus Wyennensis ordinis predicatorum per cappictularem congregacionem fratrum factus et littera Reverendissimi magistri ordinis bertholomei texerij fuit roboratum Anno etc. 34" (Barthelemy Texier having been General of the Dominicans, 1426–1449). This entry is followed by a list of books, among which is a copy of the Alexandreis, probably the present one. The volume afterwards belonged to one of the family of Gronovius, and from their library came to the hands of Peter Bondam (perhaps the same as the Peter Bondam described in J. C. Adelung's *Gelehrten-Lexicon*, vol. i., Leipzig, 1784, col. 2021, as a Doctor of Civil Law at Franeker, in Friesland, in 1746), and contains his autograph written on the inner side of the binding, thus: "Petri Bondam. 1785"; followed by the note, also by him: "Comparavi hunc Codicem ex Bibl. Gronoviana Vid. *Catal. Bibl. Gronov. Codd. MSS. Lugd. Bat.* 1785. *pag.* 26. *Num.* 20." On the first fly-leaf again (f. 2) are the initials and date: "W. S. 1803." See the first fly-leaf of Additional 23,891, which MS. also belonged to Bondam, and afterwards to "W. S." And again, on the inner side of the binding of this volume, is a note (in the same hand as a similar note on the first fly-leaf of Additional 23,891) to the following effect: "The disputed line is fol. 49. 2. [f. 50 b] line 18."—by which the writer alludes to line 301 of Book v.: "Incidis in scillam cupiens uitare caribdim."

Alexandreis. By Gaultier de Lille, or de Châtillon. In 10 books, containing 5390 hexameters, each book preceded by an argument of 10 lines or (in the case of Book vi.) 11 lines. With a few portions of marginal and interlinear commentary. Followed by a full commentary, imperfect at the end. *Latin.*

1. The prologue, in prose, addressed by the author to his work; with a scattered interlinear gloss, and a few marginal notes. f. 2 b.

2. A prose argument of Book i. of the Alexandreis, beginning: "Qualiter Alexander sub Aristotile duodenus studuit"; and ending: "De iudeis quam benignitatem eis prestitit." f. 2 b.

This is the same as the first division of the list of contents, prefixed to the poem in Royal 15. A. x. f. 2.

3. Alexandreis: the poem. ff. 3–93.

The 5390 lines in the present copy are distributed as follows: Book I. contains 554 lines; II. 547; III. 542; IV. 591; V. 519; VI. 552; VII. 536; VIII. 511; IX. 571; X. 467.

At the beginning are an interlinear gloss and a marginal commentary; but they go no farther than the 26th line of Book I. But there are also three passages of interlinear and marginal commentary, forming, like that in Additional 18,217, part of the original MS. These passages are intended to illustrate (*a*) the subjects depicted on the shield of Darius (Book II. 507–536), ff. 19, 20; (*b*) the science of Zoroas of Memphis (Book III. 136–172), ff. 22 b–24 b; and (*c*) the scenes from Jewish history, designed by Apelles (here called "celeber . . . ebreus Apelles"), and depicted on the tomb of the wife of Darius (Book IV. 176–272), ff. 32 b–41.

Of these three passages, the first (*a*) and the last (*c*) are very similar to the commentary in Additional MS. 18,217, at ff. 36 b–38 and ff. 117–131 b; but the second one (*b*) differs almost entirely from that in the same MS. ff. 42 b–43 b, and is much more full.

The hexameter referring to Becket is here line 330, and is written as follows:

"Flandria rubertum non plangerent [*sic*] anglia thomam."

f. 67.

At f. 77 there is an insertion, at the top of the page, of a couplet (hexameter and pentameter) on the slipperiness of fortune, with the date of "1493."

4. A commentary on the Alexandreis. Imperfect; breaking off at Book IX. line 510, the first words of which line are here quoted as "Rvmor ut attonitas." ff. 94–173 b.

The line above mentioned is written in the text of the poem: "Rumor *hic* attonit*us*," the correct reading being: "Rumor *hic* attonit*as*" (see Royal 15. A. X. f. 81, line 15).

The commentary begins: "Sicut *philosophus in de motu animalium ydonee passiones preparant partes organicas.* Ista propositio declaratur rationibus et auctoritatibus." It ends: "et quia malum est magno periculo se opponere proprius et deinceps esto . . . ." At the bottom of the last page (f. 173 b) is written: "Explicit commentum super Alexandreydon."

Some of the opening passages in this commentary correspond with those in Additional 23,891, f. 1, and 18,217, f. 6; etc.

Harley 5437.

Vellum; XIVth cent. Small Quarto; ff. 96, having 29 lines to a page. With initials in red and blue to each argument and each book. Written in Italy. At f. 88 b there are nine lines added in a later hand; and at ff. 95 b, 96, there are 52 lines added, to supply deficiencies.

There is a note at the foot of f. 1, stating that the volume was bought from the library of Raphael Dandero of Barcelona, in 1529.

ALEXANDREIS. By Gaultier de Lille, or de Châtillon. In 10 books, containing 5426 hexameters, each book preceded by an argument of 10 lines, or (in the case of Book VI.) 11 lines. The 5426 lines are inclusive of the 61 which are inserted in a later hand at ff. 88 b, 95 b. At the end of the poem is added the prologue. *Latin.*

The number of lines in each book is as follows: Book I. 554 lines; II. 547; III. 544; IV. 593; V. 520; VI. 574; VII. 537; VIII. 515; IX. 577; X. 467. This number of lines, 467, in Book X. includes the nine inserted at ff. 88 b, 89, and the 52 supplied at ff. 95 b, 96.

The hexameter referring to Becket is here line 330 of Book VII.:

"Flandria robertum cesum dolet, anglia thomam."

f. 64 b.

The MS. concludes with additions, in a later hand, to supply 52 lines omitted at f. 90 b; these additions are at ff. 95 b, 96.

Harley 4745.

Paper; XIVth cent. Small Quarto; ff. 68, having 24 to 29 lines to a page. With ornamental initials in ink, without colour.

ALEXANDREIS: a fragment of the *Latin* poem by Gaultier de Lille, or de Châtillon, consisting of three books (III., IV. and VI.) entire, and portions of five more (I., II., V., VII. and VIII.) containing 3773 lines; together with six of the arguments.

The arrangement of the lines is as follows:

Book I. contains the last 431 lines. f. 1.

Book II. contains 378 lines. f. 8. Of this book, there are two leaves missing, and one misplaced at f. 47, containing 170 lines, after f. 8 b.

Book III. contains 544 lines. f. 15.

Book IV. contains 594 lines. f. 25.

Book V. contains 461 lines. f. 36. Of this book, one leaf, containing 60 lines, is missing after f. 38 b.

Book VI. contains 551 lines, f. 43 b.

Book VII. contains the first 486 lines. f. 54 b.

Book VIII. contains the last 328 lines. f. 64.

Book I. begins with what was probably line 122:

"Profuit interdum dominis pugnare jubendo." f. 1.

Book VII. ends with what is here line 486:

"Sed nouus est nec adhuc firma radice tenetur." f. 63 b.

The line referring to Becket is here line 329 of Book VII. as follows:

"Flandria robertum cesum dolet . Anglia thomas [*sic*]." f. 61.

Book VIII. begins with what was probably line 185:

"Tunc uero attonitus labefacta mente philotas." f. 64.

The fragment ends with the conclusion of Book VIII. thus:

"Se non ex ire stimulis cum gente feroci
Set de uirtutum motu certamen inisse." f. 68.

Additional 11,238. ff. 507–562 b.

Paper; XVIIIth cent. Folio; ff. 56, having 34 to 39 lines to a page. With ornamental initials.

The whole MS. seems to be more or less immediately a copy of the Arnamagnæan MS. on vellum, folio, No. 226, of which see some account in C. R. Unger's preface to his edition of *Stjórn*, Christiania, 1853–1862. It contains:

1. Stjórn; a Bible history. f. 1.
2. Rómverja Sögur; passages of Roman history. f. 435.
3. The present article. f. 507.
4. Gyðinga Sögur; histories of the Jews, by Brandr Jónsson (for whom see below). ff. 563–603.

ALEXANDERS SAGA: a prose version of the Alexandreis of Gaultier de Lille, or de Châtillon, by Brandr Jónsson, Bishop of Hólar in 1263–4. Divided into 61 sections by the ornamental initials. *Icelandic.*

In the colophon of Gyðinga Sögur it is stated that both these works were written by Brandr Jónsson at the desire of King Magnús Hákonarson, of Norway, who was consecrated king in 1257, though he did not succeed his father till 1263.

Title: "Her byriast Historiann af Alexandro Magno." Begins: "Darius hevir Kungr heitit, hann reþi fyri Serklanþi, hann var ágætr Kungr, oc i þeim luta heimsinz er Asia heitir hevir enginn Kungr verit jafnrykr i þann tima." f. 507. Ends: "Nú gengr Sól i æginn segir Meyztari Galterus, vit vorþinn þessi týþinþi, lýkr hann þar at sega fra Alexandro Magno, oc sva Brandr Bizkup Jonzsun, er snavri þessari savgo or latino oc á Norræno. Þá var liþit frá upphavi heimzinz er Alexander Kungr anþaþiz IIII þusunþ nyotygir oc eirn vetr, hann hafþi þá er hann andaþiz XXXIII ár oc eirn Mánat. Þhá varo til hyngat burþar vorz Herra Jesu Christi CC nyotygir oc tyo vetr." f. 562 b.

The Alexanders saga was edited by C. R. Unger (at Christiania) in 1848. The first half of the colophon is also given by Jón Thorkelsson in his article on the Fagrskinna, in *Safn til sögu Islands*, published by the Íslenzka Bókmentafèlag, Copenhagen, 1856; see pp. 137, 138.

Additional 24,969. ff. 128 b–151 b.

Paper; A.D. 1732. Folio; ff 24, having 40 to 50 lines to a page. In a collection of historical and romantic sagas: with a title-page by Dani Nielsson, stating that it was made by Gisli Bjarnason, afterwards priest of various places in the north-western peninsula of Iceland, at one of which he died in 1773; and that it had been begun by him whilst still a student in 1730.

Alexanders saga. In 31 chapters, with a prologue. *Icelandic.*

Title: "Hier biriar sögu af Alexandro Magno." The prologue begins: "Darius hefur kongur heitid sem riede fyrir Serklande." f. 128 b. It ends: "enn Leóns ákefð hafðe hann i sinn hiarta." f. 129. This prologue answers to the first section and a half of the copy of Alexanders saga in Additional 11,238 (ending "hafþi hann ser i breózti." f. 508). The first chapter begins:

"Caput I^m. Nú bar só til aδ Aristoteles meistare hanz hafδe geinged út af herberge synu," etc. f. 129. The narrative ends with describing Alexander's death and burial, saying of the latter event that King Ptolemy "liet sýdan flitia lykama hanz til þeirrar borgar er en Alexandria heiter ok þar virδuglega jarδa."

Colophon: "sagt er aδ Brandr Biskup Jonssón hafi snuεδ þessari Sögu ur latinu í Norrænu." f. 151 b. To this are added notes on the age of Alexander, the sayings of seven philosophers at his tomb, a few verses, and the date of the present copy, namely, 1732.

Royal 13. A. i.

Vellum; late XIth cent. Octavo; ff. 98, having 19 lines to a page. With initials in red and green, and with a drawing of two figures, namely, the seated figure of a king and the standing figure of a woman engaged with a magic (?) cup and an asperges-brush. Belonged successively to John ap David, Humphrey Lloyd, and Lord Lumley.

ALEXANDER THE GREAT: the ordinary abridgment of the Latin work of Julius Valerius, translated by him from the Greek of Pseudo-Callisthenes; in 50 chapters; followed by the letter from Alexander to Aristotle on the marvels of India, and the correspondence between Alexander and Dindimus, king of the Brahmins. *Latin.*

The original Greek text of Pseudo-Callisthenes is said to have been written at Alexandria about A.D. 200, and to have been translated into Latin by Julius Valerius before 340. The present abridgment must have been made at least as early as the 9th cent., two copies of that date being at the Hague and Leiden. The Greek text was turned, about the 5th cent., into Syriac and Armenian. For an account of the whole subject, see *Pseudo-callisthenes* by Julius Zacher, Halle, 1867.

1. List of chapters of the abridgment of Julius Valerius. ff. 2–4 b.

Title: "Incipiunt kapitula Sequentis Libri."

Chapter I.: "De nectanabi prudentia atque ingenii pernicacia."

Chapter L.: "Qualiter exhausto ueneno intelligens sé moritu-

rum . omnibus rebus ordinatis atque dispositis prout sibi libuit . spiritum emisit."

2. Abridgment of Julius Valerius, in 50 chapters. ff. 5–51.

Title: "Incipit historia Alexandri Magni Regis Macedonum Ortus . Uita . et Obitus."

Begins: "Aegipti sapientes fati genere diuino primi feruntur ⁊ permensique sunt terram ingenii peruicacia ⁊ et ambitum caeli stellarum numero adsecuti ; Quorum omnium nectanabus prudentissimus fuisse comprobatur."

The last chapter (L.) begins: "Occasio igitur illius mortis hęc fuit; Mater eius scripserat ad eum de simultatibus antipatri et diuinopatris ⁊" f. 50 b. For some conjectural explanations of this latter name, variously written Divinopatris, Divinopatri, etc., see Julius Zacher, *Pseudocallisthenes*, pp. 11, 12.

After relating how he died of poison, and it was settled that he should be buried in Alexandria in Egypt, the chapter ends: "Ergo honorificentissime ibi ei erecta est sepultura." f. 51.

To this is added: "Uixit autem annos · XXXII · imperio potitus annis · XII · condiditque urbes · XII · quas omnes suo de nomine alexandriam nuncupauit; Alexandria quae condita est sub nomine bucefali equi ⁊" etc.; the last of these in the list is "Alexandria apud scantum." It goes on to say: "Insigniuit ergo muros eorum primorum quinque grecorum elementorum caracteribus ⁊ uti legeretur in eis ⁊ Alexander rex genus iouis fecit ·A·B·Γ·Δ·H· Et quem orbis uniuersus ferro superare non potuit ⁊ uino et veneno superatus atque extinctus occubuit: ⁊ Explicit ortus vita et obitus alexandri regis magni macedonis." f. 51 b.

Edited by Julius Zacher, as *Julii Valerii Epitome*, Halle, 1867, having previously been only partially printed, in an article on *Pseudo-Callisthenes*, by Jules Berger de Xivrey, in *Notices et Extraits des Manuscrits*, tome xiii., Paris, 1838, part ii. pp. 263–283.

The unabridged version of Pseudo-Callisthenes by Julius Valerius was edited by Angelo Mai, Milan, 1817, from an imperfect copy in the Ambrosian Library at Milan. The original Greek text was edited by Carl Müller, in the second half of the volume of Didot's Classics that contains Arrian (Paris, 1846), together with the Latin version of Julius Valerius, reprinted from Mai's edition, but with the imperfections supplied from MSS. in the Bibliothèque at Paris.

3. Letter from Alexander to Aristotle on the marvels of India. ff. 51 b–78.

Title: "Incipit epistola alexandri regis magni macedonis ad magistrvm svvm aristotelem."

Begins: "Semper memor tui etiam inter dubia bellorum nostrorum pericula carissime preceptor."

"Ends: "Ut in uiuendum [written originally *inuidendum*, but the *d* is pointed out and altered to *u*] mortalibus esset perpetua de nobis opinio et animi industriç optime."

This letter substantially agrees with the text of the printed editions: see that of Andreas Paulini, Giessen, 1706; see also the Rev. T. O. Cockayne's *Narrativncvlæ*, 1861, pp. 51–62, where the letter is printed from Nero D. VIII. In the early editions it is usually called Epistola de situ Indiae, etc.: see the edition (probably the first) published by Jean Gourmont, at Paris, about 1515.

4. A few sentences about Alexander, including four hexameters, the first being: "Primus alexander pillea natus in urbe." f. 78.

5. Correspondence between Alexander and Dindimus, king of the Brahmins, in five letters. ff. 78 b–94 b.

Title: "Alexandri magni regis macedonum et dindimi regis bragmanorum. De philosophia per litteras facta collatio." On the margins are many emendations, perhaps in the hand of Sir Edward Bysshe; but compare the handwriting on a leaf of the Bysshe pedigree, signed, "Edward Bysshe Clarenceux," in Harley MS. 1430, f. 21*.

The first letter (which is from Alexander) begins: "Sepivs ad avres meas fando pervenit." The fifth letter (the final reply of Alexander) ends: "His si tu spernendo nolueris abstinere. aut superbiç notaberis. quia donata repudias. aut inuidiç. quod a meliori prestantur."

The present text agrees with that printed in the volume headed *Palladius de Gentibus Indiæ et Bragmanibus*, edited by Sir Edward Bysshe, Clarenceux King of Arms (London, 1668), where it is entitled: "Anonymvs de Bragmanibus," pp. 85–104. The present MS., indeed, appears to have been that used by Sir Edward Bysshe, who announces, on the title-page, that his edition is derived "ex Bibliotheca Regia," and whose suggested emendations (at pp. 103, 104) occur, amongst many others, in the margins of the present MS.

6. A brief recapitulation of the careers of Alexander the Great and his successors, at the commencement of which it is denied that Nectanabus (or Nectanebus, as he is called in this part of the volume) was Alexander's real father. Imperfect at the end. ff. 94 b–98 b.

Title: "Parua recapitulatio de eodem alexandro et de suis."

Begins: "Tempore quo hic alexander natus legitur . sicut ab hÿstoriographis fertur . nox tendi ad plurimam diei partem nisa est . et saxea de nubibus grando descendens ueris terram lapidibus uerberauit . Nec mirum si mira portendi sunt uisa . tali nascente uiro . uere magno . non pietate . sed miseriarum enormitate . et atrocissimo totius orientis turbine . Hic alexander secundum ueram hystoriam philippi et olympiadis fuit filius . aristotelis philosophi et nectanebi phisici discipulus . cuius etiam falso creditus est filius . propter familiaritatem nimiam quam filii karissimi gratia habebat olimpias ad ipsum nectanebum . et propter studii prę̨cipuam diligentiam quam nectanebus exercuerat in alexandro matris suę̨ pio instinctu . Vnde etiam sicut fertur hic idem nectanebus animositate adolescentis discipuli interiit."

It ends, soon after the beginning of the last paragraph, thus: "Deinde ipse cassander paruo post tempore uiuens defungitur. simulque omnes alexandri regis duces triginta et quatuor numero. uix quatuordecim . . . ." f. 98 b. For the remainder of this (the last) paragraph, see Royal 15. C. VI. f. 130 b, col. 2, and Cotton MS. Cleopatra D. v. f. 183.

Harley 2682. ff. 180–192.

Vellum; about A.D. 1000. Folio; ff. 13, having 36 to 37 lines to a page. At the end of a volume containing works of Cicero.

ALEXANDER THE GREAT: the ordinary abridgment of Julius Valerius; preceded by Alexander's letter on the marvels of India. *Latin.*

1. Letter from Alexander to Aristotle on the marvels of India. f. 180.

Title: "Incipit epistola magni Alexandri Macedonis ad Aristotilem magistrvm svvm."

Begins: "Semper memor tui."

Ends: "queque miraculo futura sunt karissime preceptor posteris seculis non parua admiratione nouum perpetuumque uirtutibus statuimus monimentum . ut inueniendum mortalitas esset perpetua . de nobis opinio et animo et industria optime aristotiles pondearis."

2. The abridgment of Julius Valerius. ff. 185–192.

It is not in chapters, but in 32 divisions, marked by larger initial letters.

Title: "Incipit textus de ortv Magni alexandri."

Begins: "Egypti sapientes fati genere diuino primi feruntur."

The last division begins: "Occasio igitur illius mortis hęc fuit . Mater eius scripserat ad eum de simultatibus ante patris et diuino patris." f. 192.

Ends: "Uerum in illa quam ipse sibi ędificauerat urbe honorificentissime ibi ei erecta est sepultura." f. 192.

This is followed by the note: "Vixit autem annis XXXII," etc., containing the list of the Alexandrias, with the Greek characters inscribed upon their walls, and ending: "et quem orbis uniuersus ferro superare non potuit uino et ueneno superatus atque extinctus occubuit."

Royal 15. C. vi. ff. 102 b–130 b.

Vellum; XIIth cent. Small Folio; ff. 29, in double columns, having 36 lines to a column. With initials in red and green.

The whole volume contains:

1. List of Popes down to Innocent III. (1198–1216), the last nine names being additions. ff. 1 b–3 b.
2. Historia Romana; by Eutropius and Paulus Diaconus. ff. 4–50.
3. Historia Gentis Longobardorum; by Paulus Diaconus. f. 51.
4. The present article. f. 102 b.

At the beginning and also at the end of the volume (ff. 1, 130 b) is the autograph of a former owner, Aug. Styward, probably the Augustine Steward, who was mayor of Norwich in 1534. See Additional 15,641.

ALEXANDER THE GREAT: the ordinary abridgment of Julius Valerius; followed by Alexander's letter to Aristotle on the marvels of India, and the correspondence between Alexander and the king of the Brahmins; the whole concluding with a short recapitulation of the acts of Alexander and his successors. *Latin.*

1. List of chapters, 50 in number. ff. 102 b, 103.

Headed: "Incipiunt capitula de ortu et uita et gestis alexandri regis magni macedonum."

Begins: "·I· De Nectanabi prvdentia atque ingenij peruicatia."

Ends: "·L· Qualiter exhausto ueneno intelligens se moriturum . omnibus rebus ordinatis atque dispositis prout sibi libuit spiritum emisit."

2. The abridgment of Julius Valerius, in 50 chapters; followed by the note: "Uixit autem annos · XXXII^{os}" etc., with the epigram, in four hexameters, the first being: "Primus alexander pillea natus in urbe." ff. 103 b–116 b.

3. Two epigrams on Alexander the Great; the first in eight and the second in 12 hexameters. f. 116, col. 2, to f. 116 b.

4. Letter from Alexander to Aristotle on the marvels of India. ff. 116 b–123 b.

5. Correspondence between Alexander and Dindimus; in five letters. ff. 124–129 b.

6. A brief recapitulation of the careers of Alexander the Great and his successors. ff. 129 b–130 b.

The same treatise is in Royal 13. A. i. ff. 94 b–98 b. but not quite perfect at the end. It is also in the Cotton MS. Cleopatra D. v. ff. 181 b–183.

Title: "Parva Recapitvlatio De eodem Alexandro et Suis."

Begins: "Tempore qvo hic alexander natvs legitur:"

The last paragraph begins: "Deinde ipse cassander paruo post tempore uiuens defungitur . simulque omnes alexandri regis duces . triginta et quatuor numero uix quatuordecim in omnibus substiterunt miseriarum enormitatibus." Ends: "Hoc siquidem factum historia indicat anno quadringentesimo sexagesimo quarto conditę urbis romę . consulatu uero emilii qui carentinis bellum habuisse et egregie uicisse narratvr."

Royal 12. C. iv. ff. 138–170.

Vellum; XIIth cent. Quarto; ff. 33, having 27 lines to a page in the first 21 leaves, and 30 lines in those following. With initial letters in red and green.

The rest of the volume contains:

1. Hyginus de Sphæra Mundi, with a marginal commentary. f. 1.
2. Historia Gentis Longobardorum; by Paulus Diaconus. ff. 41–137 b.

It formerly belonged to Rochester.

ALEXANDER THE GREAT: the ordinary abridgment of Julius Valerius; followed by the letter from Alexander to Aristotle on the marvels of India. *Latin.*

1. Abridgment of Julius Valerius, in 51 chapters, not numbered, but denoted by coloured initials; with the note: "Vixit autem annos · XXXII^do." etc. ff. 138–160.

2. Two epigrams on Alexander; the first consisting of eight, and the second of 12, hexameters. f. 160.

The first begins:

"Quicquid in humanis constat uirtutibus altis."

The second begins:

"Hunc sic magnanimum nimium cunctisque tremendum."

3. Letter from Alexander to Aristotle on the marvels of India. ff. 160 b–170.

Ends: "Ibi itaque meas aureas pilas eis ulteriores quinis pedibus statuere imperaui: quę miraculo futura forent karissime michi prę̨ceptor aristoteles posteris seculis. Non enim parua admiratione admirandum. nouum perpetuumque statuimus monimentum. ut quam diu seculi uoluitur orbita, nominis mei fama habeatur in gloria."

Sloane 1619. ff. 3–17 b.

Vellum; early XIIth cent. Small Quarto; ff. 15, having 38 lines to a page.

The rest of the volumes contains: Apollonius of Tyre, f. 18, and Dares Phrygius, ff. 29–37 b.

ALEXANDER THE GREAT: the ordinary abridgment of Julius Valerius; and the letter from Alexander to Aristotle on the marvels of India. *Latin.*

1. The abridgment is in 13 chapters, not numbered, but denoted by coloured initials, and is followed by the note: "Vixit autem annis · XXXII ·" etc., containing the list of the 12 Alexandrias. ff. 3–12.

2. Letter from Alexander the Great to Aristotle on the marvels of India. ff. 12–17 b.

Harley 527. ff. 47–56 b.

Vellum; XIIIth cent. Quarto; ff. 10, having 36 to 37 lines to a page. The whole volume contains, in different hands:

1. Chanson of Gui de Bourgogne. f. 1.
2. Chastoiement d'un Père à son Fils. Imperfect at end. f. 32 b.
3. The present article. f. 47.
4. Extracts from Isidorus de ortu et obitu patriarcharum. f. 56 b.
5. Chanson of Horn. Imperfect at beginning and end. ff. 59–73 b.

ALEXANDER THE GREAT: a portion of the ordinary abridgment of Julius Valerius. Imperfect at the beginning. *Latin.* f. 47.

It begins with the words: ". . . . illum quem iam in sompno uideras si is erit." This answers to the end of chapter iv. in Royal 13. A. I. and others.

At the end is the note: "Vixit autem annis · XXXII ·" etc.

Cotton, Nero D. viii. ff. 160–174 b.

Vellum; end of XIIth cent. Folio; ff. 15, in double columns, having 39 lines to a column. With a coloured initial letter at the beginning, two more at f. 169, and another small one at f. 173.

The whole MS. contains:

1. Historia of Geoffrey of Monmouth. f. 3.
2. Extracts from Nennius. f. 63.
3. Historia Normannorum; by Dudo de St. Quentin. f. 72.
4. The present article. f. 160.
5. List of Bede's works. f. 174 b.
6. Second half of the Prophetia Aquilæ. f. 175.

Bound up with the Descriptio Kambriæ of Giraldus Cambrensis and Higden's Polychronicon, written in the 14th cent.

ALEXANDER THE GREAT: the ordinary abridgment of Julius Valerius; and Alexander's letter on the marvels of India. *Latin.*

1. Abridgment of Julius Valerius; followed by the note: "Vixit autem annis · XXX^mII · " etc. ff. 160–169.

2. Alexander's letter to Aristotle on the marvels of India. ff. 169–174 b.

Ends: "Nouum perpetuumque statuimus uirtutibus monimentum, ut inuidendum immortalitas esset perpetua et nobis opinio, et animi industria optimi aristotelis iudicium." f. 174 b.

Printed from the present MS. in the Rev. T. O. Cockayne's *Narrativncvla*. London, 8vo., pp. 87, 1861, at pp. 51–62, in illustration of an Anglo-Saxon version of it.

Cotton, Cleopatra D. v. ff. 165 b–183.

Vellum; early XIVth cent. Small Folio; ff. 18, in double columns, having 37 lines to a column. With initials in blue, flourished with red.

The rest of the volume contains:

1–3. Three works by Giraldus Cambrensis, the Topographia Hibernica, the Expugnatio Hibernica, and the Symbolum Electorum. ff. 2, 52 b, 98.

4. Descriptio mundi, ascribed in a later hand to Giraldus. ff. 133 b–165 b.

It belonged to Geoffrey Hereford, Bishop of Kildare (1449–1464).

ALEXANDER THE GREAT: the ordinary abridgment of Julius Valerius: followed by the correspondence between Alexander and the king of the Brahmins, and by a short recapitulation of the acts of Alexander and his successors. *Latin.*

1. The abridgment of Julius Valerius; in 49 chapters; followed by the note: "vixit autem annos · XXXII · " etc. ff. 165 b–177.

The chapters have been numbered on the margins, in a later hand, as 50, Chapter XXI. being counted as two; and in Royal 13. A. I., indeed, this chapter is divided into two, the 22nd beginning: "Tum ergo diu spes," etc., words that answer to those in the present MS. beginning: "Cum igitur diu spes," etc. See f. 171, col. 2, line 20.

2. Correspondence between Alexander the Great and Dindimus, king of the Brahmins. f. 177, col. 2.

3. A brief recapitulation of the careers of Alexander the Great and his successors. f. 181 b, col. 2.

For other copies, see Royal 15. A. i. ff. 94 b–98 b, and Royal 15. C. vi. ff. 129 b–130 b.

Title: "Alia narracio verior de Alexandro."

Begins: "Tempore quo hic Alexander natus legitur."

The last paragraph begins: "deinde cassander paruo post tempore uiuens defungitur." f. 183, line 4.

It ends: "hoc itaque factum historia indicat anno quadringentesimo · 64°. condite urbis rome consulatu vero emilii qui tarentinis bellum habuisse et egregie vicisse narratur." f. 183.

Colophon (properly belonging to the preceding article): "Explicit epistola Alexandri ad dindimum."

Cotton, Galba E. xi. ff. 111–125.

Vellum; xivth cent. Folio; ff. 15, in double columns, having 40 lines to a column. With initials in red.

The whole MS. contains:

1. Historia of Geoffrey of Monmouth. f. 2.
2. "Historia Ierosolimitana abbreuiata," down to 1229. f. 59.
3. The present article. f. 111.
4. Short notes on Roman history, down to the birth of Christ. f. 125.
5. Chronicles of Martinus Polonus. ff. 129–154 b.

Belonged to the Friars Minors of Canterbury in the time of Hugh Hartipol, Provincial. At the beginning of the volume is inserted a missive from Thomas Palmer, provincial of the Dominicans in England, to Agnes Cumbe, promising her the prayers of the order after her decease, dated Canterbury, 15 Aug. 1395; with an illuminated initial. On the reverse of the next leaf are six elegiacs on the cupidity of Pope Lucius II. (or III.).

Alexander the Great: the ordinary abridgment of Julius Valerius; followed by Alexander's letter to Aristotle on the marvels of India, in which letter are inserted two other short articles. *Latin.*

1. Abridgment of Julius Valerius, in 52 chapters, not numbered, but denoted by red initials; with the list of the Alexandrias, with the characters "A. B. A. N." engraved on their walls, etc. Following this are the four hexameters, beginning: "Primus Alexander pillea natus in vrbe," which are here headed: "Epythaphyum." ff. 111–118 b.

2. An epigram on Alexander the Great, in 20 hexameters. f. 118 b.

Begins: "Quicquid in humanis constat uirtutibus altis."

Ends: "Occubuit leto sumpto cum melle ueneno."

3. Proem of the letter from Alexander to Aristotle on the marvels of India. f. 118 b.

Begins: "Semper memor tui."

Ends: "Que cum relegeris scito esse talia que cura alexandri tui complecti decuerant."

Colophon: "Explicit prohemium epistole alexandri"; to which is appended a foot-note referring to the rest of the letter at f. 121, col. 2, to f. 125.

4. Prophecy of the tenth Sibyl; prefaced by a general notice of the ten Sibyls: a treatise sometimes printed with the works of Bede. ff. 119–120 b.

Title: "[De om]nibus Sybillis et de nominibus earum. et de patria. origine et actibus ipsarum a diebus alexandri magni."

Begins: "Sybille generaliter omnes femine dicuntur prophetantes."

At the end, the 27 Sibylline verses on the Day of Judgment are only indicated by the first line and a note, thus: "Versus. Judicij signum tellus sudore madescit etc. *Nota de ciuitate dei.*" f. 120 b. The whole of the 27 lines being given by St. Augustine, De civitate Dei, liber xviii. cap. xxiii., De Sibylla Erythræa.

The treatise ends: "Tunc iudicabit dominus secundum vniuscuiusque opus et ibunt impii in Jehennam ignis eterni. Justi uero uite eterne premium recipient et celum nouum et terram nouam et mare iam non erit. Et regnabit dominus cum sanctis in seela seclorum. Amen."

The above treatise was published in *Sibyllina Oracula*, edited by Servatius Gallæus, Amsterdam, 1689, at the end of his *Præfatio*. See also vol. i. of the works of Bede, in the Abbé Migne's Latin *Patrologia*, tome xc., Paris, 1850, col. 1181. In each of these editions the 27 hexameter verses are printed, but without any reference to St. Augustine.

5. A summary of the history of Alexander, etc.; in two parts. f. 120 b.

a. The first part is headed: "Principium hystorie magni alexandri filii philippi macedonis usque ad machabeos et reges antiochos inserendo. Romanas hystorias sibi contemporaneas et

hystoriam appollinij Cyri." This part begins: "Annis ab Adam quinque milibus VIII^c. LXXXVIII." It ends: "Tribus hiis bellis quindecies centena milia persarum cecidisse feruntur."

b. Part II. is headed: "Hic est finis imperij persarum," and begins with the same words. f. 121. It ends: "Quod miraculum aut ideo fuit quia alexander erat magnus dei cultor . aut quia per eum deus superbiam persarum fuerit puniturus . hec de alexandro prosaÿce breuiter tetigimus."

6. Body of the letter of Alexander to Aristotle on the marvels of India. ff. 121–125. For the introductory part of the letter, see f. 118 b.

Begins: "Mense maio Rege persarum dario apud Gangem amnem superato." Ends: "Sed hiis non parua admiracione nouum perpetuumque uirtutibus statuimus monimentum et recordacionem ut videndum mortalibus esset et perpetua inde nobis oppinio fieret et industrie nostre argumentum aristotelis in perpetuum iudicium."

The conclusion is different in the different MSS., and in all of them it is corrupt.

The present text of Alexander's letter substantially agrees with the various printed editions. For a mention of the variations in the conclusion, see the copy printed from Cotton, Nero D. VIII. in the *Narrativncvlæ* of the Rev. T. O. Cockayne.

7. "De gog et magog exscriptis ysidori": a note to Alexander's letter, as follows: "Nota quod alexander clausit gog et magog ereis portis et firmauit eas bitumine illo quod uocatur sinthytomosium . Quod bitumen talis nature est ut nec ferro possit rumpi . nec aqua moliri . nec igne comburi . Ignis enim ei appositus statim extinguitur . aqua etiam ei apposita illico euanescit . ferrum appositum rumpitur et anichilatur." f. 125.

This is followed by short historical passages, of which the first is headed: "Hic incipit hÿstoria Romana . mortuo alexandro." f. 125. And the last is headed: "Christus nascitur." f. 128 b, col. 2. To which are added six *Latin* verses (four of them rhyming hexameters, and the other two pentameters), headed: "de fonte olei qui fluxit in tyberim."

Royal 13. A. v. ff. 2–23 b.

Vellum; XIVth cent. Small Quarto; ff. 22, in double columns, having 31 to 35 lines to a column. With initials in red and blue.

Followed by various works, amongst which is a copy of Dares Phrygius (at ff. 88 b–98 b). See the description of this for the contents of the volume.

ALEXANDER THE GREAT: the ordinary abridgment of Julius Valerius; followed by Alexander's letter to Aristotle on the marvels of India. *Latin.*

1. Abridgment of Julius Valerius; in 22 chapters, which are not numbered, but denoted by coloured initials. ff. 2–15. The text, though differently divided, is similar to that of Royal 13. A. I.

The last chapter (XXII.) begins: "Ordinatis itaque rebus dispositisque principibus," etc. It ends: "ergo honorificentissime ibi ei erecta est sepultura."

To this is added the note: "Vixit autem annis XXXII," etc.

2. Letter from Alexander to Aristotle on the marvels of India; in 10 chapters, not numbered, but denoted by coloured initials. f. 15 b.

Burney 280. ff. 1–20 b.

Vellum; late XIIIth or early XIVth cent. Small Quarto; ff. 20, having 29 lines to a page. With two coloured initials (ff. 1, 9 b).

Followed by: 1. Dares Phrygius, f. 20 b; and 2. Martinus Polonus (imperfect at the end), ff. 38 b–117 b.

ALEXANDER THE GREAT: the ordinary abridgment of Julius Valerius, followed by the note: "Vixit autem annis · XXX · II ·" etc. ff. 1–20 b. *Latin.*

One of the coloured initials is prefixed to the letter from Alexander to Darius, beginning: "Rex alexander regi regum consanguineo quia deorum dario dicit salutem." f. 9 b. This answers to chapter xix. of Royal 13. A. I., though in the list of chapters in that MS. (and in Royal 15. C. VI.) the letter is described as *from* Darius.

Harley 5054. ff. 124 b–181.

Vellum; late xvth cent. Small Quarto; ff. 58, having 21 to 26 lines to a page. With a few coloured initial letters.

The whole MS. contains:

1. Latin versions of Plato's Apologia Socratis and Crito; with some introductory remarks. ff. 79–98 b.
2. Seneca de verborum copia. f. 107.
3. Seneca de remediis fortuitorum. f. 119.
4. The present article. f. 121 b.
5. Firmianus Lactantius de opificio Dei vel Hominis formatione. ff. 182–200 b.

Bound up with other tracts, of various ages.

Alexander the Great: the ordinary abridgment of Julius Valerius; followed by the letter on the marvels of India, by Alexander's correspondence with the Brahmins, and by a short recapitulation of the careers of Alexander and his successors. *Latin.*

1. Abridgment of Julius Valerius; in 49 chapters. ff. 124 b–152. The second half of the 29th chapter, beginning: "igitur atheniensis" (ff. 140 b, 141), forms the 30th chapter of Royal 13. A. i. f. 32, and also of Royal 15. C. vi. f. 111.

2. Letter from Alexander to Aristotle on the marvels of India. ff. 152–166.

In the margin this letter is numbered "50," as if it was an additional chapter.

3. A table of chapters belonging to the abridgment of Julius Valerius. ff. 166–167 b. It is the same list as those in Royal 13. A. i. and 15. C. vi., and contains the headings of 50 chapters, that of Chapter xxx. being the description of what in the present volume is the second part of Chapter xxix.

4. Three short sentences in prose and verse, viz. a note, beginning: "Alexander illiricos atque thraces feliciter dimicans"; an epigram in four lines, beginning: "Primus alexander pillea natus in urbe," etc.; and a note, explanatory of the epigram: "Idem [*pro* id est] per xii annos alexander oppressit orbem se trementem ferroque regna lesit. Finitur liber." See the same sentences in Royal 13. A. i. f. 78. To this the scribe has added (twice over): "Quod Mayhow." f. 167 b.

5. Correspondence between Alexander the Great and Dindimus, king of the Brahmins. ff. 168–178.

It is headed (in a small, informal hand): "Alexandri magni regis macedonum et dindimi regis bragmannorum de philosophia per litteras facta collacio."

6. "Parua recapitulacio de eodem Alexandro et de suis." ff. 178–181. For other copies, see Royal 13. A. i. and 15. C. vi. and Cotton, Cleopatra D. v.

Begins: "Tempore quo hic Alexander." Ends: "egregie vicisse narratur."

To this the scribe has added: "Finis quod Mayhow," and "Finis feliciter."

Arundel 123. ff. 43–71.

Vellum; early xivth cent. Folio; ff. 29, having 13 to 18 lines to a page. With illuminated initials, and a border on the first page.

The whole volume contains:

1. Geographical work, arranged alphabetically under the names of countries; with a note "de orbis dimensione," in a later hand. f. 1.
2. Imago Mundi. f. 24.
3. Romance of Apollonius of Tyre. f. 33.
4. The present article. f. 43.
5. Letter from Aristotle to Alexander the Great, with rules for preserving health. f. 71 b.
6. Summary of the expeditions of Alexander. f. 73.
7. Life of Alexander, with a heading beginning: "Hermerus in libro suo de dictis philosophorum de Rege Alexandro et eius origine." f. 74 b.
8. Sayings of Alexander and philosophers, from "Hermerus," and others. ff. 80–95.
9. Dialogue between Secundus the Philosopher and the Emperor Adrian. ff. 95–96 b.

Alexander the Great: the abridged *Latin* version of Pseudo-Callisthenes, which is commonly known as the Historia de Prelijs, and which was the original of the mediæval French version. In 111 chapters, not numbered, but denoted by illuminated initials. Together with the supplementary chapter on the sayings of the eight philosophers at the tomb of Alexander. *Latin.*

The incidents here related agree with those of the other Latin version (abridged from that of Julius Valerius), down to the defeat of Porus, who in that version is killed in battle, but here is put to flight (f. 57), and subsequently killed in single combat with Alexander (f. 59). But the descriptions of the palace of

Porus (f. 57), and of the various marvels of India, which are so frequently appended to the other version in the form of a letter from Alexander to Aristotle, occur here in the narrative itself; together with other marvels, such as Alexander's flying chariot, and his glass diving-chamber (f. 68 b). For the sources of the above, and other additions, see Julius Zacher's *Pseudocallisthenes*, p. 133. Again, the correspondence between Alexander and Dindimus, king of the Brahmins, which is also frequently appended to the other version, is here inserted in the middle (ff. 61–64).

The authorship of the present Latin version has been variously ascribed to an Eusebius, to Solinus historiographus, to Quilichinus, to Radulphus (abbat of St. Alban's), and to Gualterus (or Galfredus) Hemlington; for which names see *Notices et Extraits des Manuscrits*, tome xiii., Paris, 1838, part ii. pp. 190, 191; and also to the Archipresbyter Leo, of Naples, who was sent by the two joint Dukes of Campania (or rather, perhaps, Dukes of Naples) as an envoy to Constantinople about 941; for whom see Zacher's *Pseudocallisthenes*, Halle, 1867, pp. 108–112. See also the description of a Munich MS. in *Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, edited by G. H. Pertz, vol. vii., Hanover, 1839, pp. 491, 492.

The present text begins: "Sapientissimi namque Egipcij scientes mensuram terre atque vndam maris dominantes/ et celestium ordinem cognoscentes id est stellarum cursum computantes/ tradiderunt ea vniuerso mundo per altitudinem doctrine et per magicas virtutes · Dicunt autem de Nectanabo Rege eorum quod fuit homo mitis et ingeniosus/et peritus in astrologia et mathematica et de magicis plenus." f. 43.

The story of the poisoning (which is more fully told than in the other version) begins: "Tvnc in tempore illo erat quidam homo in Macedonia nomine Antipatrus." It goes on: "Olimpiadis vero mater Alexandri multis vicibus scripserat ei," etc. f. 69 b.

The present version ends: "Principes et milites eius omnes lamentantes secuti sunt eum vsque in Alexandriam in qua sepultus est." f. 71. Another line is added in the early printed editions.

This is followed by a few notes: "Fuit autem Alexander statura mediocri," etc.; "Fuerunt anni vite illius · XXXIII · " etc.; and by a list of the 12 Alexandrias. f. 71, lines 3–16.

Another note follows on the 12 Alexandrias, beginning: "Nomina 'XII' ciuitatum predictarum quas Alexander vt dictum est construxit, aliter adhuc in libris quibusdam sic scribuntur." f. 71, line 17.

Colophon: "Explicit liber de vita et morte magni Regis Alexandri." f. 71.

The sayings of the eight philosophers at the tomb of Alexander form a supplementary chapter, beginning: "Legitur etiam quod mortuo Alexandro Rege magno⁊ eum fieret ei sepultura aurea⁊" and ending: "Octauus. Heri Alexander amicos habuit⁊ hodie equales omnes habet." And the whole concludes with three lines of moral reflections, beginning: "Si quis ista consideraret"; and ending: "pulcritudo quasi sterculinium in fine perdetur." f. 71.

This version substantially agrees with the text of the *Historia Alexandri magni regis macedonie de Prelijs*, published at Strassburg in 1486, and with that of the other early editions.

Royal 13. C. xii. ff. 83–109 b.

Vellum; xvth cent. Folio; ff. 27, having 40 lines to a page. With initials in red.

The whole volume contains:

1. Historia Trojana; by Guido delle Colonne. f. 2.
2. The present article. f. 83.
3. Flos Historiarum; by Haito the Armenian. ff. 110–142 b.

Alexander the Great: the abridged version of Pseudo-Callisthenes, known as the Historia de Prelijs. In 115 chapters, not numbered, but denoted by red initials. *Latin.*

Begins: "Sapientissimi namque egipcij." f. 83. Ends: "principes et milites eius omnes lamentantes secuti sunt eum vsque in Alexandriam in qua sepultus est." f. 109 b. Followed by a few notes: "Fuerunt anni vite illius XXXIII," etc., and by a list of the 12 Alexandrias.

Colophon: "Explicit Historia Alexandri magni Imperatoris et natiuitatis eius." f. 109 b.

Royal 19. D. i. ff. 1–46.

Vellum; first half of the XIVth cent. Large Folio; ff. 46, in double columns, having 46 lines to a column. With 102 miniatures, and coloured initials. On the first page there is an illuminated initial and an illuminated border; and the miniature here is large, representing "Neptanabus" on his throne in his palace at "babiloine" (Babylon in Egypt), together with other buildings and a landscape; with labels inserted in different places, inscribed: "La cite Neptanabus seignur degýpte le pere alixandre Roy"; "La cite de babiloine"; "Le chastel du chaire" (Cairo); "Le iardin du baume"; and "Les moulins de babiloine." The border contains nine examples of an heraldic shield, or, an eagle displayed sable. The subject and arrangement of this miniature are the same as those of the large miniature in Royal 15. E. VI. f. 4 b.

The rest of the volume contains:

1. Chanson of "En veniance alixandre." f. 47.
2. Travels of Marco Polo. In *French*. f. 58.
3. "Merueilles de la terre doutre mer"; by "Odoriq du Marchie iulien" (Odoricus de Foro Julii). f. 136.
4. Account of missions to Mongolia, sent out by Innocent III. f. 148 b.
5. Itinerary of the Holy Land; translated from the Latin by Jehan de Vignay, in 1333. f. 165 b.
6. "Chroniques de Primat"; translated by the same. f. 193.
7. "Batailles des roys disrael encontre les philistiens et assyriens." ff. 252–267 b.

ALEXANDER THE GREAT: a translation from the Historia de Prelijs; together with some additions relative to Alexander's successors, and the execution of his mother, Olympias. In 130 chapters, not numbered, but denoted by rubrics, many of which, however, refer more to the miniatures than the text, and some only to the miniatures. *French*.

There is a general heading, as follows: "Si commence le liure et la vraie hýstoire du bon roý alixandre . qui fu filz de neptanabus . qui iadis fu roý degýpte et seigneur . et de la roýne olýmpias qui fame estoit du roý phelippe seigneur de macedoine . Le quel roý alixandre par sa force conquist tout le monde si comme vous orrez en lýstoire."

Chapter I. consists of the prologue, beginning: "Puis que li premiers peres de lumain lignage fu criez a lýmage de son createur"; and ending: "et ce moustra il bien as merueilleuses oeures quil fist souuentes foiz . Si comme vous orrez en cest liure."

In Chapter II. the narrative begins: "Il auint · i · iour que · i · message vint a lui [*i.e.* Neptanabus] . et li dist . Tres noble rois archarstessers [Artaxerxes] li rois de perse . si vient seur vous a trop grant ost." f. 1 b, col. 2.

The first defeat of Porus is at f. 23 b; this is followed by the description of the palace of Porus, the meeting with the queen of the Amazons, the various marvels of India, the correspondence with the king of the Brahmins, etc.; passages which are also to be found in the narrative of the second Latin abridgment, and which closely agree with the letter of Alexander to Aristotle on the marvels of India, and with his correspondence with the Brahmins, both of which are so often appended to copies of the first Latin abridgment. Alexander's flying cage and his diving "tonnel" of glass are described at ff. 37, 38. For the sources of these latter, and other, marvels, see the pamphlet called *Pseudo-callisthenes*, by Julius Zacher, Halle, 1867, p. 133. The death and burial of Alexander are at ff. 43, 43 b.

The last chapter begins: "Tantost comme Cassander le sot . il ala [a la] cite . et si la prist a force . Et lors fist prendre la roine Olimpias et la fist de moult cruel mort occirre." After making mention of "perdicas" and "tholomeus," and others, it ends: "Mais trop seroit longue chose a dire et a raconter les griez que il sentrefirent . ne les batailles ne les meslees . Aincois que tant de bons cheualiers preus et hardis fussent mort et conquis ius a force . Si en laisserai ester la parole atant." f. 46, col. 2. To this is added: "Mais a ceste example deussent prendre garde tuit li roy et li prince et li grant seigneur qui ont les terres et les pueples a gouuerner . qui soustiennet et alieuent en leur hostiex les flateurs et les manues par qui il sont souuentes foiz deceuz et en ames et en cors . Si comme fu cist grans rois alixandre qui sires estoit de tout le monde . Qui par ceulx quil auoit norriz et aleuez et qui a sa table le seruoient et de pain et de uin fu enuenimne et mis a mort et li et touz les siens . si comme vous auez oi ci deuant en cest liure . Amen." Colophon: "Explicit le liure dalixandre." Last of all is a rubric (probably intended to head a miniature): "Coment len trencha la teste de la roine olimpias, et fu le cors gete aus chiens et aus oisiaus." f. 46, col. 2.

The prologue and the story of "Neptanabus" (ff. 1–5 b), the knighting of Alexander, the taming of Bucephalus (f. 5 b,

col. 2, to f. 6, col. 2), and the letter from Alexander to Darius (f. 12 b, col. 2, to f. 13), substantially agree with the passages printed at the end of an article by Jules Berger de Xivrey, in *Notices et Extraits*, tome xiii., 1838, part ii. pp. 281–306. The same author has also published most of the marvels of India in his *Traditions tératologiques*, Paris, 1836, pp. 380–399, 401–412 413–419, 422–429, and 430–438, answering to the present MS. f. 25, col. 2, to f. 26, col. 2; f. 27 b, col. 2, to f. 29 b, col. 2; ff. 31, 31 b; ff. 35 b, 36, col. 2; and ff. 38, 39. The printed text of these passages, however, is taken from a recension of the 15th cent., of which Jehan Wauquelin claims the authorship; see M. Berger's *Prolégomènes*, pp. xlii–xliv. For some account of Wauquelin, see further on, in the description of his French version of the Historia of Geoffrey of Monmouth, contained in Lansdowne 214.

Royal 20. A. v.

Vellum; beginning of the xivth cent. Small Quarto; ff. 86, in double columns, having 33 lines to a column. The first initial (coloured with red and green) contains a seated figure of a king. The other initials are in red or blue. There are 97 miniatures, slightly coloured in red, green, brown, and blue.

Alexander the Great: a translation of the Historia de Preliis (one of the two Latin abridgments of the Pseudo-Callisthenes), with some additions relative to Alexander's successors. Imperfect; ending in the middle of the chapter treating of the career of Perdiccas; that is to say, Chapter cxvii. if the numbers be reckoned by the rubrics, which often, however, refer more to the miniatures than the text. *French.*

The first rubric, forming the title, is almost entirely effaced.

The first chapter begins with the following prologue: "Pvis ke li premiers peres del humain linage fu crees al hýmage de son creatour. Li rois de gloi[r]e nostre sires ki le uolt hounourer sour toutes creatures li donna connoissance de sauoir trier le bien du mal pour user des choses qui seroient selone nature et eschiuer les choses contraires. Dont il auint ke quant les gens commen-

chierent a monteplijer par viuiuerse [universe] monde et les gens connurent ke par essienche sormontoient il toutes autres terrijenes creatures si quil se penerent de sauoir et enquerre les commenchemens et les poissanches et les usages des choses terrijenes humaines et deuines. Car par linquisition et la science des · III · coses ne sourmontoient mie les choses sensibles seulement mais les autres hommes meismes ki estoient aussi connoiscant dentendement al regart de lor connissanche. Et en trestous chiaus qui en ces choses meistent lor estude li Egyptiien furent chil ki plus se traueillierent. Car il estudiierent tant en lenquisition des cozes humaines et celestiaus quil paruinrent a la certainete de la noble science ke on apiele astrenomie e par la quele il sauoient les chozes passees et presentes et le plus de celes ki estoient a venir. Et pour chu ke de sauoir ces · III · coses est la plus noble ars qui soit por cou se traueillierent li Egyptiien daprendre lart dastrenomie li quels estoit honnouraules a sauoir delitaules pour user. Et pourfitables pour eaus et pour le sauuement du Commun. Si auint a cel tans ke cele sience monta en si grant pris ke ele fu deffendue ke nus napresist dastrenomie se il ne fust frans homs de par pere et de par mere. Et por cou apele on encore les · VII · ars les franches ars et certes quant eles font loume ramembrant des chozes passees. esploitans des choses presentes. et pourueant de celes ki sont a uenir. Bien les doit on apeler franches ars et nobles. Et pour chu ke chil de celui tans sauoient et vsoient de ces siences si estoient il isnel en apensement. veritable en parole. sage en conseil. juste en iugement. hardi de cuer. et preu as armes. Et pour chu gouuernoient il sagement che quil auoient a gouuerner. Mais sour chiaus ki a celui tans estoient garni de sienche. nectanebus qui tint le roiaume degypte ki fu peres dalixandre estoit li hom ki plus sauoit dastrenomie et dastrologie et de mathematique et de la science deneantemens. Car de toutes seiences estoit il si raemplis ke a paines pooit il trouuer ki len seust aprendre. Et ce moustra il bien as merueilleuses oeures quil fist souuentes fois si com vous orres en cest liure." ff. 1, 1 b. After this prologue the narrative begins: "Il auint · I · iour ke · I · messages vint a li et li dist. Tres nobles rois Artassessers Li rois de perse si vient sor vous a trop grant ost." f. 1 b.

The death and burial of Alexander are at f. 84.

The last chapter contained in the present volume is headed:

"Coument perdĩcas vaut prendre la cite de Capadoce et chil de la vile se ardirent eus meismes."

It begins: "Entretant enuai perdicas la chite de Capadoche et si en vainqui le roi." f. 86.

It ends (imperfectly): "Et esmenidus meismement estoit si vaincus et sa gent si plaie et naure ke se il aidier li voloit mout legierement en porroit auoir la victoire . a che sacorda antipater si sacorda toute sa gent. Et neoptalemus . . . ." f. 86 b.

The prologue and the story of Nectanebus (ff. 1–9) substantially agree with those printed in *Notices et Extraits des Manuscrits*, tome xiii., Paris, 1838, part ii. pp. 284–301, at the end of the article upon the Pseudo-Callisthenes by Jules Berger de Xivrey. Again, the narratives of the knighting of Alexander and the taming of Bucephalus (ff. 9, 10, col. 2), and the letter from Alexander to Darius (ff. 23, 23 b), agree with those printed in the same article, pp. 302–304 and pp. 305, 306.

Harley 4979.

Vellum; early xivth cent. Small Folio; ff. 86, in double columns, having 28 lines to the column. With illuminated initials, two of which (ff. 1, 5) have borders attached to them; and with two large miniatures and 78 smaller ones in gilt frames. The first of the two large miniatures (f. 4 b) is very similar in plan to one in Royal 19. D. i. f. 1, and also in Royal 15. E. vi. f. 4 b; it represents "nectanebz roy degipte" in his palace in "le chite de babỹlone," and also "le chasteil du kahare," together with the garden and the mills on "li fleuue du frate" (the rubricist mistaking Babylon near Cairo for the great Babylon on the Euphrates). The other large miniature (f. 70 b) represents Alexander in his flying chariot. At the end of the volume (ff. 86 b, 87) are the names of two former owners, Richard Catelyn, of Norwich, "home de loy" (serjeant-at-law, 1552, *d.* 1556; see Blomefield's *Norfolk*, viii. p. 32), and Edmund Lomner (either the Edmond Lumner, or Lomner, of Mannington, who died 1558, or his son, of the same name; see Blomefield's *Norfolk*, vi. p. 464).

Alexander the Great: a translation of the Historia de Prelijs, etc. In 172 sections, marked by illuminated initials, and with 108 rubrics, many of which, however, refer chiefly to the miniatures. Preceded by eight introductory sections on the history of Macedon before the birth of Alexander. *French.*

The introductory sections are headed: "comment la terre et li roialmes de machidone vint premierement en auant et pour quoi ele fu apelee Machidone." They begin: "La terre de machidone fu premers apielee emache . dun roi ki ot a non emachius." f. 1. They end: "Apres che phelippes de machidone rois engendra en sa feme olympias le boin roi alixandre . Mais vincens · j · jacobins ki cherqua toutes les hystores du monde dist en son liure la ou il parole dalixandre ke nectanebus rois degypte fu ses peres et lengendra en la roine olympias et git a li en fourme de dragon. Che fu · cccc · et · x · ans apres che ke romme fu faite · xxxviii · ans regna phelippes . et · xvi · ans fu roys." f. 4.

The history itself is headed: "Chi commenche li liures et la vraie ystore don bon roi alixandre ki fu fiex de nectanebus," etc. f. 5. It begins: "Pvis ke li premiers peres del humain lignage fu eries."

The second section begins: "Il auint · j · iour ke vns messages vint a lui et li dist . Tres nobles rois/arcassessers li rois de peree si vient sour vous a trop grant ost." f. 5 b, col. 2, to f. 6.

The marvels of India are at ff. 55, 60, 67 b–68 b, and 71 b–73, but there is a leaf missing after f. 55. The last section but one begins: "Tantost come cassander le sot." f. 86. This section is followed by a miniature with the rubric: "Coment la royne olympias fu ochise et ietee as chiens et as oyseaus"; and the last section begins: "Et le fiex alixandre et sa mere"; and ends: "ainchois que tant de boin cheualier preu et hardi furent mort et conquis ius a forche . si en lairai atant la parole."

Royal 20. B. xx.

Vellum; xvth cent. Small Folio; ff. 97, in double columns, having from 34 to 37 lines to a full column. With illuminated borders and initials, and 86 miniatures. There is also a sketch in Indian ink (at f. 53 b) of Alexander slaying King Porus of India in single combat.

Alexander the Great: a translation of the Historia de Preliis, etc.; in 84 chapters. *French.*

The list of chapters begins: "Comment nostre seigneur donna a Alixandre congnoissance de trier le bien du mal i." f. 1. And it ends: "Comment Causader assiega la cite de piduam en la quelle la royne olimpias estoit retraitte · IIII^{xx}· IIII^{c}·" f. 2 b.

Chapter i. is the prologue, beginning: "Puis que le premier pere dumain lignage fu crees a limage de son createur"; and ending: "Et ce monstra il bien par merueillenses oeuures quil fist souuentes foiz. Si comme vous. pourrez ouir en ce liure." ff. 3, 3 b.

The narrative begins (Chapter ii.): "En ce temps aduint que vn messagier vint a lui et lui dist Tresnoble roy Artacesses le roy de perse si vient sur vous a trop grant ost." f. 4.

The passages on the marvels of India answering to those published by Jules Berger de Xivrey are at ff. 48–52, 55–58 b, 63, 64, 73–74 b, and 78–80 b. The death and burial of Alexander are at f. 92.

The last chapter begins: "Tantost que Causader [Cassander] sceut que la royne olimpias estoit en la cite de piduan jl y ala et la prist par force et puis prist la royne olimpias et la fist de moult cruelle mort mourir." f. 97. And, after mentioning "Perdicas" and "Tholomeus," and others, it ends: "mais lystoire sen taist a tant pour ce que trop longue chose seroit a raconter leurs fais ne les batailles ne les meslees quilz firent aincois que tous cheualiers preux et hardis fussent mors. Et pour ce en laisseray cy endroit a parler, etc. Explicit." f. 97, col. 2.

Royal 15. E. vi. ff. 4 b–24 b.

Vellum; about A.D. 1445. Large Folio; ff. 21, in double columns, having 76 lines to a full column. With illuminated borders and initials and 84 miniatures, of which the second is in three compartments, and the first occupies an entire page (f. 4 b), representing "Nectanebz" seated in his palace at Babylon in Egypt, together with some adjacent meadows and buildings, respectively labelled: "Nectanebz seignur degipte pere alixandre"; "La cite de babiloine"; "Le chastel du chaire" (Cairo); "Le jardin du baulme"; and "Les moulins de babiloine." Both this page and the next are surrounded with borders partly composed of daisies (*marguerites*), and containing banners of the arms of England, which in the first example (f. 4 b) are impaled with those of Anjou, and also banners of the arms of John Talbot, 1st Earl of Shrewsbury. This volume, as appears from the

dedication and the illuminated pedigrees (ff. 2 b, 3), was presented by the 1st Earl of Shrewsbury (killed in France in 1452) to Margaret of Anjou, wife of Henry VI. of England (married in 1445).

The present article is followed by:

1. Three Carolingian Chansons de Geste, namely, Simon de Ponille, Aspremont, and Fierabras. f. 25.
2. Chanson of Ogier. f. 86.
3. Quatre fils Aymon; the prose romance. f. 155.
4. Poy Pontus; a prose romance. f. 207.
5. Guy de Warwik, and Herolt d'Ardenne; the prose romances. f. 227.
6. Chanson of the Chevalier au Cygne. f. 273.
7. "L'arbre de batailes." f. 293.
8. "Liure du gouuernement des roys et des princes"; from the Latin of Egidio Colonna. f. 327.
9. Chroniques de Normandie. f. 363.
10. "Le breuiaire des nobles"; in verse. f. 403.
11. "Liure des fais darmes et de cheualerie." f. 405.
12. "Le ordre du gartir." ff. 439–440 b.

Alexander the Great: a translation of the Historia de Prelijs, together with some additions relative to Alexander's successors and the execution of his mother, Olympias. In 114 chapters, not numbered, but denoted by rubrics, many of which, however, refer more to the miniatures than to the text. *French.*

Chapter i. begins with the prologue: "Pvis que le premier pere de lumain lignaige fu cree a lymaige de son createur"; ending: "Et se monstra il bien aux merueilleuses oeuures quil fist souuentes fois Si comme vous orres en ce liure." f. 5. After the prologue the chapter continues: "Il aduint vng iour . que vng messaiger vint a lui . et luy dist . Tresnoble roys . arcarscessers le roy de perse si vient sur vous a trop grant ost." f. 5, col. 1.

The passages on the marvels of India answering to those published by Jules Berger de Xivrey are at ff. 15 b, 16; 16 b, 17; f. 18, col. 2, to f. 20, col. 1, 2, and ff. 21, 21 b. The death and burial of Alexander are at f. 23 b.

The last chapter begins: "Tantost . comme Cassander le scent il ala en la cite . Et la print a force . Et lors fist prendre la royne olympias . Et la fist de moult cruel mort occire." And, after some mention of "Predicas" and "Tholomeus," it ends: "Mais trop seroit longue chose a racompter les batailles ne les meslees quilz firent . Aincoiz que tant de chenaliers preux et hardiz fussent mors et desconfiz ins a force . Sy en lairay ester la parolle . Amen."

Colophon: "Cy fine le liure du roy alixandre fils du roy phillipe de macedoine et de la royne olimpias." f. 24 b.

Sloane 1785. ff. 2–13.

Vellum; xiiith cent. Small Quarto; ff. 12, having 28 lines to a page. With an initial in blue (f. 2) and two in red (ff. 2 b, 11 b). On the last page is added, in a hand of the 14th cent.: "Dominus noster iesus christus non habe[bat] in ernee vnde verenda cooperiret sed ut dicitur beata virgo cooperuit [ea] quodam succinctorio quo more puellarum mammas suas ligare solebat [quo]d etiam dicitur esse parisius."

Bound up with two fragments of *English* poems, in hands of the 15th cent., viz.:

1. Life of the Virgin: by Lydgate (122 stanzas, disarranged by the binder). f. 14.
2. Sum of Virtues and Vices, about 5760 lines. Imperfect at beginning and end. ff. 37–60 b.

On f. 2 are the names of G. Biggyn, 16th cent., and Sir Henry Spelman.

Alexander the Great: letter from Alexander to Aristotle on the marvels of India; the same as that which is usually appended to the abridgment of Julius Valerius; together with some extracts from the Historiæ Philippicæ of Justinus (epitomised by him from Trogus Pompeius), lib. xii. cap. xiii.–xvi. and lib. xiii. cap. i. *Latin.*

1. "Epistola Alexandri Regis ad Aristotilem preceptorem suum de Mirabilibus Indie." ff. 2–11 b.

The prologue begins: "Semper tui memor etiam inter dubia bellorumque nostrorum pericula fui karissime preceptor . et post matrem meam sororesque meas acceptissime."

The body of the letter begins: "Prioribus literis significaueram tibi de solis et lune eclipsi." f. 2 b.

The letter ends: "queque miracula futura essent . karissime preceptor posteris seculis non parua ammiracione nouum perpetuumque uirtutis statuimus monimentum ut immortalis perpetuaque de nobis sit memoria . et ut animi mei operam et industriam optime aristotiles ponderares . per hec mea magna que tibi scripsi . et sic per terram inhabitabilem babiloniam intendebam quia fata uocabant . Qua morte autem et quibus meorum insidijs sicut oracula predixerant, humanis rebus excesserim posteritatis hystorie relinquo." f. 11 b.

The last sentence: "et sic per terram," etc., to the end, is not in the usual copies.

For an account of the various versions of the letter, both as part of the Pseudo-Callisthenes, and also in an independent form, see the pamphlet called *Pseudocallisthenes*, by Julius Zacher, Halle, 1867, pp. 106–107 and 132–162.

2. Extracts from Justinus, relative to the end of Alexander. ff. 11 b–13.

They are headed: "Pvlchre et conuenienter pompeius Trogus huic loco subditur. cuius ita refert hystoria." This is followed by a short introductory sentence: "Quoniam non est humane nature ineuitabiles casus transire magnus alexander deuicto orbe terrarum" (and now begins the text of Justinus) "ab ultimis uictor littoribus occeani babiloniam reuertitur, cui nunciantur legationes kartaginensium," etc.

Four lines below this is inserted the story of the monstrous birth that alarmed the soothsayers of Alexander, beginning: "Eadem nocte in ipsa urbe puer natus est"; and ending: "quicquid parens in hoc mundo protulerat." This prodigy is taken, but in an abridged form, from the Pseudo-Callisthenes.

After this, the extracts from Justinus begin again (but not textually): "Ingressus babiloniam multis diebus ocio datis: intermissum olim conuiuium sollempne instituit. totusque in leticiam effusus est. Actor insidiarum antipater amicus eius fuit. qui ad occupandum regem cassandrum filium dato ueneno subornat"; being composed of various sentences in Justinus, lib. xii. capp. xiii. and xiv., which have been rearranged by the present compiler.

The death of Alexander is abridged from the 12th book of Justinus, chapters xv. and xiv. beginning respectively: "Quarto die," etc., and "Decessit alexander," etc.; and ending: "sed insidijs suorum et fraude ciuili." f. 12 b.

The whole concludes with the first chapter of the 13th book of Justinus, beginning: "Extincto itaque in ipso etatis ac uictoriarum flore"; and ending: "Multosque macedonia prouincia. Alexander lascessisset. nisi fortuna et exercicione uirtutis in perniciem milites armauisset." ff. 12 b, 13.

See *Justini Historiæ Philippicæ*, Strasburg, 1802, pp. 146–152, where the last words are given: "multosque macedonia pro uno alexandros habuisset, nisi fortuna eos aemulatione virtutis in perniciem mutuam armasset." The Historiæ of Justinus, being epitomised from Trogus Pompeius, were quoted in the middle ages under the name of the latter writer.

Arundel 242. ff. 160–182.

Paper; xvth cent. Small Quarto; ff. 23, having 24 lines to a page. With initials in red.

The rest of the volume contains:

1. Lives of Charlemagne and Annals of France; by Eginhard and the Monk of St. Gall. ff. 2, 21, 81 b.
2. Narrative of relations between the popes and emperors, down to 1016. f. 125 b.
3. Dialogue between Palinurus and Charon. ff. 133–159 b.

At the beginning and end of the volume are medical notes and receipts.

Marvels of India: the letter from Alexander to Aristotle. *Latin.*

Title: "Epistola Allexandri magni ad preceptorem suum Aristotelem."

The introductory portion of the letter begins: "Semper memor tui etiam inter dubia bellorumque nostrorum pericula carissime preceptor," etc. f. 160. And it ends: "que cum relegis scito esse talia que cura Alexandri tui complecti decuerunt." f. 161. Next to this comes a prefatory sentence, beginning: "Mense madio [*sic*] Rege persarum dario apud gandem [*sic*] amnem superato."

The body of the letter begins: "Mense Julio deficiente in India fasiacen peruenimus." f. 161 b.

The letter ends: "queque miraculo futura sunt carissime preceptor posteris seculis non parua tam miratione nouum perpetuumque esset perpetuande nobis opinio et animi et industrie obtime Aristotiles ponderaris." f. 182 b.

This conclusion is not much more corrupt than usual.

This text agrees substantially with the printed editions, the earliest of which seems to be that of Jean Gourmont, Paris, about 1515. The edition usually referred to is that edited by Andreas Paulini, Giessen, 1706. Another printed copy (from Cotton MS. Nero D. viii.) is in the Rev. T. O. Cockayne's *Narrativncvlæ*, London, 1861, pp. 51–62. For a general account of it, see the pamphlet called *Pseudocallisthenes*, by Julius Zacher, Halle, 1867, pp. 106, 107, and 132–162.

Cotton, Vitellius A. xv. ff. 109–133 b.

Vellum; late xth cent. Small Quarto; ff. 25, having 20 lines to a page. Injured by the fire of 1731.

The whole volume is in *Anglo-Saxon*, and contains (written in several hands):

1. Flowers from St. Augustine's Soliloquies; translated by King Alfred. f. 4.
2. Gospel of Nicodemus. Slightly imperfect at beginning. f. 61.
3. Dialogue between Solomon and Saturnus. f. 87 b.
4. Beginning of a discourse on Martyrs. f. 94 b.
5. Life of St. Christopher. Imperfect at beginning. f. 96.
6. Marvels of the East; with coloured drawings. f. 100 b.
7. The present article. f. 109.
8. Poem of Beowulf. f. 134.
9. Poem of Judith. Imperfect at beginning and end. ff. 204–211.

Marvels of India: a letter from Alexander the Great to Aristotle, the Latin original of which is frequently appended to the abridgment of Julius Valerius. *Anglo-Saxon.*

Heading: "Her is seo gesegenis alexandres epistoles þæs miclan kyninges ond þæs mæran macedoniscan þone he wrat ond sende to aristotile his magistre be gesetenisse indie þære miclan þeode. ond be þære widgalnisse his siðfat[a] ond his fora. þe he geond middangeard ferd. Cwæþ he þus sona ærest in fruman þæs epistoles." Begins: "Simle ic beo gemindig. ge efne betweoh tweondan freonnisse ura gefeohta." Ends: "[ic] leonige oðrum eorðcýningum to [b]ysne. þæt hie witen þy gearwor þæt [mi]n thrým ond min weorðmynd maran [w]æron. þonne ealra oþra kýninga [þ]e in middangearde æfre wæron. [f]init." The letters between brackets are here supplied from Cockayne's edition, in his *Narrativncvlæ Anglice conscriptæ* (London, 1861), pp. 1–33.

Arundel 546. ff. 265 b–280 b.

Paper; xvith cent. Folio; ff. 16, having 30 lines to a page. With headings and initials in red.

The rest of the volume contains the following, in *Greek:*

1. Table of contents; unfinished. f. 1.
2, 3. Philotheus, and De divinâ charitate, two works by Theodoretus, Bishop of Cyrus. ff. 3, 107 b.
4. Historia Lausiaca, by Palladius, Bishop of Helenopolis. f. 120.
5. Vitæ monachorum Ægypti, by Hieronymus [see Fabricius, *Bibl. Græca*, tom. ix. 1804, pp. 296, 297]. ff. 215–265 b.

Treatise on the Brahmins: attributed to Palladius of

Galatia, Bishop of Helenopolis about A.D. 400. With an introductory epistle, not bearing any address. *Greek.*

The introductory epistle speaks of the Brahmins as inhabiting the valley of the Ganges, describes certain marvels on the voyage thence to Taprobane (Ceylon), and then returns to relate the manners of the Brahmins. The treatise itself is derived from a lost History of Alexander the Great, written by Onesicritus, the Cynic philosopher, who accompanied Alexander throughout Asia, and acted as chief pilot to his fleet down the Indus and round to the Persian Gulf. The substance of the account there given of the Brahmins has been preserved by Strabo (*Geographica*, lib. xv. cap. i. 63–65), and by Plutarch (*Vita Alexandri*, 65). It appears that from Taxila, a city of the Punjaub between the Hydaspes and the Indus, Alexander sent Onesicritus to visit a community of Brahmins. The oldest and wisest of these is called by Strabo Mandanis, but by Plutarch Dandamis. Arrian also calls him Dandamis (*Expeditio Alexandri*, lib. vii. cap. ii.). In the present treatise, Alexander, after an interview with other Brahmins, not only sends Onesicritus, but goes himself, to visit Dandamis.

There is a Latin version of this work, ascribed to St. Ambrosius, Bishop of Milan (A.D. 374–397 or 398), on the authority of ancient MSS. at the Vatican, at Milan, and at Florence (see the fourth volume of the works of Ambrosius, in Migne's *Patrologia*, tom. xvii., 1845, col. 1131, 1132). The two versions differ in some of the details; and the introductory epistle is not unaddressed in the Latin version, as it is in the Greek, but begins: "Desiderium mentis tuæ, Palladi." Possibly then the present work may be a mere translation, and the original may not have been composed by any Palladius, but addressed to him.

It is evident that the heading of the present copy is incorrect; the second title given it, Paradisus, being in fact the name of a genuine work by Palladius, a history of monks and nuns of Egypt, now known as Historia Lausiaca. The heading coincides with that given from a MS. of the 10th cent. by Montfaucon, in his *Bibliotheca Coisliniana*, 1715, p. 139; and indeed the whole of this volume is very similar to the one there described.

Title: "Ἑτέρα διήγησις παλλαδίου, εἰς τὸν βίον τῶν βραγμάνων· ὅστις λέγεται παράδεισος. φίλη δὲ τῇ ἀληθείᾳ ἐστὶν, τοῖς συνέσει πνευματικῇ ἐντυγχάνουσιν αὐτῇ:" The introductory epistle begins: "Ἡ πολλὴ φιλοπονία σου."

f. 265 b. It ends: "*βιώσεις ἀσφαλῶς.*" f. 269. The first heading of the treatise itself, written as if part of the epistle, is as follows: "*δανδάμιος ὁ τῶν βραγμάνων διδάσκαλος. διηγούμενος τὰ καθ' ἑαυτὸν ἔφη.*" The treatise begins: "*βασιλεὺς ἀλέξανδρος, οὐκ ἀνεχόμενος μόνης εἶναι βασιλεὺς μακαιδονίας·*" f. 269. The second heading, which is in red, is as follows: "*βραγμάνες δὲ καὶ αὐτοὶ οἱ ἰνδοὶ ἀλεξάνδρῳ ταῦτα λέγουσιν.*" f. 269 b. The treatise ends: "*οὐ φθονοῦμεν τοῖς θέλουσιν ἀληθῶς εὐσεβεῖν μιμούμενοι θεὸν οἰκτείροντα πᾶσαν ἀνθρώπου φύσιν.*" f. 280 b.

Published (according to Fabricius, *Bibliotheca Græca*, tom. x. 1807, p. 108) by Joachim Camerarius "in libro Gnomologico," Leipzig, no date, Greek, pp. 110–119, and Latin, pp. 253–294. Again published by Sir Edward Bysshe, Clarenceux King of Arms, as *Palladius de Gentibus Indiæ et Bragmanibus*, London, 1665; to which he has added the Latin version mentioned above, under the title of S. Ambrosius de Moribus Brachmanorum, and also the ordinary Latin correspondence between Alexander and King Dindimus, under the title of Anonymus de Bragmanibus. Again, Carl Müller has republished both the Greek text and the Latin version ascribed to Ambrosius, in the volume of Didot's Classics containing Arrian and Pseudo-Callisthenes, Paris, 1846, the Greek text being found inserted in some of the MSS. of Pseudo-Callisthenes.

Cotton, Galba E. xi. ff. 98 b–101 b.

Vellum; xivth cent. Folio; ff. 1, in double columns, having 35 to 37 lines to a column. With the first initial in red. Inserted in the middle of an Historia Ierosolimitana Abbreviata, as chapter lxxxvii. of that work.

For the rest of the contents of the volume, see above, p. 115.

Two Letters of Dindimus (here called "Dyndimas") addressed to Alexander the Great; preceded by accounts of the Amazons and the Oxydraces. Extracted, with some abridgments, from the Historia de Prelijs. *Latin.*

The rubric is as follows: "De mirabilibus hominibus et de scriptura Dyndimi ad Alexandrum regem." f. 98 b, col. 2. The introductory paragraph is as follows: "Sunt preterea in partibus

orientis quidam homines ab aliis mundi nacionibus ualde dissimiles." The account of the Amazons, abridged from the letter of Queen Talifrida in the Historia de Prelijs, begins: "Sunt ibi amazones egregie in armis mulieres." f. 98 b, col. 2. The account of the Oxydraces begins: "Sunt alii homines quos occidraces seu genosophistas [Gymnosophistas] appellant." f. 99. The account of the Brahmins begins: "Sunt alii homines ualde mirabiles ultra gangen fluuium." The first letter begins: "Dyndimus bragmanorum dydasculus alexandro regi gaudium. cognouimus per tuas literas quia scire desideras quid sit perfecta sapientia." f. 99, col. 1, 2. It ends: "Heu uos miseri qui talem fidem tenetis vnde post mortem tot tormenta sustinere debetis." f. 101, col. 2. This is followed by: "Et rursum in secunda epistola inter alia sic ait. Nos non sumus habitatores istius mundi," etc. f. 101 b. This second letter closes with a few sentences, not in the printed edition, ending: "Non tamen beneficium ponit homo homini perdito. quantum si plangit eum." f. 101 b, col. 2.

See the printed *Historia Alexandri magni regis macedonie de Prelijs*, Strasburg, 1486, ff. D. 3 b, D. 5, D. 6–E. 2 b, and E. 3.

Royal 7. A. i. ff. 68 b–69 b.

Vellum; xvth cent. Quarto; ff. 2, each of the first two pages having 42 lines, and the third (and last) page having 16 lines. With divisional marks in red and blue.

In a volume of religious treatises, by St. Edmund of Pontigny, Cardinal Bonaventura, St. Anselm, and others, that formerly belonged to the priory of St. Mary Overy, Southwark.

Letters between Alexander and Dindimus: an abstract of their correspondence; followed by an account (abridged from the Latin version of the work known as Palladius de Gentibus Indiæ) of the interviews of Dindimus with Onesicritus and Alexander. *Latin.*

The correspondence is headed: "Incipit epistola dindimi de secta bragmannorum ad regem alexandrum." It is thus introduced: "Cum igitur vltimum orientalem occeani litus perlustrasset alexander bragmannorum insulam debellare parabat. ad quem illi epistolam huius modi transmiserunt." The letters

begin thus: 1. "Audiuimus rex bella tua." 2. "Responsio alexandri ad dindimum . Si hec ita sunt." 3. "Responsio dindimi . Nos huius mundi incole." 4. "Epistola alexandri ad dindimum . Tu te beatum dicis." 5. "Responsio dindimi ad alexandrum . Vos foris bella ad homines monetis." f. 69. This fifth (and last) letter ends: "Calanus quidam qui a nobis ad vos profugit a nobis spernitur a vobis honoratur." f. 69. The account of the interview begins: "Tunc alexander misit onestratum amicum suum ad dindimum super folia arborum in silua recubantem." f. 69. It ends: "Hec vt dindimus dixit ⁊ super congestam struem lignorum igne succensam olemn fudit . ympmumque deo eecinit . que vt vidit alexander abcessit ⁊" Colophon: "Explicit de bragmannis." f. 69 b.

The Latin text of this correspondence, besides having been published in the abridgment of the Pseudo-Callisthenes, known as the Historia de Prelijs, was also published in a separate form, by Sir Edward Bysshe, Clarenceux King of Arms, in his volume entitled, *Palladius de Gentibus Indiæ et Bragmanibus*, London, 1668, where it is the third piece, pp. 85–104.

See the description of the Greek text of Palladius de Gentibus Indiæ in Arundel 546, ff. 265 b–280 b.

Royal 6. E. iii. ff. 111 b–112 b.

Vellum; xvth cent. Large Folio; ff. 2, in double columns, with 56 lines to a column. With an initial in blue, flourished with red.

In a volume of treatises, mostly religious, among which is a copy of the Moralitates of Robert Holcot.

Letters between Alexander and Dindimus: an abstract of their correspondence, followed by an account of their interviews, etc. *Latin.*

The correspondence is headed: "Incipit Epistola Dindimi," etc. f. 111 b, col. 2. It ends: "a vobis honoratur." f. 112, col. 2. The account of the interviews begins: "Tunc alexander misit Onestricum." and ends: "alexander abscessit." Colophon: "Explicit de Bragmannis."

It corresponds almost verbally with the article in Royal 7. A. i. ff. 68 b–69 b.

Harley 2488. ff. 114–117 b.

Paper; xvth cent. Folio; ff. 4, having 51 to 57 lines to a page. With the first initial in red.

The first part of the MS. contains the Memorabilia of Valerius Maximus (ff. 1–110), and a few notes on various subjects.

Letter of Dindimus, King of the Brahmins; followed by other matters relating to Alexander the Great, half of which are taken from the Historia de Prelijs. *Latin.*

1. "Epistola missa Alexandro magno per Regem Bragmannorum de vita et consuetudine ipsorum." Begins: "Recepta dindimus epistola rescripsit." f. 114. Ends: "Heu uobis miseris qui post mortem debetis tormenta innumerabilia tollerare," etc. f. 115.

There are only some verbal differences between this copy and that printed in *Historia Alexandri magni regis macedonie de prelijs*, Strasburg, 1494, ff. D. 6 b–E. 2 b.

2. Passage beginning: "Quando venit Allexander/ad arbores/Solis et lune Tunc/allexander osculatus arbores." f. 115. See Historia de Prelijs, f. 1494, f. E. 5.

3. Nineteen hexameters, headed: "De provincijs Allexandri"; beginning: "Partieus et medus Indus michi seruit et arabs." f. 115.

4. Passage beginning: "Post hec fecit Allexander/coronam auream." f. 115. See Historia de Prelijs, 1494, f. F. 3 b.

5. "Testamentum Allexandri Magni." Begins: "Rogamus te Aristoteles." Ends: "cicilie sit dominus." ff. 115, 115 b. See Historia de Prelijs, 1494, f. F. 4 b.

6. "De Statura Allexandri." Passage beginning: "Fuit autem allexander statura mediocris"; followed by the account of the 12 Alexandrias, ending: "que dicitur Egyptus." f. 115 b. See Historia de Prelijs, 1494, f. F. 5 b.

7. Remarks on the character of Alexander, including 30 leonine hexameters, professedly imitated from an inscription made "in pyramida Allexandri" by "doctomeus" (probably a misreading of the name Tholomeus, Alexander having been buried in Egypt by Ptolemy), and also 30 elegiacs ascribed to "Demostenes." f. 115 b.

8. Accounts of the feats of Alexander, from the taming of Bucephalus to the conquest of India. ff. 116 b–117 b.

Arundel 138. ff. 126, 126 b.

Paper; xvth cent. Folio; one leaf, having 117 lines altogether.

In a volume of miscellaneous papers, in several hands, containing a few orations, etc., by Cicero, and academical discourses, epistles, etc., by writers of the 15th cent.

Letter of Dindimus, King of the Brahmins, to Alexander the Great. *Latin.*

Title: "Epistola missa Alex[andro] [m]agno . . . de vita pragmanorum." Begins: "Recepta dindimus epistola rescripsit alexandro hoc modo." f. 126. Ends: "Heu vobis miseris Qui post mortem debetis tormenta jnnumerabilia tollerare Absit a nobis." f. 126 b.

The same text as that in Harley 2488, f. 114.

Sloane 3991. ff. 95–97.

Paper; xviiith cent. Duodecimo; ff. 3, having 34 to 38 lines to a page. In a volume of critical notes, medical receipts, etc.

Letter from Dindimus to Alexander: an abridgment of his first letter, followed by an account of a conference between the two, founded upon the rest of the letters between them in Pseudo-Callisthenes. *English.*

Title: "Alexanders Conference with Dindimus the Heathen in the Jsle of the Brachmans in the East-India." Second title: "A Letter of Dindimus the heathen unto Alexander the Conqueror who was minded to make warr upon him and his Countrey." The letter begins: "Kinge, Wee have hearde of thy battles and of thy victories." f. 95. It ends: "He is a worde, Spirite, and Thought, and is not pleased with worldly riches, but with holy workes, and thankes of his Grace." f. 95 b.

After this letter there is a short abstract of the six letters between Alexander and Dindimus; which is followed by an account of an interview, beginning: "Then Alexander left all pompe and boast and came to him" (f. 96 b); and ending: "And when Dindimus had saide so, he threw the oyle in the fire of woode, and sunge an hymn to God allmighty. And Alexander departed.—Finis." f. 97.

Additional 17,084.

Vellum; xvth cent. Large Quarto; ff. 93, in double columns, having 34 to 44 lines to a column. With many initials, and some headings, in red.

On the upper and lower margins of the first 81 leaves are passages, in two later hands, from the Letzte Testament of Basilius Valentinus, an Alsatian by birth, and a monk of Erfurt, of the 15th cent. The passages begin with copies of book ii. chap. i.–iv.; at f. 14 these chapters are continued on the top margin alone down to chap. x. (f. 81 b). On the lower margin are copies of book i. at ff. 14–46: viz. chap. i.–iv. (the fourth breaking off a little before the end) at f. 14; the latter part of the Vorrede, beginning: "Dieweil ich aber nothwendig," at f. 38 b (see the printed edition, Strasburg, 1645, p. 11), and the headings of chap. i.–xxvi. of book i. at ff. 44–46.

ALEXANDREIS: a portion of the poem by Ulrich von Eschenbach. Beginning in the latter part of Book II., and ending towards the close of Book IX. *German.*

Ulrich von Eschenbach, according to Franz Pfeiffer, in the *Serapeum*, Leipzig. 1848, p. 337, lived at Prague, at the court of King Wenzel IV. (1278–1305). A copy of the Latin Alexandreis of Gaultier de Lille (or de Châtillon) was brought to him by two Bohemian knights, Eckhart von Dobringen and Kuno von Gutrat, together with a pressing invitation from Frederick II., Bishop of Salzburg (1270–1284); and Ulrich undertook the poem, but could not make up his mind to leave the Lion (King Wenzel). The poem, consequently, must have been begun between 1278 and 1284.

The German poem was at first, like the Latin Alexandreis, in 10 books: to which an 11th was subsequently added. It is, for the most part, a translation from the Latin. But with the historical narrative of Gaultier de Lille (which is very close to that of Quintus Curtius) the German author has mixed up passages from the romance of Pseudo-Callisthenes.

The present copy begins with the speech of Alexander to his troops before the battle of the Issus (see the Latin Alexandreis, book ii. line 450, "martia progenies," etc.).

The following are the first seven lines:

"Fursten Grauen ich pitt
Darzu was ich lewt han
Daz sy forcht wellen lan
Vnd manhait an sich vassen
Gegen den streites lassen
Nu secht si sind vil gar verzagt
Was man vns graus von in sagt." f. 2.

Each book is prefaced with lines of a religious character; those in the present copy are arranged as follows: Book III. f. 7; IV. f. 21 b; V. f. 39; VI. f. 52 b; VII. f. 62 b; VIII. f. 70 b; IX. f. 81 b.

The fifth book (describing the battle of Arbela), after the prefatory lines (about David and Goliah, etc.), has the rubric: "Hie hebt es von dem grossen streit an," etc. f. 40. The only book which is numbered is the ninth, which is headed: "Das newnt puch." f. 81 b.

This copy ends (imperfectly) towards the close of Book IX., where Alexander, after assaulting a town called "sydracus" (f. 91 b), and having his wounds dressed by "Cristobulus" (f. 92 b), declares his intention of going to the "Antipedes" (f. 93). This is taken from the Latin Alexandreis, book ix. lines 340, to end; but the passage is preceded by, and partly mixed up with, the story of Queen "Candacis" and her son "Candaulus," taken from Pseudo-Callisthenes. See Julius Zacher, *Pseudocallisthenes*, Halle, 1867, pp. 162–165.

The last passage is an account given by "Candaulus" of the country and the people of Gog and Magog, followed by a prayer of Alexander, and a voice from heaven. The last 16 lines are:

"Der süze got durch sein gepet
Vor allem volck ein wunder tet
Im tet an der selben stůnt
Vom hýmel ein stýmme kunt
Das sein petleiche wort
Vnser herre het erhort
Daz volck solte sein gevangen da
Do begunde sich die perge sa

Vaste zu samme druncken
Vnd also zů samme smücken
Das dar inne die vnsüzen
Auf die zeit beleiben müssen
Piz das die argen pösen
Der ende crist sol lösen
Pei dem si auf der erden
Gar gewaltig werden." f. 93 b.

For some notice of the people of Gog and Magog, and their miraculous imprisonment at Alexander's prayer, see J. Zacher's *Pseudocallisthenes*, pp. 165, 166.

For accounts of this poem, see *Altdeutsche Gedichte in Rom*, by Friedrich Adelung, Königsberg, 1799, pp. 47–54; also *Beyträge zur Geschichte altteutscher Sprache und Dichtkunst*, by Ferdinand Weckherlin, Stuttgart, 1811, pp. 1–32; and see the article by Franz Pfeiffer in the *Serapeum, Zeitschrift für Bibliothekwissenschaft*, etc., edited by Dr. Robert Naumann, at Leipzig, vol. ix. (1848), pp. 337–344.

Royal 19. D. i. ff. 47–57.

Vellum; first half of the xivth cent. Large Folio; ff. 11, in double columns, having 46 lines to a column. With a miniature at the beginning, and initials in red and blue.

The present article is preceded by the Roman d'Alexandre, in prose, of which see the description (p. 123) for an account of the rest of the volume.

La Vengeance d'Aléxandre: a chanson de geste, by "Jehan li venelais" (sometimes known as "li nevelois"), whose patron is spoken of, in the second tirade, as the "quens henri." In 1880 alexandrines. *French.*

This poem tells how Alior, a son of Alexander the Great and Queen Candace, avenged his father's death upon Antipater and others, who had poisoned Alexander. It is headed with four lines in red, as follows:

"Ici est la vengance du grant Roy Alixandre
Conques de roi ne fu si grant esclandre

Car il fu sires et Rois de tout li mondes
Et des poissons de la mer? et des ondes?" f. 47.

The first tirade begins:

"Seigneurs oez · I · petit mentendez
Le senz de nul sage home ne doit estre celez
Qui ne soit au besoing au siecle amonnestez
Que maint cuide estre sage qui mult est fol prouez
Tel sauoir com ie sai vous doit estre moustrez
Seigneur bon conteor qui de fromont sauez
De fouques de candie et tybaus contez
De maint autre barnage dont gaires ne sauez
Mes ien dirai · i · bon sil puet estre escoutez
Cest du Roy Alixandre qui tant ot de bontez." f. 47.

This tirade ends:

"Il fu en babiloine de sers empoisonnez
Puis leu venga son filz qui fu bon engendrez
Par lui fu le lignage as sers mult malmenez
Escorchiez et rostiz . boillis et trainez
A rocheflour sist tant que les ot afamez
Du vengement son pere fist bien sa volentez." f. 47, col. 2.

In the second tirade the author declares his own name and that of his patron, the "quens henri," as follows:

"Seigneurs or faites pes · I · petit vous taisiez
Oez bons moz nouuiaus car . li autre sont viez
Onc par nul iugleur ne fu meilleur ditiez
Jehan li venelais fu mult bien afaitiez
En son hostel se sist . si fu ioiaus et liez
· I · chanterres li lut . dalixandre a ses piez
Et quant il la oi . si fu graims et iriez
Et dist quil iert dolenz sencore nest vengiez
Dun filz quot de Candace . en ot vers commenciez
Bien dit et bien enjure et bien sest afichiez
Encore sera il bien du quens henri loez
Cil est seur tout le mont de donner enforciez
Sages est et cortois preus et bien afaitiez
Et aime les eglises et honnore clergiez
Les poures gentilz hommes na il pas abessiez
Aincois les a trestous leuez et essanciez
Et donnees les terres les honnors et les fiez
En cuer de si haut homme not onc tant de pitiez

Ne ne fu de donner si tres appareilliez
Des le temps Alixandre ne fu tiex ce sachiez
Quanquil donna el monde fu mout bien emploiez."
f. 47, col. 2.

In Claude Fauchet's *Origine de la Langue Françoise* (see his *Œuvres*, Paris, 1610, p. 551) this "quens henri" is conjectured to have been Count Henry of Champagne, "surnommé le Large, depuis Roi de Jerusalem"; but Fauchet confounds Count Henry I. (1152–1181) with Henry II. (1181–1197), the latter of whom became king of Jerusalem in 1192. The character given of the "quens henri" coincides with that of Henri le Large: this would make the date of the present poem earlier than 1181: and such may be the case, if the Alexandre, of which this is a continuation, is as old as Paulin Paris maintains (see his *Manuscrits François*, tome iii. pp. 87–96, and see the introduction of H. Michelant's edition of *Li Romans d'Alixandre, par Lambert li Tors et Alexandre de Bernay*, Stuttgart, 1846). The only argument, however, adduced by Fauchet is that there still existed, in his time, at Troyes, a family of the name of "Neuelet," which name he supposed to correspond with that of the present author. Paulin Paris calls the author "Jean Nivelon" (*Man. François*, iii. p. 102); but De Bure, in his *Catalogue* of the La Vallière MSS. (1783), calls him "Jehan li venelais" (tome ii. p. 161), and says that he has the authority of two MSS. for it; and he is called by the same name here. De Bure supposes him to have written in the 13th cent.

The poem concludes with the following tirade:

"Qvant li serf furent ars et liure a martire
A touz les · XII · pers prist li varlez a dire
Seignors or sui mult liez et ai refroidie mire
Cil naront mes mester ne dentrait ne de mire
Par trestoute la terre dont ie doi estre sire
Ne voudroie ie pas quil fussent a destruire
Li · XII · per sen vont si commencent a rire
Tuit li homme demandent de alior lor sire
Tiennent le pur seignur le meilleur et le pire
Or sen vont tuit ensemble el re de satire
Cil qui cest rommans fist ne vous en veult plus dire
Les traitors sont mors et liurez a martyre
Alixandre est vengie si com vous oez lire." f. 57, col. 2.

Colophon: "Explicit la veniance alixandre." f. 57, col. 2.

For an account of this poem, besides the works referred to above, see *Notices et Extraits des Manuscrits de la Bibliothèque Nationale*, tome v., Paris. An VII (1798–9), pp. 119, 120, forming part of an article, *Alexandre*, by Legrand d'Aussy.

Additional 16,956.

Paper; xixth cent. Small Quarto; ff. 163, having 27 lines to a page. Copied from a MS. in the Bibliothèque Nationale at Paris.

Vœux du Paon: a chanson de geste attached to the cycle of Alexander, by Jacques de Longuyon (or, as he is here called, "de Langhion") of Lorraine, who composed it for Thibaut II., Duke of Lorraine (1304–1312). In about 8730 alexandrines. *French.*

From the verses at the end (where the poet names himself) it would appear that the poem was not completed till after the death of Thibaut (1312) at Rome, whither he had accompanied the Emperor Henry VII.

The following is the subject of the poem. After the capture of Defur (see the first 350 lines of the Prise de Defur, which is the 20th chanson of *Li Romans d'Alexandre, par Lambert li Tors et Alexandre de Bernay*, edited by H. Michelant, for the *Bibliothek des Literarischen Vereins in Stuttgart*, 1846, pp. 484–421), Alexander is on his way to "Tarsse," to his mistress, Queen "Candasse," when he meets with Cassamus, the brother of Gadifer the elder, who had been the champion of "Gadres," or Gaza, but had been killed there by one of Alexander's knights (see *Li Romans d'Alixandre*, p. 189). And now, as Cassamus goes on to say (f. 5), "Clarvus li yndois," the brother of "Porus," is coming to besiege Gadifer's two sons, Gadifer and Betis, in their town of "Phezon" (sometimes also called "Ephezon"), together with their sister Fezonie, whom he demands in marriage. Alexander promises to relieve "Phezon." Cassamus returns to that city, and finds there his nephews and niece, together with "Edée et Ydorus filles Antigonier" (f. 9).

"Clarvus" is before the city, with his four sons, "Canaus, Calco. Porrus, et Salphadour" (f. 12 b), his nephew "Marciens," and "Cassiel li baudrains." Alexander arrives (f. 23), and Cassiel is taken prisoner, and is entertained by Fezonie and the other ladies in the "chambre Venus" (f. 30). Gadifer is introduced to his father's slayer, Emenidus of Arcadia, who offers him the hand of his niece Lydoine (f. 46). Cassiel plays at chess with Fezonie (f. 52). The fighting is renewed; Porrus, the third son of Clairvus, is taken, after having himself taken Betis, and a truce is agreed upon (ff. 56–72). This is the point where, in some copies, the poem is divided into two parts (see Paulin Paris, in his description of No. 6985 in the Bibliothèque Nationale, *Manuscrits François*, tome iii., 1840, p. 106). Porrus shoots the peacock (f. 73 b): it is served up at table, and Cassamus calls on all the knights to make their vows upon it (f. 74 b). "Elyot," a damsel of high degree, in the service of Fezonie, carries it round; the vows are made, and the peacock is eaten (ff. 75–82 b). At this point, or soon after, there seems to be, in some copies, another division, where Part III. begins, describing the accomplishment of the vows. Compare Additional 16,888, ff. 75 b, 79 b. The prisoners are now exchanged, and the fighting renewed. Cassamus kills "Clarvus" (f. 133 b), and is in turn killed by Porrus (f. 144 b); but Porrus is finally disabled, and the besiegers are overcome (f. 146 b). The vows have now all been accomplished, and five marriages are arranged, viz.: those of Gadifer and Lydoine, Betis and Ydorus, Porrus and Fezonie, Cassiel and Edea, and Marcien and Eliot. They all accompany Alexander to Babylon, and there take leave of him (f. 162).

Upon this tale is engrafted the prose romance of Perceforest. After some long introductory passages, that romance begins with the meeting between Alexander and Cassamus, and the war with "Claurus" (or "Clauorus"). See the printed *Perceforest*, 1528, vol. i. chapters xviii. xix., and Royal 15. E. v. ff. 29–30 b. But, after the marriages (arranged as in the present chanson), they all set out to visit the temple of Venus, in the isle "Cicoron" (or "Cicheron"), and a supernatural tempest drives them thence to Britain, where Alexander stays some time, and bestows Scotland upon "Gadiffer," and England upon Betis; and the latter prince is afterwards known by the name of Perceforest. The prose romance is supposed to have been composed in the

middle of the 15th cent. (see the description of Royal MS. 15. E. v.); but the connection between Betis and England seems to have been somewhat older (see Additional MS. 16,888, f. 141, line 2).

On a fly-leaf at the beginning of the volume (f. 1) is the following heading: "Li Livres des Veus du Paon et des Accomplissemens, comment chascuns voua et acompli . par Jaques de Langhion." Below this, with a dividing line between, is written: "Copié sur le manuscrit de la Bibliothèque du Roi, coté supplément No. $\frac{254}{19}$." This is followed by another dividing line, below which is written, in red ink: "Ce roman renferme 8729 vers."

The poem begins thus:

"Apres ce qu'Alixandres ot de Déphur conquis
Et a force d'espée occis le duc Melcis
Floridas enmena, si maria Dauris
Chevaucha li bons roys lies et gait et jolis
A tarse va véoir la royne au cler vis
Candasse qui l'avoit d'amourz lacié et pris." f. 2.

After about 3806 lines, the section containing the vows (in about 543 lines) begins:

"Ce fu el moys de may, qu'yvers va a déclin
Que cil oyseillon gay chantent en lor latin
Bois et prés ruverdissent contre le douz temps prin."
f. 72 b.

The remainder of the poem, containing the accomplishments of the vows, etc., in about 4380 lines, begins:

"Or sont li grieu en joie, mengiez est li paons
Et li veu sont voé par diverses raisons." f. 82 b.

The last tirade is as follows:

"Porrus et li baudrain, Marciens li perssis
Bétis et Gadifer, cil v. que je devis
Orent chascun moulliers, toutes a lor avis
Et amèrent l'un l'autre, comme gent bien apris
Chascuns tint bien sa terre contre ses anemis
Jaques de Langhion défine ci ses dis
Qui fu de lohérainne · 1 · moult joieus pays
Qui au commant Tybaut, qui de bar fu naÿs
Rimoia ceste ystoire qui bele est a devis;
Tybaus fu mors a ronme avoec · 1 · lembourgis

Qui empereres ert. si ot a nom Henris
De luxembourc fu quens et chevaliers eslis
Jacobin prééchenr, qui soient tous honnis;
Le firent par poison morir, dont il est pis
A tous bons crestiens, et a tout par pays.
Diex en puisse avoir l'ame, par les soies mercis
Et de Tybaut aussi, qui gais ert et jolis
Et gentis de lignage, corageus et hardis
Et tint moult bien son droit contre tous ses marcis
Tant qu'il fu au dessus de tous ses anemis;
Cil me nomma l'ystoire, qui bele est a devis."

ff. 163, 163 b.

Colophon: "Explicit des Vouz du Paon."

For accounts of this poem, see Guill. de Bure's *Catalogue . . . . de la Bibliothèque de feu M. le Duc de la Vallière*, 1783, tome ii. pp. 161–163; the Abbé de la Rue's *Essais sur les Bardes*, 1834, tome ii. pp. 347, 355; Paulin Paris, *Manuscrits François*, tome iii., 1840, pp. 102–106; and Francisque Michel's edition of the *Chanson des Saxons*, by Jean Bodel (Nos. 5 and 6 of Romans des douze pairs de France), tome i., 1839, pp. xxiv, xxv.

There is also a Scottish version of this poem, published by Alexander Arbuthnet (or Arbuthnot) at Edinburgh, in 1580, which is said in the concluding lines to have been written in 1438, but which was probably to some extent modernised by the publisher, himself known as a poet. See the reprint of it for the Bannatyne Club in 1831, and see the remarks on Arbuthnet in the *Bannatyne Miscellany*, vol. ii., 1836, pp. 187–189, and also in David Irving's *History of Scottish Poetry*, 1861, pp. 427–436. The whole volume bears the title of *The Buik of the most noble and vailzand conqueror Alexander the Great*: and it consists of three parts: 1. The Forray of Gadderis, taken from the Roman d'Alixandre, but not, as might be supposed, from the Fuers de Gadres, which is the 19th chanson of that roman, but from the Assaut de Tyr, which is the fourth chanson, and from the fifth, sixth, and half of the seventh chansons (the seventh being the Mort de Ginolochet): see Michelant's edition, Stuttgart, 1846, pp. 92–189; 2. The Avowes of Alexander; 3. The great battell of Effesoun; both these parts being taken from the Vœux du Paon.

Additional 16,888.

Vellum; XIVth cent. Octavo; ff. 161, having 28 to 32 lines to a page. With initials in red and blue, and with two miniatures (ff. 1, 142), to the first of which is added an illuminated border, and to each of them an illuminated initial.

Vœux du Paon, and Restor du Paon: two chansons de geste, belonging to the cycle of Alexander. *French.*

1. Vœux du Paon: by Jacques de Longuyon, or de Langhion (see the last tirade of the copy in Additional 16,956). In about 8340 Alexandrines. ff. 1–141.

The poem naturally divides itself into the three following parts: (*a*) Alexander fights against "Clarrus" the Indian (brother to the famous King Porus), with his son "Porrus" and others; and "Porrus" is captured. In about 3850 lines. f. 1. (*b*) "Porrus" kills the peacock, and knightly vows are made upon it by him and the other prisoners, as well as by their captors. In about 550 lines. f. 65 b. (*c*) The accomplishments of the vows: ending with the five marriages. In about 3940 lines. ff. 75 b–141.

The whole poem is headed: "Cest li liures des veus du pauon et dez acomplissemens comment chascuns voua et acompli."

(*a*) Part 1. begins:

"Apres ce qualixandre ot de desur* conquis
Et a force despee ocis le Roy melchis
Floridas mariee si enmena dauris
Cheuaucha li bons Roys lies et gais
A tarse na veoir la Royne au cler uis et iolis
Candace qui lauoit damours lachie et pris." f. 1.

At the close of this part, Betis has been taken prisoner by "Marcienz" the Persian, who is nephew to "Clarrus" the Indian; and the part ends thus:

"betis sist au mengier noble a sa guise
En coste marcien qui les persans iustice
Qui de haute prouesce li domine la mestrie.' f. 65 b.

* *desur* is a mistake for *Dafur*.

Compare Additional 16,956, f. 72 b, where the lines are as follows:

"Bétis sist au mengier, noblement a sa guise
En costé marcien, qui les persans justise
Et dalès Canaan, qui molt l'onneure et prise
Et de haute prouesce li donne la maistrise."

(*b*) Part II. begins:

"Ce fu el mois de maý quivers va a declin
Que cil oisellon gai chantent en lor latin
Vois et pre reuerdissent contre le douz temps prin."

f. 65 b.

To this part is presently added the following rubric: "Apres ce que porrus ot este prins par force darmes de cassamus et de la gent de pheson ainsi con vous aues oi par ci deuant et fu amenes ou mestre pales de la cite. Et fu moult honnerez de touz chaus qui i furent et especialment dez damoiseles. Et dou baudrain son cousin. Adont quant il fu dezarmes il sen ala esbatant par mi la court et vit · I · pauon sur vne chambre et il prinst · I · art quus vallez tenoit et trest au pauon et le tua et phesonas i uint qui moult en fist grant ioie." f. 66 b.

The part ends:

"biauz nies dist cassamus se ie dire losoie
Ancor laues vous mis la ou ie le pensoie." f. 75.

The accomplishments of the vows begin as follows:

"Or sont li grieu en ioie mengiez est li pauons
Et li vou sont voue par dinersez resons." f. 75 b.

To this part also is added (four leaves further on) a rubric, as follows: "Apres ce que chascuns dez nobles princes orent voue au pauon deuant les damoiseles qui tant auoient biaute et noblesces en elles. Adont sesmerueillerent moult li vns des autrez quant chascuns ot desconuert son pense pour la grant emprise qui voloient achieuer. Adont se leua leonez et demanda sez armes si comme vous auez oý et vint iouster a canaam le fil claruus." f. 79 b.

The last tirade ends:

"Que vous diroie ie li roýs tant seiourna
Que porus fu garis illande li dounna
Au baudrain cassiel nouroangue otria
Et a lanfant betis angleterre quita
Chacuns deuz · III · icele que quil dot espousa

La fete fu ci bele que xv. iours dura
Et tant bons menestres de son metier iua
Qui fu gentix de cuer sa robe despoulla
Qui pour faire sonnor a auchuns daux donna
Mes le chetis auers conuoiteus le garda
Tot peut il estre tel que onques ne lusa
Car mort par auanture qui tout prant et tot a
Soudenemant et tot et quant sa voŷs getee a
Ainz · IIIJ · jours souz terre o les vers la bouta
Apres cele grant ioie que lan y demena
Fist le roŷs esmounoir le grant ot qui guŷa
La cite dephezon et les dames lessa
Sa gent le petit pas et par ordre san na
Vers la grant babiloine ou en lanprisonna [*pro* empoisonna]
Las dalant quel domage quant il ci tot fina
Car puis que li vrais diex le siecle commensa
Tel prince ne naqui ne iames ne naitra." f. 141.

Colophon: "Explicit des vouz du paon."

In Additional 16,956 the whole story of the marriages, which are there five in number, is told at much greater length. The passage about the marriage feast of 15 days, and how some of the guests gave their own robes to the minstrels, is to be found, though differently worded, in Additional 16,596; but in that MS. there is no mention made of England's being bestowed upon Betis, a mention that immediately connects the present version with the prose romance, to which Betis gives his assumed name of Perceforest.

For the names of treatises on this poem, see the preceding description of Additional 16,956.

2. Restor du Paon: in about 1160 alexandrines. ff. 142–161 b.

The Restor du Paon is ascribed by the Abbé de la Rue (*Essais sur les Bardes*, tome ii. pp. 347, 355) to Jean Brisebarre; but the present copy does not contain the lines quoted by him (p. 355) in which Brisebarre names himself. The present copy then may be that which De la Rue also ascribes to Jean Brisebarre, and calls the "Seconde branche du restor du Paon, 1260 vers."

This poem consists of a discussion raised by Alexander as to which of those who had taken the vows of the peacock had best deserved the prize of honour; the question is finally determined by drawing lots, and the lot drawn bears the name of Cassamus;

but he is dead, and so Elyot is commissioned to present a golden eagle to some one, as his representative, and she presents it to Betis. The poem ends with the honours paid to Cassamus, and to the image of the peacock, which Edeas had restored in gold and jewels.

The poem begins:

"Qvant porrus li yndois et tuit si compagnon
Orrent par reuerance en grant deuocion
Loanges et mercis randues au paon
Et faite de commun offrandre de renon
Pour le bien qui estoit uenus par sacoison
Samblebes a leur diex par repectacion
Pour an aus affarmer la memoracion
Alixandre dalier qui ot cuer de lion
Apela heliot belemant par son non." f. 142.

For the name of d'Alier added to that of Alexander, see Michelant's edition of *Li Romans d'Alixandre, par Lambert li Tors*, etc. (Stuttgart, 1846), pp. 152, 153.

The poem ends:

"Ainsin bele edean le paan restora.
Sur ·I· noble parron le mist et alena.
V chacun qui vouloit. le vit et regarda
Et le xv^me^ iour courtoisemant parla
Si que tout li bernaige mout lan remercia
Landemain alixandre ses hommes assembla.
Porrus et le baudrier et marcian huca
Godifer et betis et si lor presenta.
Et sa gent auec luy et tel pouoir quil ha.
Dit que ce on leur meffet que on leur aidera.
Touz le mercient du bien quil leur montra
Chacun ala ou lieu ou ly roy lordena
Et li preuz alixandre an babiloine ala
Las pourcoy iloit ou li anpouesonna
Par force tout le mont vainqui et conquesta
Et lors quil ot conquis errammant le lessa.
Chi finent du paon li veu com i uona.
Benoit soit qui de cuer pour celi proiera
Qui la matire print dalixandre et rima.
Et qui en la priere il acompagnera.
Celuy qui du paon les veus i aiouta

Et especialment celuy que ie iantan [?]
Le rector du paon que cil antroublia
An touz les austres veuz anprint et compassa.
Et commant marcian eliot espousa.
Comme le roys le prist assit et acorda
Et com amenidus sa niece maria
A ione godiffer quant a luy sacorda
Explicit du paon. bien ait qui le lira." f. 161 b.

The last 13 of the lines above are printed in Guillaume de Bure's *Catalogue* of the Library of the Duc de la Vallière (Paris, 1783), tome ii. p. 162, in his description of two of the La Vallière MSS. Nos. 2703, 2704, which contain the Vœux and the Restor du Paon. The last line but seven is printed by De Bure as "Et especialment celui qui i enta."

Harley 3992.

Vellum; XIVth cent. Octavo; ff. 96, having 31 lines to a page. With initials in blue and red.

At the beginning is written: "Liber hospitalis sancti Nicolai prope cusam." This was a religious house at Cusa, a village on the Moselle, a little below Trèves, founded by Cardinal Nicolas de Cusa, and endowed with his library. The cardinal died in 1464. See *Gallia Christiana*, tom. xiii. (1785), col. 623.

Vœux du Paon. Imperfect at the beginning and end, and with two gaps in the middle (after ff. 26, 93), so that only about 5880 lines are remaining. *French.*

The poem begins (at about the 1000th line) in the middle of the first battle, thus:

"Oncles dist gadifer se vostre conseil niere
Desconfiet serions et nos gent mise arriere." f. 1.

(See Additional 16,888, f. 17 b, line 2; and 16,956, f. 20, line 14.) The first gap occurs after the line: "Cassamus les conduist le chemin de phezon." f. 26 b. (See Additional 16,888, f. 41, line 2; and 16,956, f. 49, line 24.)

After this first gap, in which four leaves are missing, the text begins again: "Portrait et entaille assez visablement." f. 27.

(See Additional 16,888, f. 48 b, line 6; and 16,956, f. 54 b, line 2.) f. 34 b contains only 10½ lines, partly effaced, but nothing is omitted here. (See Additional 16,888, f. 56 b, lines 19–29; and Additional 16,956, f. 63, line 26, to f. 63 b, line 7.)

Part II. (which is to some extent denoted by a larger initial) begins:

"Ce fu el mois de moi quiuer vet a declin
Que ei oissillon gai chantent en lour latin." f. 43.

(See Additional 16,888, f. 65 b; and 16,956, f. 72 b.) At f. 45 b there is a space left for a miniature. (See Additional 16,888, f. 68; and 16,956, f. 75.)

Part III. begins:

"Or sont li grieu en ioie mengiez est li paons
Et li veu sont voue par diuerses ressons." f. 52.

(See Additional 16,888, f. 75 b; and 16,956, f. 82 b.) The second gap occurs after the line: "Portier escus et targes hiaumes et iacerans." f. 93 b. (See Additional 16,888, f. 119, line 3; and 16,956, f 130, line 4.) After this second gap, in which two leaves are missing, the text begins again: "Hui li fist leide chiere et ore le salue." f. 94. (See Additional 16,888, f. 121, line 7; and 16,956, f. 132, line 11.) The poem ends (imperfectly):

"Perdicas passe auant qui le plus procheins iere
Fiert · I · perssant sus hiaume deiouste la visiere
Si grant quil li fance et percha la baneire." f. 96 b.

(See Additional 16,888, f. 124, lines 14–16; and 16,956, f. 135, lines 14–16.)

Arundel 230. f. 181 b.

Vellum; XIVth cent. Small Folio; on half a leaf, in double columns, one column having 46 lines and the other column 41 lines. Forming the fly-leaf of a Psalter of about A.D. 1200, at the beginning and end of which (f. 1 and ff. 182–194 b) are portions of the Livre des Creatures, by Philippe de Thaun.

VŒUX DU PAON. A passage in which the damsel "Helios" is taking the peacock round, for the knights to make their vows upon it. In 87 lines. *French.* Many of the words are cut, and a few at the bottom torn, away.

It begins:

"[Sire dist] helios a wellard cassamus
[Vus] hestes le ene sy seyes adesus
[Je] vus comant le weu estes vus purwus."

(See Additional 16,956, f. 75.) It ends, in the middle of the vow of Porrus, with the lines:

"Dame dit ly vassaus ben le ues crianter
Et ieo weu et purmet et voil vncore jurer" . . . .
. . . . . .

(See Additional MS. 16,956, f. 76 b).

Harley 4487. ff. 3–86.

Vellum; A.D. 1295. Small Folio; ff. 84, in double columns, having 37 lines to a column. With initials in red.

On the outside of the binding are stamped the arms of Foucault, and on the inside is a book-plate, inscribed: "Ex bibliotheca Nicolai Joseph Foucault Comitis Consistoriani." The name of a previous owner is at f. 3, where, in a hand of the 14th cent., is written: "Ce liure est a pierre derloit prestre Coro dathis" [?]. Twice, moreover (at ff. 4, 86), the same name is repeated as "P. Derloit," the initials P, D being in the form of a monogram.

Florimont: a poem on a fictitious personage, represented as the grandfather of Alexander the Great. By Aimé de Varennes (or "Aymes de varanez," see f. 56), sometimes also called "de Châtillon," who is here said to have written it in 1180. In 12,532 lines, including the eight lines appended by the transcriber. *French.*

The real date of the composition, according to Paulin Paris, *Man. Fr.* tome iii. (1840), pp. 17, 18, was probably 1188. Aimé de Varennes speaks of his having been in various parts of Greece; he introduces several Greek words and phrases, and he seems indeed to have been a native of that country. He professes to have founded his poem upon a story of the ancestors of Alexander, which he had heard at Philippopolis. He says that "Florimons" was the French for his hero's name, but that in Greek it was "Eleneoz" (f. 3). Florimont was a son of the Duke of Albania, and he married the heiress of Macedon, by whom he became father of Philip, and grandfather of Alexander the Great.

The poem begins:

"Cil qui at cuer de vasselage
Et welt amer de fin corage
Cilz doit oir et escouter
Ce que aŷmez welt raconter
Assez i puet de bien aprendre
Qui de boin cuer j welt entendre
Or oez signor que je di
Aŷmez por amor amilli
Fist le Rommans si sagement
Qui telz lorra qui ne lentent
Por coi il fu et fais et dis
Par courtoisie fu escris
Toz jors maiz en iert remembrance
Il ne fu miez fais en france
Mais en la langue de fransois
Le prist aŷmes en locnoiz
Aŷmez j mist sentencion
Le Rommans fist a chastillon
De phelipon de masidoine*
Qui fu norris en babŷloine
Et del fil au roi matacaz
Qui estoit sires de duras
Florimons ot non en fransoiz
Elencoz dis en greiois
Rois fu: et si conquist assez
Dirai en ver se vus voleiz
Lors a siege a chastillon
Estoit aŷmez vne saison
et porpensa soi de hŷstoire
Quil auoit eu en memoire
Il lauoit en grece veue
Maiz nestoit pas par tot seue
A Phelippople la troua
A chastillon len aporta
Ainsi com il lauoit enpris
Lat de latin en romanz mis." f. 3.

* This is the father-in-law of Florimont, and thus grandfather of the historical Philip of Macedon.

See Paulin Paris, tome iii. pp. 13, 14, where "latin" is printed (perhaps correctly) "letre," and where there are other variations. In a passage describing a fight between "Phelippez," the heroine's father, and a lion, occur the following lines:

"En lost emmenerent grant bruit
Et en greiois escriet tuit
O theos offenda calo
Salua tuta bassilio
Que fra[n]sois dit dex bon signor
Gardeiz icest enperaor." f. 7 b.

Again, a little further on:

"Li greu crient matoteo
Qualocuto vassileo
Ice senefie en fransois
Si mait dex bons est li rois." f. 7 b, col. 2.

See Paulin Paris, tome iii. pp. 22, 23, where the Greek is not so corruptly given as here.

The passages telling of the foundation of the town of "Phelipople," and the origin of the name of "Macedoine," are at f. 8 b, col. 2.

The names of the hero of the poem, and of its authors, occur in the following passage:

"Huimaiz orreis delencos
Qui moult fu sagez et cortois
Florimont ot nom en fransois
Aýmes de varanez noz dit
Qui lýstore mist en escrit." f. 56.

At the close of the poem the author says:

"As fransois voel de tant seruir
Que ma langue lor est sauuage."
f. 85 b, col. 2, lines 13, 14.

This passage ends:

"Et qui vodrat a mon rommans
De ce quil i faut amender
Porce nel doit il pas blasmer
Tant en ai dit selone listoire
Com ie en auoie en memoire
Et tot ainsi comme le deuine
Trais del greu listoire latine."
f. 85 b, col. 2, to f. 86.

The poem ends:

"Quant aÿmez en fist le rommans
Mil et ·c· et ·xx iiii· ans
Auoit de lincarnacion
Adonc fut retrais par aÿmon."

f. 86, col. 1, 2.

To this the transcriber has appended the following:

"Et quant cis rommans fu escris
Corroit ·m· cc· xx iiii
Et quinze ens a mois aoust
Adonc fut il parescrit tuit
Joie et honor et bone vie
Doinst dex cele quel fist escrire
Sil deffende de pechie
Cil qui lescrist par sa pitie." f. 86, col. 2.

For an analysis of this poem, with several extracts, see Paulin Paris, *Les Manuscrits François de la Bibliothèque du Roy*, tome iii. (Paris, 1840), pp. 9–53. An account of it, but an incorrect one, had been previously given in the *Histoire Littéraire*, tome xv. (Paris, 1820), pp. 486–491. For other accounts, and their mistakes, see the article by Paulin Paris.

Harley 3983. ff. 2–82 b.

Vellum; A.D. 1323. Small Folio; ff. 81, in double columns, having 40 lines to a column. With initials in red and blue. On the outside of the binding are stamped the arms of Foucault, and on the inside is a book-plate inscribed: "Ex bibliotheca Nicolai Joseph Foucault, Comitis Consistoriani."

Followed by a *French* chronicle of France and England, with some special reference to the Crusades, beginning: "Depuis celle heure que godefroi de bouillon et la Roine de France orent conquis antioche et Jherusalem": and ending with the death of the eldest son of St. Louis (in 1260), and with a fable relating to Ysengrin the wolf and Renart the fox, which is here applied to the conduct of some of the personages in the chronicle.

FLORIMONT. Here said to have been written in 1124. In 12,958 lines (including the 14 lines appended by the transcriber). *French.*

The poem begins:

" Cil qui a cuer de uacelage
Et ueult amer de fin courage
Si doit oir et escouter
Ce que [Aym]es ueult raconter." f. 2.

One of the passages in which Greek occurs is here written:

" En lost en menoient grant bruit
Et en greiois disoient tuit
O theos offendem calo
Salua toto basileo." f. 8, col. 2, lines 6–9.

In another passage the name of the author occurs, as follows:

" Aymez de narrancez nous dit
Qui lestoire mist en escrit."
f. 56 b, col. 1, lines 9, 10.

The poem ends:

" Dans aymes en fist le Roumans
· M · C · et · XXIIII · ans
Anoit de lincarnation
Adonc fu retrais par Aymon." f. 82 b, col. 2.

To this the transcriber has appended 14 lines, which end with the following six lines:

" Lan mil CCC et XX et trois
I · mois deuant la sainte crois
Fist thomas le huchier cest liure
Moult fu lie que en fu deliure
Le tiers iour de lassumption
Acompli sa deuotion." f. 82 b, col. 2.

APOLLONIUS OF TYRE.

Sloane 1619. ff. 18–29.

Vellum; early XIIIth cent. Octavo; ff. 12, having 37 to 39 lines to a page. With four initials in red and blue.

The present article is preceded by the Alexander abridged from Julius Valerius, and followed by Dares Phrygius.

Apollonius of Tyre. Supposed to be a translation of an early Greek romance. Not divided into chapters, but into five sections, denoted by four coloured initials and a space left for another. *Latin.*

The earliest mention known of this work is in Gesta Abbatum Fontanellensium, where, in the list of books formerly belonging to Wando, abbat of Fontanelle (or Saint Vandrille), in the diocese of Rouen, from A.D. 742 to 747, mention is made of "Historiam Apollonii regis Tyri in codice uno." See Pertz, *Monumenta Germaniæ Historica*, tom. ii., 1829, p. 287.

The contents of the present copy are arranged as follows: Section 1. King Antiochus of Antioch and his daughter; his riddle to her suitors solved by Apollonius. Apollonius received by King Archestrates of Cyrene, and married to his daughter; her supposed death after giving birth to Thasia, her burial in the sea, and her rescue near Ephesus. f. 18. Section 2. Thasia captured by pirates. f. 22 b. Section 3. Thasia in the brothel at Mitylene, resisting the suit of Athenagoras and others, and maintaining herself by playing the harp and asking riddles. f. 24. Section 4. Visit of Apollonius to Thasia; the ten riddles solved by him; the recognition of father and daughter, and their reunion with the wife of Apollonius. f. 25. Section 5. Rewards given by Apollonius to a fisherman and another man. f. 29.

Of the 10 riddles, the first three—1. Unda; 2. Canna; 3. Navis—are at f. 26 b, beginning with line 26; the rest—4. Balneus; 5. Spongia; 6. (here accidentally left imperfect) Anchora; 7. Sphæra; 8. Speculum; 9. Rotæ; 10. Scalæ—are at f. 27, ending with line 25.

Heading: "Sancti spiritus assit nobis gratia." Section 1 begins: "In ciuitate antiochia rex fuit antiochus nomine a quo et ipsa ciuitas nomen accepit. Hic habuit ex amissa coniuge filiam uirginem speciosam incredibili pulcritudine. Que dum ad nubilem uenisset etatem. multi eam in matrimonium postulabant." f. 18. Section 2 begins: "Interea cum Apollonius nauigaret cum ingenti luctu. gubernante deo applicuit tarsum." f. 22 b. Section 3 begins: "[I]nterea pirate qui thasiam rapuerunt deuenerunt in ciuitatem mitilenam." f. 24, lines 27, 28. Section 4 begins: "Et dum cotidie uirgo misericordia populi tantas cogeret pecunias in sinum lenonis? apollonius uenit tharsum." f. 25. Section 5 begins: "His omnibus peractis. dum deambulabat apollonius iuxta mare. uidit piscatorem a quo fuerat naufragus susceptus." f. 29, lines 9, 10. It ends: "Ipse autem cum coniuge sua benigne uixit annis · LXX · IIII · regnum antiochie et cerenensium tenens. et quieta uita omne tempus regni sui uixit. Casus suos ipse descripsit et duo uolumina fecit. Vnum in templo diane ephesiorum. aliud bibliotece sue exposuit." f. 29, lines 20–23.

The present copy agrees substantially with that published in Didot's series of Greek Classics, in the volume entitled *Erotici Scriptores*, Paris, 1856, where this work is edited by J. Lapaume, with a preface, at pp. 601–628. There is one difference in the order of the riddles, the fifth and sixth of the one being the sixth and fifth of the other. They are all ten included in the Ænigmata of Cœlius Firmianus Symposius. Taking the edition of Symposius published at the end of the Phædrus of Joannes Meursius (1610), the riddles here given are Nos. 11, 2, 13, 87, 62, 99, 59, 68, 76, and 77. In the latest edition, by Alexander Riese, included in the *Bibliotheca Scriptorum Græcorum et Romanorum Teubneriana*, Leipzig, 1871, there are only eight riddles, Nos. 2 and 6 being there omitted.

A somewhat abridged version of Apollonius is in most of the printed editions of the Gesta Romanorum, in which it is chap. cliii. It was also published separately by Marx Welser, Augsburg, 1595. The present copy agrees in some few respects more with Welser's edition than with that of Lapaume, but it is fuller than the former. In Welser, as in the Gesta Romanorum, there are only three instead of ten riddles.

There is an Anglo-Saxon version of Apollonius in C. C. College, Cambridge, that was edited by Benjamin Thorpe (London, 1834),

but it has a gap in the middle of it, and the riddles are thus lost. The version by Gower, in his Confessio Amantis (eighth book), is derived, as he states himself, from the Latin poem in part xi. of the Pantheon of Godfrey of Viterbo; see below, p. 169, the description of Titus D. III. ff. 127–137 b. For an account of the connection of the tale with Shakespeare's Pericles, see Douce's *Illustrations*, London, 1807, vol. ii. pp. 135–144. See also Grässe, *Literärgeschichte*, the part entitled, "Die grossen Sagenkreise des Mittelalters," Dresden and Leipzig, 1842, pp. 457–460, and see *Pericles, Prince of Tyre. A novel by George Wilkins, printed in* 1608, *and founded upon Shakespeare's Play*, edited by Professor Tycho Mommsen, Oldenburg, 1857.

Arundel 292. ff. 41–61.

Vellum; late XIIIth cent. Quarto; ff. 21, having 27 to 28 lines to a page. With initials in red.

The volume contains the Creed, etc., and a bestiary, in *English*, and a miscellaneous collection of tracts, in prose and verse.

Apollonius of Tyre. In 22 sections, denoted by coloured initials. *Latin.*

The riddles, which are in the 18th section, are only seven in number, namely, 1. Unda; 2. Navis; 3. Balneus; 4. Spongia; 5. Pila (answering to Sphæra of Riese's edition); 6. Speculum; 7. Scalæ. ff. 56 b, 57.

Title: "Incipit Hystoria Apollonij regis Tiri." Begins: "Fuit quidam rex antiochus nomine . a quo ipsa ciuitas nomen accepit antiochia." f. 41. Ends: "Casus uero suos suorumque ipse descripsit . et duo uolumina fecit . vnum in templo diane ephesorum . et aliud bibliotece sue." f. 61.

Arundel 123. ff. 33–42 b.

Vellum; early XIVth cent. Folio; ff. 10, having 47 lines to a page. With five initials in blue, flourished with red. For the rest of the MS. see under "Alexander, Historia de Prelijs," p. 120.

Apollonius of Tyre. In five sections, denoted by the coloured initials. *Latin.*

The riddles, which are in the fifth section, are only seven in number (ff. 40 b, 41); they are the same as those in Arundel 292. There is no heading to this copy. The sections begin severally: 1. "Fvit quidam Rex Antiochus nomine:" f. 33. 2. "Interpositis dehinc mensibus · XII · hortante Strangilione." f. 34 b. 3. (answering to section 2 of Sloane 1619) "Interea Appollonius dum nauigat." f. 37. 4. (answering to section 3 of Sloane 1619) "Interea Pirate." f. 38. 5. (answering to section 4 of Sloane 1619) "Cum autem singulis diebus virgo misericordia populi." f. 39. The paragraph beginning: "Hijs omnibus peractis" (at f. 42 b, line 20), which answers to the last section in Sloane 1619, is not marked here with any coloured initial. The work ends: "Casus suos suorumque ipse descripsit. et duo volumina fecit. vnum videlicet Diane in templo ephesiorum aliud bibliotece sue exposuit." Colophon: "Explicit vita Appolloni Regis Antiochie."

Cotton, Vespasian A. xiii. ff. 132–147 b.

Vellum; XVth cent. Small Quarto; ff. 16, having from 29 to 39 lines to a page. With the title and the first initial in red.

The rest of the MS. consists of the Chronicle of Turpin, and some miscellanea (ff. 94–131), written by a Herefordshire friar, named "John Mayns." Bound up with other works written in the 12th and 14th cents. (ff. 1–93 b.)

Apollonius of Tyre. Not divided in any way. With the 10 riddles arranged here (ff. 144 b, 145) in the same order as in Sloane 1619. *Latin.*

Title: "Incipit vita tirij Apolonij regis." Begins: "In ciuitate antiochia rex fuit antiochus nomine a quo et ipsa ciuitas nomen accepit." Ends: "Casus suos ipse descripsit et duo volumina fecit. Vnum in templo dyane ephesiorum aliud bibliotece sue exposuit." Colophon: "Explicit vita tyrij Appollonij."

Sloane 2233.

Paper; xviiith cent. Duodecimo; ff. 39, having 20 to 21 lines to a page.

Apollonius of Tyre. Divided into four paragraphs. *Latin.* The first three paragraphs (ff. 2, 19 b, 23) answer to the first three sections of the copy in Sloane 1619. The fourth paragraph begins in the middle of the interview between Athenagoras and Apollonius, with the words: "Appollonius putans se ab alique suorum contemplari." f. 28 b. Compare the passage in Sloane 1619, f. 26, line 9. The riddles are here only seven in number (ff. 31, 32), and several of them are imperfectly copied, with dashes to mark that the scribe could not read the original.

At the beginning of the volume is the following: "Historiam hanc edidit, vt opinor, Marcus Velserus [Marx Welser, who edited it at Augsburg, 1595]; habetur etiam linguâ vulgari Græcâ a Constantino quodam Rythmicè composita. Jacobus a Falkenburg eam Latinè edidit carminibus Heroicis. Quin et anglice a Gowero nostrate celebratur. —— Apollonium quendam Tyrium citat Diogenes Laertius *ἐν τοῖς περὶ ζήνωνος.*/ —— MSS. habentur ejusdem quamplurima in archivis vtriusque Academiæ." f. 1.

Title: "Perpulchra et admirabilis Historia Apolonij Tyrij vxoris et filiæ." Begins: "Fuit quidam Rex Antiochus nomine, a quo ipsa civitas nomen accepit Antiochia. Hic habuit ex amissâ conjuge filiam, virginem speciosissimam; in quâ nihil natura rerum, nisi quod mortalem fecerat." f. 2. Ends: "Tenuit regnum Antiochiæ, Tyri, et Cirenensium, quietam vitam per omne tempus suum vixit. Casus suos suorumque ipse descripsit, et duo volumina fecit. vnum Dianæ in templo Ephesiorum, aliud Bibliothecâ suâ exposuit. Finis." f. 39.

To this is appended a note of the various epochs, viz.: the Creation, the Foundation of Rome, and the Birth of Christ, together with the date of the Death of Christ, specifying the day and the hour of the same. This note begins: "Ab orbe condito vsque ad vrbem conditam anni IIII^{m}CCCCLXXXiiii." At the foot of this is the colophon: "Finis, *καὶ μόνῳ τῷ θεῷ Δόξα.*"

Royal 20. C. ii. ff. 210–236.

Vellum; xvth cent. Folio; ff. 27, in double columns, having 30 lines to a column. With illuminated initials and borders, and three miniatures, one large (f. 210) and two small (ff. 217 b, 222). The preceding portion of the MS. contains the prose romance of Cleriadus et Meliadice.

Apollonius of Tyre: translated from the Latin, which is itself supposed to be translated from an early Greek romance. In 14 chapters. *French.*

General heading: "Cy commence la cronique et histoire des merueilleuses auentures de appolin Roy de thir." f. 210.

There is no special rubric to the first chapter, which begins: "Il estoit vng roy appelle anthiocus Le quel print le nom en la cite de anthioce/le quel roy auoit vne femme espousee qui estoit parfaicte en touttes beaultez corporelles de touttes sciences et de touttes noblesses/De la quelle dame le Roy eubt vne fille." f. 210.

The eighth chapter has the following rubric: "Comment appolin apres quil eubt mise sa femme en mer naga vers la cyte de tarcye et la bailla sa fille en garde." f. 223.

"Appolin" gives his daughter, in this version, exactly the same name as that of the above-mentioned city, "Tarcye."

The 10th chapter has the following rubric: "Comment tarcye fille de appolin fust menee a militaine/et fust par les mariniers liuree et vendue au maistre du bordel." f. 225 b.

The 13th chapter has the following rubric: "Comment appolin reuint en la cyte de tarcye, et comment il fist grant dueil quant on luy donna a entendre que sa fille estoit morte." f. 228.

The above chapter, which is the longest of all (ff. 228–235), brings the tale to a conclusion. "Tarcye" does not here (as in the original) sing a song to her father, but makes him a speech (f. 230 b), which is translated from the Latin verses. The fact of her propounding riddles is mentioned (f. 231), but none of them are translated.

The 14th (and last) chapter has the following rubric: "Comment appolin reedifia les murs de la cyte de tarcye/et de la sen ala vers la terre penthapolis." f. 235.

In this chapter "Appolin" returns with his wife and daughter to his father-in-law, King "Archicastres," and he rewards the fisherman and another poor man. It ends: "Touttesfois tant comme il vesquit il fust Roy danthioce et de thir et de la terre des penthapolis/et de citrianne et de tareye/et en son tempz les tint en bonne paix. Puis fist escripre ses aduentures et les mist en VI·lieux dont lun list mettre en la terre des effes [Ephesians] Et laultre au temple de dyane Et laultre en anthioce Et laultre en cytrianne [Cyrene] Et laultre en tareye Et laultre a thir Ainsi est finee listore et cronique de appolin de Thir." f. 236, col. 2.

Colophon: "Cy fine listore et cronique de appolin Roy de thir."

Additional 4857. ff. 28–56 b.

Paper; A.D. 1669–70. Folio; ff. 29, having 37 to 40 lines to a page. In a volume of historical and romantic sagas, compiled for Magnús Jónsson, of Vígr (in Isafjörðr), copied by Thórðr Jónsson in 1669–70, and by Jón Björnsson, in January 1690.

Apollonius of Tyre: translated from a Danish printed book, published at Copenhagen in 1660. With a preface. *Icelandic.*

This is a version very similar to that in the Gesta Romanorum. Two of the riddles, on Wave and on Ship, are given in prose at ff. 51, 51 b, the others are only alluded to.

Title: "Ein Agiæt og fögur Historia wmm Kong Apollonius i huorre luckunnar og veralldarinnar östoðugleike skrifast miog nitsamleg að heira og lesa. Prentuð i Kaupmannahafn, af Christen Jenssyne Wering Acad. og Bökþryckiara. anno 1660." This is followed by twenty-four lines, addressed, "til lesaranns," beginning: "Luckann opt hiä lyðumm staar"; to which is added: "Skrifuð anno MDCLXIX." f. 28.

The preface begins: "Formaalenn. I þessare Bök (sem er dycktuð vmm þä miklu ölneku og mötgang Apollonius konungz) kann maður fyrst fagurlega að siä ogskoða, so sem i einum speigle,

og siönarglere/huorminn haattaŏ er mannsins lyfe hier aa jørðunne/." f. 28 b.

The romance itself is headed: "Sagann af Apollonius Konunge til Tyro." It begins: "Þar rykte einn konungur i Antiochia/ sem hiet Antiochus/af huorium konunge/sama borg fieck sitt nafn/" f. 29. It ends: "Høfum vier ei heirt af þessare Sogu neitt greinelegar/enn nu er talt/og letjum [?] hier nu viŏ aŏ seigia af Apollonius Konunge og hanz miclum mannraunumm."

Colophon: "Endaŏ SkarŏE —70. [i.e. 1670] 7. Jánuarij."

The Danish editions mentioned by Rasmus Nyerup, in his *Almindelig Morskabslæsning*, Copenhagen, 1816, p. 169, are not of the same date as that mentioned above, but the title corresponds very closely with the present one, being as follows: "En dejlig og skjön Historie om Kong Apollonio, i hvilken Lykkens Hjul og Verdens Ustadighed beskrives; lystig og fornöjelig at læse og höre."

Additional 4864. ff. 88–114 b.

Paper; bearing the date of 1770. Folio; ff. 27, having 26 to 32 lines to a page. The rest of the MS. contains Ingvars saga Eymundarson, ff. 114 b–126. Bound up with two other MSS. containing annals and two historical sagas.

Apollonius of Tyre. In 25 chapters. *Icelandic.*

This is a modified copy of the same version as that contained in Additional 4857, ff. 28–56 b. The two riddles (Nos. 1 and 3) are at ff. 110 b, 111.

Title: "Sagann af Apollonio Konge af Tyro."

Begins: "I Antiochia rieŏ fyrer sä Kongur er Antiochus hiet, af hvorium Könge same StaŏUr tök sitt nafn." f. 88.

It ends with saying that Apollonius had his adventures written: "i tvær störar bækur, aŏra liet til Musteriessens i Epheso. sem hans Drottning lifŏi i Eckju Lyferne enn aŏra legŏe hann i sitt Libri Sydann efter GuŏZ vilia deyde hann og hans drottning GuŏrækeliGa [*query, a slip for* guŏréttliga?] og lifŏu meŏ Gude Eylyflega. Guŏ unne oss öllum þess Eylyfa Lyfssens. Amen." f. 111 b.

Cotton, Titus D. iii. ff. 127–137 b.

Vellum; early xivth cent. Small Octavo; ff. 11, having 33 lines to a page. With initials in blue, flourished with red. In a volume containing various portions of the Pantheon of Godfrey of Viterbo, together with plans, etc.

Apollonius of Tyre. In 594 lines, arranged in triplets, each triplet consisting of two rhyming hexameters and a pentameter, by Godfrey of Viterbo, about A.D. 1185; together with nine riddles of Tharsia, and a few other insertions. *Latin.*

Godfrey, who was chaplain and clerk to three emperors, Conrad III. (1138), Frederic I. (1152), and Henry VI. (1190–1198), brought the history in his Pantheon down to 1186, and dedicated that work to Pope Urban III. (1185–1187). Part xi. begins with Alexander the Great and his successors, and concludes with Apollonius, Antiochus Epiphanes, and the Maccabees. This was the immediate source of Gower's version of the tale in "Confessio Amantis," book viii., his first two lines being: "Of a cronique in daies gon, The which is cleped Panteon."

The present copy is headed: "Cronica de Appollonio." It then inserts a sentence generally attached to the preceding paragraph of the Pantheon: "Nota quod Appollonius rex tyri et sydonis ab antiocho iuniore seleuco rege syrie a regno tyri et sydonis fugatur Qui nauigio fugiens mira pericula patitur sicut in sequentibus uersifice exponemus."

Title: "De Appollonio rege tyri et sydonis et de eius infortuniis atque fortuniis [*sic*] tempore seleuci antiochi." f. 127.

The first triplet is:

"Filia seleuci regis stat clara decore.
Matreque defuncta · pater arsit in eius amore.
Res habet effectum: pressa puella dolet."

After line 468 there are 12 hexameters inserted. They are headed: "Isti sunt uersus tharsie quos ipsamet composuit"; and they begin:

"Per sordes gradior: sed sordis conscia non sum.
Vt rosa per spinas · no[n] nouit acumine pungi."

f. 134 b.

These lines are followed by abridged portions of the prose Apollonius, including nine riddles in hexameters upon—1. Unda;

2. Navis; 3. Balneus; 4. Spongia; 5. Anchora; 6. Sphæra; 7. Speculum; 8. Rotæ; 9. Scalæ. ff. 134 b–136. At f. 136 the triplets of Godfrey begin again: "Tristis apollonius . gemitans plenusque dolore"; and they end:

"Visitat architratem rex . sponsa uidet genitorem .
Post apud antiochos regum ueneratus honore .
Optinet imperium regna paterna fouens ." f. 137 b.

The present copy agrees with that in part xi. of the Pantheon; but, besides the above-mentioned insertions, it is a little fuller than that in the printed editions. See the passage at f. 130 b, where the wife of Apollonius is rescued from the sea. Printed in part xi. of the two full printed editions of the Pantheon, the first by B. J. Heroldus, Basle, 1559, and the other by Joannes Pistorius, in his *Rerum Germanicarum Scriptores*, tom. ii. (ed. Ratisbon, 1726).

Royal 14. C. xi. ff. 80–83 b.

Vellum; early xivth cent. Folio; ff. 4, in double columns, having 47 lines to a column. With initials in red and blue. Forming a portion of part xi. of the Pantheon of Godfrey of Viterbo.

Apollonius of Tyre. In 586 lines (a few having been omitted by carelessness), arranged in triplets, by Godfrey of Viterbo, about 1185; with the insertion (at ff. 82 b. 83) of an abridged portion of the prose Apollonius, including the song of Tharsia in 12 hexameters, and nine riddles proposed by her. *Latin.* It agrees with the copy in Cotton, Titus D. iii.

Title: "De appollonio rege tyri et sydonis et de eius infortunijs atque fortunis tempore seleuci antiochi." f. 80.

Begins:

"Filia seleuci regis stat clara decore."

Ends:

"Visitat architratem rex sponsa uidet genitorem .
Post apud antiochos regum ueneratur honore .
Optinet imperium regna paterna fouens."

f. 83 b, col. 2.

GREEK MYTHS.

Harley 3810. Part I. ff. 1–10.

Paper; early xvth cent. Duodecimo; ff. 10, having 26 to 28 lines, and in one instance (f. 8 b) 29 lines, to a page. In the last-mentioned page the scribe has accidentally omitted a line.

The rest of the MS. contains:

1. A poem called "panem vite," of which every stanza ends with "God in forme of brede." f. 10 b.
2. Four devotional poems, the last of which (f. 17) is on the Seven Penitential Psalms. f. 13 b.

On the reverse side of the last leaf is written, in a hand of the beginning of the 16th cent.: "Hic liber olim fuit liber Willelmi Shaw cler. et Curt. [Curatus] de Baddesly Clinton: Ecclesia." [co. Warwick]. f. 34 b.

Bound up with another MS. containing (amongst other articles) an *English* poem on Pope Gregory's Trental. ff. 76 b–86 b.

Sir Orpheo. A mediæval version of the story of Orpheus and Eurydice. In 509 octosyllabic lines. *English.*

Orpheo is here said to have been a king, living in the city of "Orassens" (see ff. 1 b, 9). This is probably a corruption of Crassens, as Ritson has printed it; and Crassens is itself probably a corruption of Tracens, the reading in the Auchinleck MS. (see Ritson, iii. p. 335); but according to David Laing, the name in the Auchinleck MS. is Traciens, and in the Ashmolean MS. is Traeyence. Orpheo's wife, "dame Erodys," is carried away by the king of the Fairies. Orpheo regains her by his skill in harping; and they return and live in peace at "Orassens."

The poem has 24 introductory lines, beginning: "We redyn ofte and fynde ywryte"; and ending:

> "herken lordyngys þat ben trewe
> and y wol 3ou telle of Sir orphewe." f. 1.

The story begins:

> "Orpheo was a ryche kyng
> And in his tyme a grete lordyng."
>
> f. 1, last two lines.

In the middle of the poem there is one page (f. 8 b) where, as above remarked, there are 29 lines, one couplet being left incomplete. The 13th line, namely, of this page is: "Nay he

seyde as it nouȝt nere"; and this is left without any line to rhyme with it. Ritson has completed the couplet with his line 420: "A sori couple of you it were," probably supplied from the Auchinleck MS.

The poem ends:

"Þus cam þey out of care
god ȝeve vs grace wele to fare
and alle þat have herde þis talkyng
In heven blys be his wonyng
Amen Amen for charyte
lord vs graunt þat it so be." f. 10.

Colophon: "Explicit Orpheo regis."

Edited from this MS. by Joseph Ritson, in his *Ancient English Metrical Romances*, 3 vols. 8vo., London, 1802, vol. ii. pp. 248–269; with notes, and some additional passages taken from the Auchinleck MS. (in the Advocates' Library at Edinburgh), in vol. iii. pp. 333–336. Sir Walter Scott published several other extracts from the Auchinleck MS., in his introduction to the Tale of Tamlane, in the *Minstrelsy of the Scottish Border* (edition of 1803), vol. ii. p. 174. The whole of the Auchinleck copy has since been published by David Laing, in his *Select Remains of the Ancient Popular Poetry of Scotland* (1821), tract 3. It consists of 566 lines. Laing, in his appendix, has added some introductory lines from another copy of this poem in the Ashmolean Collection at Oxford. No such lines are now to be found in the Auchinleck MS.; though it is probable that something answering to them may have once been upon a leaf which is now missing. The lines in question would not suit either this or the Auchinleck version, being mixed up with the commencement of the story; but in substance they resemble the introductory lines here.

PSEUDO-CLASSICAL.

Additional 16,441.

Vellum; A.D. 1330. Quarto; ff. 128, in double columns, each column having 39 to 41 lines. With initials in red and blue. Written in the year 1330 for Jeanne, daughter of Gaucher de Chastillon, Comte de Porcean (Constable of France in 1302), and widow of Gauthier V., Comte de Brienne and de Liches, and Duke of Athens, who was killed in battle in 1312. After her husband's death she went to the court of King Robert of Naples, and made some efforts, in concert with her son, Gauthier VI., Comte de Brienne (who was afterwards Constable of France, and was killed at Poitiers), to recover the duchy of Athens. She eventually returned to France, where she died on the 16th January 1354, and was buried in the Church of the Jacobins at Troyes. Anselme, *Hist. Geneal.* tom. vi. (Paris, 1730), pp. 130, 131. See lines at the end of the MS. f. 128 b. On the first page is the name of an owner, written: "Nicolai Xaverii Souciet 3^{io} idus maias [13 May] 1718."

Roman d'Athis et Porfilias, or Le Siége d'Athenes: a poem on the self-devotion of the two friends, Athis of Athens, and Porfilias of Rome. Written by Alexandre de Bernay, sometimes known as Alexandre de Paris (author of a portion of the poetical Roman d'Alexandre), in the latter part of the 12th cent. In about 20,130 octosyllabic lines. *French.*

The poem begins:

"Qui saiges est de sapience
Bien doit espandre sa semence
Que tel la puisse recueillir
Dont bons exemples puist venir
Oez dou sauoir Alixandre
Qui pour ces velt son sen espandre
Quant il sera dou siecle issus
Qvaus autres soit rementeus
Ne fu pas sages de clergie
Mes des aucteurs oit la uie
Moult retint bien lonc sa memoire
Si nos reconte dune estoire
De ij. cites riches et grans

Qui moult par estoient poissans
Rome par estoit la plus mestre
Que mainte terre fist ire estre." f. 1.

After describing the foundation of Rome, and mentioning its victories over the world, the poem turns to the second city:

"De rome vous ai aconte
Or vous dirai dautre cite
Que li liures apele Athennes." f. 2.

Further on it says:

"Or vous dira des deus citez
Comment li pais fu deuisez
Athennes ert plaine de clergie
Et rome de chenalerie
Proesce pour sauoir amoient
Ensi faitement sespargnoient
E en Athennes nauoit riche home
Qui nenuoiast som fil a rome
Quant il ert sages de clergie
Pour aprendre chenalerie
Et cil de rome telement
Enuoient lour enfans souuant
A athennes pour bien aprendre
Le sens et la clergie entendre
Si faitement ert li pais
Entremellez de bons amis." f. 2, cols. 1, 2.

After this the story begins:

"Un riche prince auoit a rome
Que moult tenoient a prodome." f. 2, col. 2.

The poem ends:

"Datheine faut ici lestoire
Que li escris temoingn a uoire
Ici faut li romanz datys
De porfilias ses amis
Et dou siege datheine ansi
Se sont li grezois departi." f. 128 b, col. 2.

At the bottom of the last column the following lines are added by the transcriber:

"Cilz romanz est a la duchesse
Datheine ✓ et de brene contesse
De lyche ainsi dame clamee

Si fust de chatillon nee
Ses peres fust li connestaubles
A toutes genz fust conuenaubles
Leautez . proesce . cortoisie ✓
Estoit en lui moult ennoisie ✓
En lam mil . trois cenz . et trente
Fust escripz . et par grant entente
Or prions trestuit a la mere
Que son chier fil apelle pere
Quan tel maniere nous daint viure
De pechiez soiens si deliure
Quapres la mort soient portees
Nouz ames et toutes coronees
En paradis amont tot droit
Dites Amen que diex loutroit."

f. 128 b, col. 2.

The present copy is more modernised, and more incorrectly written, than that analysed by Ginguené in the *Histoire littéraire*, tome xv., Paris, 1820, pp. 179–193; but it is evident that the two copies substantially agree. The extracts given by Ginguené amount to a little more than 100 lines, taken from MS. Fonds de Cangé, No. 73. Paulin Paris has also given some account of the copy in MS. No. 6987, in *Manuscrits François*, tome iii., Paris, 1840, pp. 194, 195.

ANCIENT HISTORY.

Royal 16. E. viii. ff. 73–102 b.

Vellum; xiiith cent. Octavo; ff. 30, having 35 lines to a page. With initials in red and blue, and the first initial in various colours.

The contents of the volume are:

1. A Bestiary, in *French* verse, by Guillaume de Normandie. f. 2.
2. "Missus Gabriel"; a poem in *French* verse, mixed with *Latin*, on the Annunciation. f. 72.
3. The present article. f. 73.
4. "Letabundus"; a *French* drinking-song, mixed with *Latin* lines. f. 103.
5. Disciplina Clericalis. In *French* verse. f. 104.
6. Christmas carol. In *French* verse. f. 130 b.
7. Voyage of Charlemagne to Jerusalem; a chanson de geste. ff. 131–144 b.
8. A description of England. In *Latin* prose. f. 144 b.
9. Phases of the moon proper for any business, etc. *French*. ff. 145 b–147 b.

Titus and Vespasian, or the Destruction of Jerusalem: a chanson de geste, in 2092 lines of 12 syllables. *French*.

In this chanson the emperor Vespasian, who is afflicted with leprosy, sends Jais (i.e. Gaius), the seneschal, to make enquiries after the great prophet in Jerusalem. Jais returns with news of Christ, and with Verone, bearing the miraculous cloth stamped with the features of Christ. Vespasian is cured, and, with the assistance of his son Titus, avenges the death of Christ upon Jerusalem. Pilate is sent into France, and imprisoned at Vienne, where the earth opens and swallows him up.

The first tirade of the chanson is as follows:

"Or escotez seignur chevalier et seriant
Homes et les femmes et li petit enfant
Qui uelt oir chanson nouele et auenant
Laist ester le noiser si se traie auant
En qui oira tele chose parlemen escient
Dount mielz len porra estre a trestot sun uiuant
Io ne uus dirai mie doiri ne de costant
Ne nest pas de fable martin le noisant
Einz est de la neniance an pere raamant

Qui iudeus trauaillerent li culuerd mescreant
En la croiz le pendirent ben en sunt creant
Quarante anz en apres co trone lem en lisant
En prist titus uenianee al aeer et au brant
Et Vaspasianus qui molt estoit puissant
Onc puis que nostre sires fu nez en belleant
Ne fud tel chancon faite en cest nostre uinant
Cum uus orrez en cui sil est qui la uus chant." f. 73.

On the margin, by the side of the second tirade, is inscribed in a later hand: "Ci commence le liure Titus et Vaspasianus." The second tirade begins:

"Barnns ceste chancon ne est mie de folie
Dauchier ne de landri ne de la fesserie
Dont il se gerreierent et porterent enuie
Ainz est de la ueniance al fill sainte Marie
Que iudes traueillerent la pute gent haie." f. 73.

The third tirade begins with the description of Vespasian's malady, thus:

"Cil vaspasianus fu molt gentils et ber
Sil uolsist damne deu seruir et henorer
Ne ust mellor barun de ca lewe de mer
Nostre sires le uolt a sa lai torner
Nonques de tele miracle noistes mais parler
Tot li fist le viarie e le nes tempester
Tot li mania li cankres sns ca denz maisseler."
f. 73 b.

At the conclusion of the part relating to the legend of the Veronica, it is said that Vespasian entrusted the holy cloth to St. Clement, the pope, who placed it in a shrine of St. Simeon:

"Enz en un riche autel de cors saint simion
Seella toaille que de fi li serure est bon." f. 82 b.

The two lines above are lines 666, 667 of the present copy; and they answer to lines 634, 635 of the copy in Additional MS. 10,289 (see f. 92 b of that MS.). But soon after this the present copy becomes the less full of the two. The tirade continues with the account of Vespasian's summoning his hosts for the destruction of Jerusalem:

"Lemperere de rome qui out quier de baron
Fait semondre ses ostz a force et abandon
Et titus ses chiers filz a coite desperon." f. 82 b.

The removal of Pilate, as prisoner, to Vienne is told at f. 101 b, and the chanson concludes with the following tirade :

" Issi faite dolor come io ci uos cont
Fu pilate · II · anz dedenz un puiz parfont
La dolor et la faim durement le confunt
Il detort ses deus mains et ses chiuous deront
Dreit a chief de dous anz len ont retrait amont
Il auoit tot pelu le uisage et le front
Les pies a molt malades des cheuerons ou il sont
Quil nesteust en piez por trestot lor deu mont
Sor un roncin le lieuent otre le pont sen uont
Dedenz une maison ou li prisonier sunt
De qui len fait iustise quant a rome mesfont
Donc ni estoit nis uns . tot sol laisie i ont
Quant il furent toz fors et la maison font
En enfer ala la ou est plus parfont
La trebuchent li mal . et li bon montent amont
Deuant deu enz el ciel ou toz iorz remandront
Cil poront ben chanter mais li autre ploront
O le felon pilate anal trebucheront
Or prion tuiz a deu sicome il fist le mont
De la dolor denfer . des peines ou il sont
Nos defende trestoz . et la ioie nos doint
Quil a done a ciaus qui son seruise font
Deuant lui enz el ciel a toz iors permaindront
En la compaignie as angeles dont iamais nen istront."
f. 102 b.

Colophon : " Explicit ⁝ Uindicacio ⁝ Domini ⁝ "

For an account of this chanson see *Histoire littéraire,* tome xxii., Paris, 1852, pp. 412–416. The oldest existing form of the legend is in Latin, where it is Tiberius who is cured by the holy cloth ; see the appendix to *Stephani Baluzii . . . Miscellanea,* tom. iv., Lucca, 1764, pp. 55–57 and 58–60. In another Latin version both Tiberius and Titus are diseased, and the episode of Nathan (adopted in the various English versions) is introduced ; this has been published in Tischendorf's *Evangelia Apocrypha,* Leipzig, 1853, pp. 448–463. For further particulars see under " Church Legends," where several copies are described.

Additional 10,289. ff. 82–121.

Vellum; late XIIIth cent. Small Quarto; ff. 40, having 30 lines to a page.
The volume contains the Roman du Mont St. Michel, in *French* verse, by "Gvillelme de seint paier," and other pieces.

TITUS AND VESPASIAN, or the Destruction of Jerusalem: a chanson de geste, in 2361 lines of 12 syllables. *French.*

The first tirade begins:

"Seignors or entendez cheualier et seriant
Et li home et la fame li petit et li grant."

It goes on:

"Ge ne uos dire mie dauchier ne de constant
Ne ce nest pas la fable martin le neir ueant." f. 82.

The second tirade begins:

"Baron ceste chancon nest mie de folie
Dauquier ne de costant ne de lor festerie
Donc il se guerreierent et porterent enuie
Ainz est de la ueniance au fiz sainte marie
Que Iues trauallerent la pute gent haie." f. 82.

After about 650 lines (ending at f. 92 b) the present copy is fuller than that in Royal 16. E. VIII. The arrest of Pilate and his removal to Vienne are told at f. 119 b.

The chanson relates the imprisonment of Pilate at Vienne (f. 119 b, line 4), and his fate, and the whirlpool formed in the Rhone (f. 121); and it concludes with the following tirade:

"Ce conte lescriture donc la reson est uoire
Que si prist sa ueniance li puissant rei de gloire
Grant poor puet auoir qui enuers lui meserte
Quer contre sa puissance naura ia nus uitoire
Josefus li cortois qui ert a cel tempoire
Fu a la grant famine si len puet len bien croire
Por · i · pain donast len une grande cope oire
Autresi uolentiers com se le fust de uoirre
Dun oef · i · mare dargent · i · besant dune poire
Li plus mestre de toz nousist estre a montoire
Et quant il se rendirent si vint la grant mortoire
Por lor quourent mengie en morurent en oire
Plus de · LX · m · issi com il espoire

Il fu pris o pilate de deuant le pretoire
Paien len amenerent once lor grant estoire
Et puis se baptiza a rome el capitoire
Plus sage home ne fu puis le tens saint gregoire
Il escrist ceste estoire quen tient en grant memoire
De ce quil uit as elz nel doit len pas meseroire."

f. 120 b.

In this tirade the third line ought evidently to be written: "Qui enuers lui meserte grant poor puet auoir."

Cotton, Caligula A. ii. ff. 111–125.

Paper; xvth cent. Octavo; ff. 15, having 39 to 43 lines to a page. The volume is in two unequal parts, the first part from f. 1 to f. 139 b, and the second part from f. 140 to f. 210 b. The first part contains 38 articles, written in the first half of the 15th cent., of which 34 are in *English* verse. The second part is written in various hands, and contains statutes passed in general chapters of the Carthusian Order in 1411–1504. At f. 3 is the inscription: "Donum Jo. Rogers."

Titus and Vespasian, or the Destruction of Jerusalem: in alliterative verse. Imperfect in the middle, there being now 1213 lines remaining. *English.*

The poem has originally been in seven parts, each called a "Passus." The end of the first and the beginning of the second passus ought to occur between f. 112 and f. 113. Passus III. is at f. 115; IV. at f. 117 b; V. at f. 118 b; VI. at f. 120; and VII. at f. 122 b. The lines are arranged in quatrains: of these, there are 301 remaining, together with two halves (at the foot of f. 112 b, and at the top of f. 113). To one quatrain in the middle of the poem (f. 120) there are two lines added, and to another (f. 124 b) there is one added; and three quatrains are deficient of a line, two in the middle (ff. 122, 123 b), and the other at the end.

The legend of Veronica is here introduced by the incident of an interview between Titus and Nathan, that occurs in one of the Latin versions of the Vindicta Salvatoris (see the descriptions of four copies under "Church Legends"), and was translated into

Anglo-Saxon, and thence probably found its way into all the English versions. The action begins in the time of Nero. Vespasian is here said to be king of Gallicia, but to be residing in Rome, in hopes of some relief from his leprosy, and from the strange complaint of wasps in his head. Titus, who is governor of Gascony, is afflicted with cancer in the face. "Nathan Naymes sone of greeke," having come "out of surry" on a mission to Nero from "Seneyus" (in the Latin legend, Pontius Pilate), "that is Justyse and Juge of the Jewes lawe," is carried away by a tempest, and shipwrecked, and brought finally into "burdews hauenn." Here he has the interview with Titus; but the poem is imperfect in the middle of his discourse about Veronica. The poem resumes with the holy cloth being brought to Vespasian. The remaining incidents, namely, the healing of Vespasian, the destruction of Jerusalem, and the imprisonment of Pilate at Vienne, are much the same as in the French chanson de geste. There is nothing told, however, of Pilate being carried away by devils.

The poem is headed: "The Sege of ierusalem ·;·" f. 111.

The opening quatrains are as follows:

"[I]n Tyberyus tyme . the trewe Emperour
Syr sesar hym self . sesed in rome
Whyll pylat was provoste vnder þ^t^ prynce ryche
And jewes justice also of judens londe
Herode vnder his empere . as herytage wolde
Kynge of galylee called . when þ^t^ crist deyde
Though Sesar sakeles were . he þ^t^ synne hated
Thorow pylat pyned was . and put on þe rode
A pyler was downne pyghte . on þe pleyn erthe
His bodoy bowndone þerto . and beten with skorges
Whyppes of wherebole . by wente his whyte sythes
Tyll on rede blood he ranne as water in þe strete
And sythen sette on a sete . with styffe mennes hondes
And blyndfelled as a bee . buffettes he rawghte
If þou be prophete of pryse . prophesye þey seyde
Whych man here abowte . bobette þe laste
A stronge thornene crowne . they threste on his hed
They kaste vp a gret cry . þ^t^ hym on crosse slewe
And for alle þe harm þ^t^ he hadde . 3et hasted he noghte
On hem þ^t^ vylonye to venge . þ^t^ his veynes brusten

But euer taryed þe tyme . if þey turne wolde
ȝaf hem space þ^t hym spytte . þoughe hit spedde lytyll
Fourty wynter j fynde . trewly no lesse
Er he ponyshynge on hem put . þ^t hym pyne wroghte
Tyll it tydde on a tyme . þ^t oon tytus of rome
That alle gaskone gatte . and gyanne þe noble
Whyle noye ne3edde hym to . in neroes tyme
That hadde a maladye vnmeke . in myddis his face
His lippe lay on a lompe . lyuored on his cheke
As a kankur vnclene . enclyned he hadde
His fader vaspasiane ferly bytydde
A byke of waspes bredde in his nose
Hyved vp in his hedde he hadde hem of thoghte
And vaspasiane is called by cause of his waspes
Ther was no leche on lyue . þese lordes to hele
Nor grasse growynge on grounde . þ^t vayled here sores
Was neuer sekenes so sore . þ^t euer syre suffered
For on a lepyr he lay ȝyt þer to in rome
For out of galyce he come to glade hym a stounde
Of þ^t kythe he was kyng þoughe he care suffered."

f. 111.

In the next quatrain (the 11th) the story begins thus:

"Now was þer on nathan . naymes sone of greeke
That ofte soughte ouer the see . from eyte tyll oþer
He knewe contreys fele . and kyndomes manye
And was a maryner myche . and marchaunte in fere
Senseyvs of surreye sente hym to rome
To nero þ^t emperour in massage of jewes."

f. 111 b.

Nathan is received by Titus, who asks him whether he knows of any "crafte or eure"—"to ese this grym sore that sytteth on my cheke":

"Nathan nykkydde hym wythe nay . þ^t he non kouthe
But were þou knowen in þ^t lond þer as crist dyede
Ther is a worþy wyfe . a womman fulle clene
That hath a softe þyng and salue for euery sore owte."

f. 112.

Nathan then enters into a discourse upon Christ and his disciples; and this portion of the poem breaks off with the following half-quatrain:

"And þenne þis wordy wyfe . of whom j fyrste tolde
Hath his vysage in a vayle . veronyca she hyghte."
f. 112 b.

The other remaining portion of the poem begins in the middle of Passus II., at the time when Veronica and the pope, St. Clement, are in the presence of Vespasian, and the latter makes a confession of faith, of which the following half-quatrain remains:

"Loo lordynges here . þe lykenes of eryste
Of whom my help j praye for his bittur woundes." f. 113.

The poem then continues thus:

"Then was wepynge and woo . and wryngynge of handes
With lowde wepynge and noyse . for sorowe of hym oone
The pope avaled his vayle . and his face towched
The body after alle abowte . blessed he thryes
The waspes wente alle aweye and all þe woo after
That byfore lazare was lyke . so lyȝte was he neuur
Ther was pypynge and playe . partynge at þe laste
Ȝolden thankynges to god . alle þe grete lordes
The cloth kawȝte was hem fro . and in þe cherche honged
For þe somple hit to see . tylle þe sopers tyme
The vernache after veronyca . vaspasyan hit called
And made hit worshipfully arayde . in golde and in sylnur."

Passus III. begins with the numbering of the Jewish garrison, thus:

"The jewes gadered were sone . and of þe cyte comen
An hundrede þowsand on hors . in armour atyredde."
f. 115.

Passus IV. begins with the following quatrain:

"The kynge commaunded a cry . þ^t knowen was sone
That þe dede bodyes on the banke . bare vnto make
To spoyle þe sleyne folke . and spare no lengur
They geette gurdeles of gold . and many gode stones."
f. 117 b.

Passus V. begins with the second line of a quatrain, thus:

"Vaspasiane lyȝte in his logge . and lytylle he slepeth."
f. 118 b.

Passus VI. begins with the following quatrain:

"In Rome nero was . and mykelle woo wroghte
To dethe pyned he þe pope . and myche pepulle kylledde

Petur prince of posteles . and seynt poule also
Seneca and þe senatowres . and þe cyte fyrede." f. 120.

It goes on to describe how Nero killed himself seven months after Vespasian's departure to besiege Jerusalem; and how he was succeeded by "Gabaa," "Otus," and "Vitale" (f. 120 b); and how Vespasian, while besieging Jerusalem, received tidings of his having been elected emperor (f. 121). When the letter is given him by the messengers, it is said:

"The lorde lefte vp the lefe . and þe letter byholdethe
He lokythe euery lyne to þe last ende
Bordes were boren downe . and þe kynge ryseth
Hé kalled his counseyle anone . and chaunged his speche
Ȝe lordes of my bloode . þe whyche j moste truste
My sone is nexte to my selfe . and oþer sybbe many."
f. 121.

Compare this with the beginning of the fragment in Vespasian E. xvi. ff. 70–75 b.

Passus vii. begins with the following quatrain:

"As tytus on a tyme . abowte þe towne rode
With syxty sperys of þe sege . and ȝemen a fewe
At þe sowthe est syde . out of a caue
Vp a buschement brake . alle of bryȝte helmes." f. 122 b.

After the capture of Jerusalem, Titus proclaims that he will sell the Jews lower than they sold Christ, and the poem concludes thus:

"He made amyddes þe oste . a markette to crye
Alle þat chaffare wolde chepe . grete chepe to haue
Euur for on peny of pryce . paye who so wold
Thrytty jewes in a rope . boundene togedur
So were þey bargeyned and bowȝte . and browȝte out of lyfe
And neuur aftur on þ^t^ syde . kome manne of hem more
Nor none þ^t^ leuedde on her lawe . shulde in þ^t^ londe dwelle
That turmented trewe god . thus tytus commaundede
Josephus þe gentylle clerke . ajorned was to rome
Of þis mater and more . to make feyre bokes
And pylate to prysone putte . to pyne ther for enur
At vyane a fowle dethe . and vengeaunce he suffredde
Whenne alle was demedde and done . þey drewe vp tenntes
They trussede here tresour . and trumpede vp þe sege
And wente syngynge a waye . and lafte woo byhynde

Home þey ryden to rome . nowe helpe vs our lorde
Jhesu joye hem and vs . withe joye in his blysse
And to welthe hem wysse . that wryten this geste . Amen."
f. 125.

The present poem, which is evidently modernised from a more ancient one, of which a rather more genuine fragment remains in Vespasian E. XVI. ff. 70–75 b, seems to be less connected with the chanson de geste (described above) than with the Anglo-Saxon legend of St. Veronica, edited for the Cambridge Antiquarian Society by Charles Wycliffe Goodwin in 1851. The Anglo-Saxon version, like the present one, introduces the story with the interview between Titus and Nathan. For further particulars, see above, at the end of the description of Royal 16. E. VIII. ff. 73–102 b.

Cotton, Vespasian E. xvi. ff. 70–75 b.

Vellum; xvth cent. Small Quarto; ff. 6, having from 29 to 35 lines to a page. With an initial in blue, flourished with red.

The contents of the MS. are:

1. History of the three kings of Cologne. *English.* f. 38.
2. Account of Prester John. Imperfect at the end. *English.* ff. 67 b–69 b.
3. The present article. f. 70.
4. Treatise on the calendar. Imperfect at the end. *Latin.* ff. 76–77 b.
5, 6. Two scientific treatises, of which the first is imperfect at the beginning. *Latin.* ff. 78, 83–85.

Bound up with a 13th cent. register of charters relating to Lincoln Cathedral, and with a *Latin* chronicle of Lichfield, copied in the 16th cent., with notes of the 17th cent.

TITUS AND VESPASIAN, or the Destruction of Jerusalem: a fragment of the alliterative poem; containing the last 147 lines of Passus VI. and the whole of Passus VII., consisting of 215 lines; 362 lines altogether. *English.*

The corresponding passages in Caligula A. II. contain 143 and 207 lines, amounting to 350 lines altogether. The text of that MS. is more intelligently written, but more modernised, than the present one.

This fragment begins with the account of the reception by Vespasian, whilst at the siege of Jerusalem, of the messengers who bring the tidings of his having been elected emperor. It begins thus:

. . . . . .

"Ouerlokes euery lyne vnto þe last ende
Burdes werin borun a downe . and þe berin rises
Calles counceille anone . kithes his speche
Ye ben borin of my blood . þ^t^ me best wolde
My sonne is next my silve . and oþer sibbe many." f. 70.

(See Caligula A. II. f. 121, line 20, etc.)

Passus VII. begins as follows:

"As Titus after on a tyme . abouten þe towne rides
With LX speres of þe sege . seggeȝ a fewe
By þe dike as he rode . oute of a eaue
A busshement brake oute . alle of bright hevedes." f. 72.

(See Caligula A. II. f. 122 b, line 33, etc.)

The poem ends thus (speaking of the punishment of the Jews by Titus):

"He made in myddes þe oost . a market to crye
Alle þ^t^ chaffarre wolde chepe . chepes to have
Ay for j d . of price . who so pay wolde
XXX^ti^ jewes in a thrumme . þrongenn in ropes
So were þey bargained and bought . and drevenne out of londe
Þat neuer sithen on þ^t^ side . comme sege of hem more
Ne man that leved on þ^t^ lay . shulde in þat londe dwelle
Mann wommann ne childe . Titus commaundes
Josephus þe gentille clerke . was joyned to Rome
Þat of þis mater and moo . made faire bokes
And Pilat in to prisonne to pýne for euere
At vettury þere he vengeaunce . and vile dethe þoled
Whanne alle was demed and done . þey drewen vp tentes
Trussen þeire tresoure . and trumpenn vp the sege
Wentenn singyng away . whanne þey her wille haddyn
And home riden to Rome . nowe rede vs oure lord."

ff. 75, 75 b.

(See Caligula A. II. f. 125, lines 16–31.)

Colophon: "Destructio Jerusalem per Vaspasianum et Titum." f. 75 b.

Additional 10,036. ff. 2–61 b.

Vellum; xvth cent. Octavo; ff. 60, having 24 lines to a page.
The contents of the volume (all English) are as follows:

1. The present article. f. 2.
2. Assumption of the Virgin; in verse. f. 62.
3. "A questioun of the peynes of helle"; in prose. f. 81.
4. "The thre arowis that God schal schete at domysdaie"; in prose. f. 85.
5. "The seuen askynges" in the Lord's Prayer, the Ave Maria, etc.; in prose. f. 91 b.
6. The 51st Psalm; in verse. ff. 96 b–100 b.

Titus and Vespasian, or the Destruction of Jerusalem: in octosyllabic verse. Imperfect at the beginning; only 1420 lines remaining. *English.*

There are signatures to all the quires of eight leaves in the present copy, beginning with *d* (f. 4), and ending with *l* (f. 61). In the second quire, however (bearing the signature of *e*), 38 lines having been accidentally omitted, a leaf (f. 16) has been inserted to supply the omission. At the beginning there are two leaves (ff. 2, 3) that seem to have belonged to *a* or *b*.

The other leaves that belonged to the first three quires are lost. Supposing all of these leaves, 22 in number, to have contained full pages of the present poem, there must be 1056 lines missing.

A poem on this subject, by Adam Davie, is mentioned in section vi. of Warton's *History of Poetry*, and in the four-volume edition of this History (1871), vol. ii. p. 204, there is a note by F. J. Furnivall, saying that this copy is a part of Davie's poem.

The version of the Legend of Veronica here given has an introduction (the interview of Titus and Nathan) that seems to be common to all the English versions. The action begins in the reign of Nero; Vespasian being represented as king of Gascony. "Nataan" the Jew, when on his way to the emperor, is entertained by Titus, and tells him of Jesus Christ. Vespasian's steward, Velosian, is sent to make enquiries at Jerusalem, where he meets with "Veroyne." The remaining incidents, namely, the healing of Vespasian by the "vernycle" (f. 15), the destruction

of Jerusalem, the imprisonment of Pilate at Vienne, and his being carried off by the devils, are much the same as those in the French chanson de geste. In the chanson, however, Vespasian's seneschal is called Gais. The name here given him is taken from that of the messenger of Tiberius in the Latin versions of the legend.

The two leaves that belong to the early portion of the poem begin in the middle of the discourse delivered by "Nataan" to Titus, and end with the letter of Pilate brought by "Nataan" to the emperor Nero. They begin thus:

. . . . . .

"He bad hem go in euereche londe
To preche his name þorw his sonde
Of alle yuelis he ȝaue hem mẏȝt
To hele the sike þat bileuyd arẏȝt
And þei þat wolleþ nouȝt to him wende
Schulle be lore withoute ende
Jhesus wote wel fele of hem lẏue
In what londe þat þei be drẏue
I am siker and I beleue
That none yuel schal þi fadre greue
That if he wol lyue arẏȝt
I dar hote him hele apliȝt
His fadre stẏward velosian
That was a wel trustẏ man
He stode and herde here wordes alle
And fayn he wolde hit myȝt bifalle." f. 2.

The two leaves end thus:

"Where fore sire with no resoun
Haueþ nouȝt me in suspecioun
That it was none oþer weie
What so euer þe Jewis seie
Perauenture so it may be
This werke þei wol putte on me
Hit was here dede and alle here þouȝt
And þer fore sire leue hem nouȝt." f. 3 b.

. . . . . .

The poem resumes in the middle of a conversation between Velosian, when at Jerusalem, and his host Jacob, and "Veroyne," with these words:

"Than seide velosian him to
Al þat sche wol I wol also
Dame he seide I praie thee
That ȝe graunt to wende with me
And ensure me also somme del
How my lorde schal haue his hel." f. 4.

The cure of Vespasian is effected at f. 15 b. News is brought to Vespasian whilst before Jerusalem of the death of Nero (f. 28 b), when he sets out for Rome, leaving Titus behind. Pilate is shut up in a "barel of stele" (f. 52 b), and sent to "Viene" (f. 53), whence he is carried off by devils (ff. 54–55 b). The "vernycle" is deposited in "petris mẏnẏster," and Vespasian is crowned by the pope, St. Clement (f. 58 b).

After telling of the deaths of Vespasian and Titus, and the fate of the Jews, the poem concludes with 34 lines on the authorities for this story. These concluding lines begin:

"Josephus þe good clerke
Witnesseth clanliche at þis werke
He myȝt þe better þe soþe wrẏte
For he sawe þe vengeaunce smẏte." f. 61.

They end:

"I trowe þat alle þei haue I wis
To here mede heuene rẏche blis
God graunt vs alle so þer to be
Amen amen pur charẏte." f. 61 b.

The present poem is more closely connected with the alliterative poem in Caligula A. II. ff. 111–125, and in Vespasian E. XVI. ff. 70–75 b, and with the Anglo-Saxon legend of St. Veronica, than with the chanson de geste.

SIBYLS.

Egerton 810. ff. 106–109 b.

Vellum; XIIIth cent. Written in Germany. Folio; ff. 4, having 33 lines to a page. With two spaces left for initials in red.

The rest of the volume contains:

1. Chronicle of Regino, abbat of Prum, written in 908, but ending imperfectly at the year 905. f. 3.
2. Life of Louis le Débonnaire; by Thegan, chorepiscopus of Trèves. f. 85.
3. Life of Charlemagne; by Eginhard. ff. 94–105 b.

From the library of the Fugger family.

PROPHECY OF THE TENTH SIBYL: preceded by a general account of the ten Sibyls and followed by 27 hexameters on the Day of Judgment. *Latin.*

The account of the ten Sibyls is derived from that of Varro, as quoted by L. C. Formianus Lactantius, *Divinæ Institutiones*, lib. i. cap. vi. The concluding verses are translated from the first 27 hexameters of a Greek acrostic: see Eusebius, *Constantini Oratio*, cap. xviii.; and see also the middle of the eighth book of the Σιβυλλιακοὶ Χρησμοί (*Oracula Sibyllina*). They are quoted in their present form by St. Augustine, *De Civitate Dei*, lib. xviii. cap. xxiii., headed "De Sibyllâ Erythræâ." In the present composition the Sibyl is called Tiburtina (or Albunea), and her prophecy, addressed to the Roman senate, after announcing the advent of Christ, chiefly relates to the succession of the Western emperors, whose names are indicated by initials. Those which seem to be historical end here with three "O."s, doubtless the Othos (936–1002); "H.," Henry II. (1002–1024); "C.," Conrad II. (1024–1029); and "alius salicus" (probably Henry III., 1029–1056). But the allusions are confused: thus the Saracens ("Agareni") are mentioned as taking Taranto and Bari about the reign of Conrad II., instead of about 840. After "H." occur "B." and "A.," followed by several "B."s.

The introductory account of the Sibyls begins: "Sibille generaliter omnes femine dicuntur prophetantes." The special account of the tenth Sibyl begins: "[F]uit igitur hec sibilla

priamidis regis filia ex matre nomine hecuba procreata . vocata est autem in greco tiburtina . latino uero nomine albunea." f. 106. The first of the 27 hexameters is: "Judicij signum tellus sudore madescet." f. 109. The 27th is: "Recidet e celo ignisque et sulphuris amnis": to which is added "Amen." f. 109 b.

Colophon: "Sibille uaticinium et sompniorum exposicio determinat."

Cotton, Titus D. iii. ff. 143–147 b.

Vellum; xiiith cent. Small Octavo; ff. 5, having 33 lines to a page. With initials in blue, flourished with red. Preceded and followed by various portions of the Pantheon of Godfrey of Viterbo: see the description of Apollonius of Tyre, p. 169.

Prophecy of the Tenth Sibyl: preceded by a general account of the ten Sibyls, and followed by 27 hexameters on the Day of Judgment. *Latin.*

This composition is the same as that in Egerton 810, except that some of the later initials of the emperors have been altered, perhaps by Godfrey of Viterbo himself. In the present copy one of them is written "H. F." (f. 146), but this is almost certainly a mere slip of the pen, the other copies having (like the printed editions) "F." alone, which stands for Frederick Barbarossa. This is followed by "H.." Henry VI. (1190–1198), during whose reign the Pantheon (completed in 1185–1187) was probably retouched, and then by a series of "H."s.

Title: "De omnibus sibillis et nominibus earum et de origine et patria et de actibus earum a diebus Alexandri magni." f. 143. The introductory account begins: "Sibille generaliter omnes." The account of the tenth Sibyl begins: "Fuit hec igitur sibilla priami regis filia." f. 143 b. The first of the 27 hexameters is: "Judicii signum tellus sudore madescit." f. 147. The hexameters are followed by four lines of prose, which begin: "Tvnc iudicabit dominus"; and end: "Et regnabit dominus cum sanctis in secula seculorum. Amen." f. 147 b.

The same version occurs, as the concluding portion of part x. of the Pantheon, in the 14th cent. copy, Royal 14. C. xi. ff. 72–74; and again in the 14th cent. copy, Galba E. xi. ff. 119–120 b; except that in this MS. the 27 hexameters are only indicated by the first line and a note: "Nota de ciuitate dei."

The 27 hexameters appear by themselves in a copy of the 13th cent., Royal 1. A. xvii. f. 415; and also in two copies of the 15th cent., Titus D. xviii. ff. 9, 9 b, and Arundel 56, f. 79 b.

In the two full printed editions of the Pantheon, by B. J. Heroldus, Basle, 1559, and by J. Pistorius, tom. ii. of *Rerum Germ. Scriptores*, Ratisbon, 1726, this version concludes part x. The other printed editions are also derived from this version: see the *Sibyllina Oracula*, edited by Servatius Gallæus, Amsterdam, 1689, at the end of his Præfatio; see also tom. i. of the works of Bede (to whom this composition has sometimes been ascribed), in the Abbé Migne's Latin *Patrologia*, tom. xc., Paris, 1850, col. 1181–1186. For the hexameters, both in Greek and Latin, see Χρησμοὶ Σιβυλλιακοί, edited by C. Alexandre, Paris, 1869, pp. 230–233; and see also the volume of the same work containing the Excursus, Paris, 1856, p. 335, together with remarks on the prose portion of this composition at p. 290.

Cotton, Vespasian B. xxv. ff. 117 b–123.

Vellum; xiiith cent. Quarto; ff. 7, having 27 lines to a page. With the first initial in purple and green, and another initial in red. For the contents of the whole volume, see the description of Dares Phrygius, p. 12.

Prophecy of the Tenth Sibyl. *Latin.*

The same version as that in Egerton 810, only ending with four or five prose lines, which begin: "Tunc indicabit dominus."

Royal 15. B. xi. ff. 67–69.

Vellum; xiith cent. Quarto; ff. 3, having 30 lines to a page. With the first initial in red and green, and another initial in red. For the contents of the whole volume, see the description of Dares Phrygius, p. 14.

Prophecy of the Tenth Sibyl. *Latin.*

The same text as that in Vespasian B. xxv.: see above.

Cotton, Claudius B. vii. ff. 221, 222.

Vellum; xiiith cent. Folio; ff. 2, in double columns, having 52 lines to a column. With the first initial in green and two others in red. For the contents of the whole volume, see the description of Dares Phrygius, p. 22.

Prophecy of the Tenth Sibyl. *Latin.*

The same text as that in Vespasian B. xxv.: see above.

Cotton, Domitian A. xiii. ff. 104–107.

Vellum; xiiith cent. Quarto; ff. 1, having 30 to 31 lines to a page. With initials in red and green.

The contents of the MS. are (in *Latin*):

1. Description of antiquities of the Church of St. John Lateran. f. 88.
2. The present article. f. 101.
3. Meanings of the various forms in the coronation of a king. f. 107 b.
4. Religious poem; in leonines. f. 108.
5. Provinciale. f. 110.
6. Description of the shores of the Mediterranean. Imperfect. ff. 114–129 b.

Bound up with other MSS., one of which contains another copy of the Sibyls (ff. 132 b–134), in a hand of the 14th cent.: see below.

Prophecy of the Tenth Sibyl. *Latin.*

The same text as that in Vespasian B. xxv.: see above.

Royal 15. A. xxii. ff. 110–115.

Vellum; xiiith cent. Quarto; ff. 6, having 30 lines to a page. With two initials in red. For the contents of the whole volume, see the description of Dares Phrygius, p. 13.

Prophecy of the Tenth Sibyl. *Latin.*
The same text as that in Vespasian B. xxv.: see above.

Cotton, Vespasian E. iv. ff. 143–147.

Vellum; late xiiith cent. Quarto; ff. 5, having 29 lines to a page. With an initial in red, flourished with blue.

In a volume containing British and English chronicles to the year 1280, and other articles, one of which is the Vita Merlini in hexameters (ff. 112 b–138): see the description of the latter, under "British and English Traditions."

Prophecy of the Tenth Sibyl. *Latin.*
The same text as that in Vespasian B. xxv.: see above.

Royal 13. A. xiv. ff. 244–247.

Vellum; xiiith cent. Quarto; ff. 4, having 32 lines to a page. With initials in blue and red.

In a volume, formerly belonging to the Dominican Friary at Limerick (see f. 10 b), that contains the Topographia Hibernica (ff. 10 b–58 b) and the Expugnatio Hibernica (ff. 58 b–106 b) of Giraldus Cambrensis, and other works.

Prophecy of the Tenth Sibyl. *Latin.*
The same text as that in Vespasian B. xxv.: see above.

Cotton, Caligula A. x. ff. 200–204.

Vellum; beginning of the xivth cent. Quarto; ff. 5, having 36 lines to a page.

In a volume of chronicles, brought down to the beginning of the 14th cent., and other historical articles, chiefly relating to Worcester.

Prophecy of the Tenth Sibyl. *Latin.*

The same text as that in Vespasian B. xxv.: see above.

Cotton, Domitian A. xiii. ff. 132 b–134 b.

Vellum; xivth cent. Quarto; ff. 3, in double columns, having 37 lines to a column. With an initial in blue, flourished with red.

The contents of the MS. are (in *Latin*):

1. Epistle of Prester John. f. 130.
2. The present article. f. 132 b.
3. Accounts of Saladin and his brother Saphadin, and their realm, ending with Judæa. f. 134 b.
4. A treatise upon signs of good or bad luck. ff. 141 b–145 b.

Bound up with other MSS., for one of which, a 13th cent. copy of the Sibyls (ff. 101–107 b), see above, p. 193.

Prophecy of the Tenth Sibyl. *Latin.*

The same text as that in Vespasian B. xxv.: see above.

VIRGIL THE ENCHANTER.

Additional 4859. ff. 81b–91.

Paper; written in the year 1694. Folio; ff. 11, having 39 lines to a page. In a collection of sagas made for Magnus Jónsson of Vigur, and copied (for the most part) by Jón Thorðarson, in the years 1693–1697.

Life of Virgilius. Translated from the Dutch. In 13 chapters. *Icelandic.*

This is a composition, based upon Neapolitan and other traditions, of which the earliest known form is in French, Les faits merveilleux de Virgille, published early in the 16th cent. The Dutch version, published at Amsterdam in 1552, of which the present saga is a translation, differs entirely from the French in its account of the wonderful end of Virgil the Enchanter.

Heading: "Hier byriast Lijfs saga þess nafnfræga Virgelij. Vtløgð vr Hollendsku maale."

Begins: "Latum oss yferuega noekur orð og giorð Virgelij, af þeim vndarlegum hlutum sem hann giorðe j staðnum Röm og vijðar annar[s]staðar. Roma borg var j fyrstunne mikil og megtug." f. 81 b.

Ends: "Margt annað fleyra giorði Virgilius sem hier er oflangt vpp að telia. Guð giefe oss goðumm dæmum að fylgja, og vernde oss fra öllu jllu."

Colophon: "Endar hier Historiu Virgilij Anno 1694." f. 91.

There is an undated Dutch edition of this romance, and also an undated English edition ("Emprynted in the cytie of Anwarpe by me Johan Doesborcke"), both of which are usually assigned to the year 1520 or thereabouts. But these editions begin: "Het is wel redelijch te schrijuen dye wercken van Virgilius"; and "This is resonable to wryght the mervelus dedes done by Virgilius"; whereas the Dutch edition of 1552 begins: "Laet oes schrijven van der redelijckheydt, ende Wercken van Virgilius," the same text, evidently, as that used by the Icelandic translator. Upon the whole, however, the later Dutch edition is

only a modernised reprint of the earlier one. Some of the incidents of the romance are to be found in writers of the early 13th cent., Gervase of Tilbury, Alexander Neckham, etc. For a history of the whole subject, see the second part of the work by Domenico Comparetti, called *Virgilio nel Medio Evo*, two vols., Livorno, 1872.

Additional 11,141. ff. 132–147.

Paper; xviiith cent. Quarto; ff. 16, having 27 to 29 lines to a page. In a collection of sagas made by Síra Bjarni Petursson, of Skarð, in Skarðsstrand.

Life of Virgilius. Translated from the Dutch. Not divided into chapters. *Icelandic.*

Title: "Lijf saga þess nafnfræga Wirgilij. Vtløgð wr Hollendsku Maale." Begins: "Lätum oss jferuega nockur orð giørder og athafner Wirgilij." f. 132. Ends: "Gud giefe oss gödum dæmum að filgia/og vernde oss frä øllu jlln." Colophon: "Og endar hier nu þanninn Historiu Wirgilij." f. 147.

BRITISH AND ENGLISH TRADITIONS.

Cotton, Cleopatra D. ix. ff. 67, 68.

Vellum; XIVth cent. Small Folio; ff. 2, in three columns, each column (except the last) having 50 lines. With an initial in red.

Forming part of a collection of historical miscellanea, in *Latin* and French, that contains, amongst others, annals of Lichfield down to 1325, continued in a later hand to 1388. At the beginning of this portion of the volume is inscribed: "Liber Alani de Assheburne (?) Vicarii de Lichf[eld]." f. 2. (N.B.—The vicars of Lichfield were vicars choral.) This collection is now bound up with two other MSS., the latter of which formerly belonged to Leland's friend, Sir John Price, of Brecknockshire: see the description, under "Church Legends," of an English version of the romance of Pope Gregory. The fly-leaves at the beginning and end of the volume are formed of two leaves of a 14th cent. service book, with illuminated initials and borders.

STORY OF ALBINA AND HER SISTERS: a metrical *French* version of the legend, known in Latin prose as "De Origine Gigantum," how the island of Albion was discovered and named by 29 princesses, who had been turned adrift in a ship for trying to murder their husbands; how they consorted with Incubi; and how they bore a race of giants, who held the island till the coming of Brutus. In 562 lines.

At the foot of the first page is the following, intended for a heading: "Incipit tractatus de terra Anglie a quibus inhabitabatur in principio ante aduentum bruti. que terra primo vocabatur Albion. et postea a bruto britannia. Deinde Anglia nuncupata est." f. 67.

The poem begins:

"Ci put hom sauer coment.
e quant e de quele gent.
les grantz geanz primes vindrent.
qi engleterre primes tindrent." f. 67.

In speaking of the father of Albina, it says:

"En grece estoit vn Roy pussanz." f. 67.

When the princesses land in Albion, it says of them:

"Engyns fesoient plus de cent.
Des verges firent hardilouns.
Dunt il pristerent veneisouns.
Tripetthes firent de fusseux.
Dunt pristerent le oyseux." f. 68, col. 2.

The third and fourth of the preceding five lines are omitted in A. Jubinal's printed edition. They are lines 378, 379 of the poem. (See the printed edition, p. 366.)

The poem ends:

"Tut est bon a remembrer.
Rien ne greuera de sauer.
les diz e les escriptures.
des auncienes auentures.
De dampne dieu seit il benet
qi en escripture les metteit.
Amen." f. 68 b, col. 3.

Printed from this MS., with the exception of the two lines noted above, in the *Nouveau Recueil de Contes, Dits, Fabliaux et autres Pièces inédites des* XIII^e^, XIV^e^ *et* XV^e^ *Siècles*, edited by Achille Jubinal, 2 vols. 8vo., Paris, 1839–1842, vol. ii. pp. 354–371, where it is entitled: "Des graunz Jaianz ki primes conquistrent Bretaigne."

Cotton, Nero D. viii. ff. 186, 187.

Vellum; late XIVth cent. Folio; in double columns; filling rather more than three of the columns, each containing 48 lines. With an initial in blue, flourished with red.

For the rest of the volume, see under the Historia of Geoffrey of Monmouth, p. 230.

STORY OF ALBINA AND HER SISTERS, or "De Origine Gigantum." *Latin.*

The father of Albina is here called "rex hispanie." Begins:

"Anglia modo dicta olim Albỳon dicebatur." f. 186, col. 2. Ends: "Et sic veritas claresceit historie de primis habitatoribus huius terre." f. 187.

Cotton, Cleopatra D. viii. ff. 3 b–5.

Vellum; end of the xivth cent. Small Folio; on four pages of 39 or 40 lines. With an initial in blue, flourished with red.

The volume contains the Historia of Geoffrey of Monmouth, and other tracts. At f. 108 is a list of English kings, to the accession of Henry IV., with additions.

Story of Albina and her Sisters, or "De Origine Gigantum." *Latin.*

The father of Albina is here called "Rex Grecie." Begins: "Anglia modo dicta olim Albion dicebatur." f. 3 b. Ends: "Et sic veritas claresceit hystorie de primis habitatoribus huius terre." f. 5.

Cotton, Vespasian E. x. ff. 390 b–392.

Vellum; early xvth cent. Octavo; on rather more than three pages of 34 or 35 lines. With an initial in red.

For an account of the former part of the volume, written in earlier hands, see the description of the Historia of Geoffrey of Monmouth.

Story of Albina and her Sisters, or "De Origine Gigantum." *Latin.*

The father of Albina is here called "rex grecie." Title: "De origine gigantum in insula Albion. i.e. Britania maior. que modo anglia dicitur habitancium et nomine insule." Begins: "Anglia modo dicta olim Albion dicebatur et habebat inhabitatores gigantes Qualiter hoc nomen sibi inditum fuerit." f. 390 b. Ends: "Et hoc numero annorum terra hec que Anglia dicitur terra fuit gigantum. Et sic veritas claresceit historie de

primis habitatoribus huius terre." f. 392. Colophon: "Explicit de ortu gigantum in anglia."

In the copy of the Eulogium Historiarum in Galba E. VII. a version of this legend, with verbal differences (though Albina's father is there as here called king of Greece), is added in footnotes to ff. 118 b, 119 b. Printed in the *Eulogium*, edited by Frank Scott Haydon, for the Master of the Rolls, vol. ii. (1860), pp. 216–218.

Cotton, Titus A. xix. f. 103.

Paper; xvth cent. Quarto; on one leaf, having 47 lines to a page.

The volume contains a Legend of Glastonbury (an Arthurian romance), and many miscellaneous tracts relating to English history, and specially to the see of York and to Kirkstal Abbey.

Story of Albina and her Sisters, or "De Origine Gigantum." *Latin.*

The father of Albina is here called "rex Grecie." Begins: "Anglia modo dicta olim Albion dicebatur." f. 103. Ends: "Et sic veritas claresceit historie de primis habitatoribus huius terre." Colophon: "Explicit de ortu gigantum in Anglia." f. 103 b.

Harley 941. ff. 1–3.

Paper; xvth cent. Duodecimo; ff. 3, each page having from 28 to 30 lines.

Forming the first article of a collection written on paper and vellum, made apparently by John Edwards, whose name occurs at f. 101 b. The rest of the volume contains religious and scientific treatises, in *Latin* prose and verse; a macaronic song; and other short pieces, in *Latin* and *English*.

Story of Albina and her Sisters, or "De Origine Gigantum." A version of the legend, in which the father of Albina is called King Dioclicias of Syria, her mother's name is Labina, her

sisters are 31 in number, and they all actually kill their husbands. Two of the giants descended from them are named Gogmagog and Langherigan.

The writer seems to have intended this to serve as an introduction to the Historia of Geoffrey of Monmouth, as appears from the heading: "Incipit hystoria regum britonum britannie maioris que nunc anglia appellatur Anno a creacione ade M^l. M^l. M^l. XL. VIII^o. tempore hely sacerdotis. Ante vero incarnationem domini nostri ihesu christi M^o. centesimo XXX^oIIII^o. Brutus filius Siluij. filii Ascanij secundi regis latinorum. qui regnauit post patrem suum Eneam. Britanniam maiorem inhabitabat. Sed cum hic intendimus dicere de britannie nostre quasi primaria inhabitacione antequam de bruto isto vlterius prosequimur paulo alcius recitanda est historia quam dudum vidimus scriptam recitans gigantum antiquissimum hnius terre incolatum qui longe ante brutum. et quasi primarie hanc terram que dicebatur tunc temporis Albion occupabant prout sequens narracio declarabit." f. 1.

Begins: "In ciuitate quadam nobili et famosa provincie sirie quidam extitit miles nomine dioclicias." f. 1. Ends: "Et isto modo gigantes primo orti sunt in terra albion que postea dicta est britannia et habitabant in caueis rupibus et montibus ad libitum eorumdem quousque brutus applicuit ad hanc insulam et conquestus est eam de gigantibus supradictis." f. 3 b.

Colophon: "Explicit hỳstoria de ortu et antiquissimo incolatu gigantum in terra albion. dicta Britannia maior." f. 3 b.

Harley 2386. ff. 65 b–67.

Paper; xvth cent. Quarto; on three pages of 32 to 35 lines, with five lines on a fourth page.

Occurring at the end of historical miscellanea, some of them relating to Norwich, the collector of which often adds, "quod pekeard," he being not improbably the Robert Pecard who was rector of Hedenham, near Bungay, Norfolk, in 1138–1460. See Blomefield's *Norfolk*, vol. x. p. 115. The part written by him forms the first half of the volume. Amongst other articles here is, "Liber de Bruto et de gestis anglorum," in rhymed hexameters and in elegiacs, with prose notes interspersed, brought down to 1399, ff. 35–55 b. One of the last entries in this part is a note, to the effect that the Augustine

Friars of Norwich first occupied their convent, in the place "in quo nunc fundantur," in the year 1291, and that their first founder was Roger Minyot, f. 67. The second half of the volume contains :

1. Travels of Sir John Maundevile. f. 74.
2. English metrical romance of Amys and Amylion. In the hand of William Cressett; left unfinished. f. 131.

Various names of owners, John Battely (17th cent.), John Brook, Thomas Elsy (or Elsie), and William Cressett (15th cent.), are written on the first fly-leaf, on f. 59 b, and f. 138 b.

Story of Albina and her Sisters, or "De Origine Gigantum." *Latin.*

The father of Albina is here called "Rex Grecie," and is named Pandrasius. Begins : "Anglia modo dicta olim Albion vocabatur." f. 65 b. Ends : "Et sic veritas clarescit historie de primis habitatoribus insule//quod spero lucem/deo gratias/" f. 67.

Cotton, Titus C. xvii.

Vellum; xiith cent. Quarto; ff. 46, having 38 lines to a page. With initials in red, and the first initial in red and green; and with two passages referring to synchronous events (ff. 15, 16 b), also written in red.

There are numerous marginal notes and references throughout the volume, in hands of the 15th and 16th centt. At the beginning is inscribed : "Thomas ludlowes booke" (f. 1); and at the end : "Datus sum ego liber presens per Thomam Botelarem Estopiensis ecclesie Rectorem [rector of Easthope, in Shropshire] magistro Thome ludlowe de la moore-house armigero generoso eiusdem predicte ecclesie vero et indubitato patrono. vigesimo die mensis aprilis videlicet Feria tercia Jn Ebdomeda Sancti Paschatjs . Anno domini 1568 . litera dominicali c." f. 46 b. On the first fly-leaf is the further entry : "Ex dono Edwardi Walker equitis aurati Garterij, Regis Armorum principalis." Sir E. Walker was Garter, 1645–1677.

Historia Regum Britanniæ. By Geoffrey, Archdeacon of Monmouth, and afterwards Bishop of St. Asaph (1152–1154). Founded upon a book in the British (or Breton) language, which was brought to England by Walter, Archdeacon of Oxford (about 1104–1151). Divided into chapters by the larger initials in red. With a prologue addressed to Robert, Earl of Gloucester; and with the Prophecies of Merlin, preceded by a prologue, which contains an Epistle to Alexander, Bishop of Lincoln. *Latin.*

Very little is known of the personal history of Geoffrey of Mon-

mouth. In his epilogue, Geoffrey says that he leaves to Caradoc of Llancarvan (near Llandaff) the task of writing the history of the Welsh kings after the time of Cadwalader. Caradoc's work no longer exists in a pure form; but it has served as the foundation for several versions of the Brut y Tywysogion [Chronicle of the Princes]. Two texts of the Welsh Brut, with English translations, have appeared in print; one is the Strata Florida Brut, edited by William ab Ithel, in the Rolls Series, 1860; and the other is the Gwentian Brut, containing some special records of Gwent (i.e. Monmouthshire), printed (from papers left by Aneurin Owen) for the *Archæologia Cambrica*, 1864. The first of these has only a single line about Geoffrey; placing his death, no doubt correctly, under 1154, but incorrectly styling him Bishop of Llandaff. This is certainly a mistake, for Bishop Nicolas held the see at this period (see Stubbs's *Registrum Sacrum*). The mistake probably arose from two facts mentioned by the Gwentian Brut; namely, that Geoffrey resided at Llandaff; and that, though "made bishop" in 1152 (of what diocese it does not say), he never "entered on his functions," but died and was buried in Llandaff. The Gwentian Brut has only one paragraph on Geoffrey's career, all placed under the year 1152; and this has led to some doubts as to the year of his death. But Haddan and Stubbs (*Councils*, etc., vol. i. 1869, pp. 360, 361) seem to have finally settled the correct names and dates, by means of extracts taken from the Profession Rolls at Canterbury, and from one or two Latin Chronicles.

The few authenticated facts about Geoffrey may all be arranged together as follows.

Geoffrey is called by most of the Welsh writers "Galffrai" (or else "Gruffyd") "ab Arthur"; whilst he himself, when he was not using an official title or a local designation, merely appended his father's name to his own, signing "Galfridus Artur." It seems, however, as if he also sometimes styled himself "Monemutensis," even before he became archdeacon; and if this could be proved, it would confirm the Welsh tradition, that he was either born or bred at Monmouth. He probably soon lost his father; for he was fostered by his father's brother Uchtryd, Archdeacon and afterwards Bishop of Llandaff (Gwentian Brut). He visited Oxford, and knew Archdeacon Walter, at least as early as 1129; when they were joint witnesses of the Oseney Charter; and he

may at that time have begun his Historia. But he had hardly got halfway through it, he tells us, when Bishop Alexander of Lincoln requested him to translate the Prophecies of Merlin from Welsh into Latin. The latter smaller work was probably published first: and a rather long passage from it is quoted by Ordericus Vitalis, towards the close of his 12th book, which was written in 1136 or 1137. The first recension (now lost) of Geoffrey's Historia appeared in the name of "Gaufridus Arturus," being so quoted in Henry of Huntingdon's abstract of it, which was written at the beginning of 1139; and the Archdeacon of Huntingdon could hardly have failed to give the author his full honours, if he was then a brother archdeacon. It is worth noting, moreover, that it was not until 1140 that Geoffrey's uncle, from whom he probably received his archdeaconry, became bishop of Llandaff. Geoffrey fixed his residence at Llandaff, "where he was the instructor of many scholars and chieftains" (Gwentian Brut). But in the course of about six months, in 1147–8, he lost both his patrons, Robert of Gloucester and Bishop Alexander, and also his uncle Uchtryd: and though he was chaplain to Earl William of Gloucester, this was the losing side. He therefore appears to have sought for a patron who might befriend him at Stephen's court, and to have addressed the poem known as "Vita Merlini" to the new bishop of Lincoln at the beginning of 1149 (see the remarks on Vespasian E. iv. p. 278). Geoffrey was ordained priest by Archbishop Theobald, at Lambeth, on the 16th February, 1152; and on the 24th of the same month was consecrated bishop of St. Asaph (Profession Rolls at Canterbury). He witnessed the compact made between Stephen and Henry on the 16th November, 1153 (Brompton and Gervase, in Twysden's edition, cols. 1039, 1375). And he died at Llandaff, in 1154 (Strata Florida Brut).

Geoffrey's knowledge of Welsh is said by some critics to have been superficial; and this is likely enough. That his uncle bore a Saxon name is a matter of no significance, for it had become naturalised in Wales. But another point is better worth remarking. Geoffrey was probably still a boy in 1107, when Urban was made bishop of Llandaff; the first Welsh prelate who was nominated by the Normans. Many of the native chieftains belonged to the Norman party; but they were very fickle, and Bishop Urban and his archdeacon, Uchtryd, must have mainly

relied, for their temporal support, upon Robert of Gloucester, the lord of Glamorgan. Hence Uchtryd would naturally pay most attention to his foster-son's progress in Latin and French, and leave his Welsh to shift for itself. Still the native chroniclers speak highly of Uchtryd; and he was perhaps as thorough a Welshman as a church dignitary could then afford to be. Like most of the Welsh clergy, he was a family man; and his daughter Angharad was married to Jorwerth, who succeeded his father Owen ap Caradoc as lord of Caerleon upon Usk (Strata Flor. Brut, p. 213). Jorwerth served under Robert of Gloucester at Lincoln, when Stephen was captured there in 1141 (Gwentian Brut). He lost and regained his lordship more than once; but in his latter years he was finally confirmed in it by Henry II., about 1177. It is curious to find Geoffrey thus closely connected with the lords of Caerleon, a spot established, upon his authority, as the favourite resort of King Arthur.

The spiteful remarks of William of Newburgh, who died about 1198, have led many subsequent writers to assert that "Arturus" was a nickname given to Geoffrey, in ridicule. But this is quite a mistake, as Sir Frederic Madden has shown, in an article on the Berne MS. of Geoffrey's Historia (*Journal of the Archæological Institute* for 1858, p. 305, note 4). "In the foundation charter of Robert de Oilli to Oseney Abbey," observes Madden, "granted in 1129 (before Geoffrey's book was written, as I shall subsequently prove), I find him mentioned as a witness, under the appellation of Gaufridus Artur, in company with his friend Walter, the Archdeacon of Oxford." Madden here refers to a copy of the foundation charter, entered in the register of Oseney Abbey in the 13th cent. This register is now the Cotton MS. Vitellius E. xv. It was injured in the fire of 1731, but Dugdale had previously published the foundation charter in his *Monasticon*, vol. ii. (1661), p. 137, where the names of the first witnesses are thus given: "Testibus Waltero Archidiacono, Raero Priore, Main: Waltero monachis de Abbendune, Willielmo Capellano, Gaufrido, Arturo, Rogero de Amar." (Reprinted in the edition of 1830, vol. vi. p. 251.) But, as Madden indicates, by comparing this with the half burnt remains of the original, one finds that there ought to be no point after Gaufrido. The passage in the MS. (f. 6), now stands thus: ". . . Raero priore. . . . It'. monachis de . bendune . Willi . . . Gaufr' Artur . R . . . de Amar'." The two names ". Gaufr'

Artur.", with the point before and the point after them, have luckily escaped the fire, and remain perfectly clear.

The Prophecies of Merlin, which now form book vii. of the Historia, were evidently first published separately; for, as stated above, a rather long extract from them is given, "de libello Merlini," by Ordericus Vitalis, in his Historia Ecclesiastica, book xii. chap. 47, a book composed (according to Léopold Delisle) in 1136 or 1137. Geoffrey had not reached the prophetic portion of his Historia when he undertook the "libellus," and some passages of the introductory narrative were altered in his later work. The "libellus," following the lead of Nennius, began, we may be sure, with an account of Vortigern's unstable tower on Dinas Emrys, in Snowdonia; of his being advised by the Magi to smear the stones with the blood of a boy born without a father; and of their bringing him a youth, who is identified by Nennius with the military leader Aurelius Ambrosius, but by Geoffrey (more consistently) with the mystic child of the nun, Merlin, "qui et Ambrosius dicebatur." At this point Ordericus takes up the story. First, however, he mentions St. Germanus, and refers the reader to Bede and Gildas for further particulars about that saint's hallelujah victory, and also about the twelve victories of Arthur, showing that Ordericus (like most of his contemporaries) included the compilation now entitled "Nennius" amongst the works of Gildas. He goes on: "Fertur quod Merlinus Guortigerno monstraverit stagnum in medio pavimento, et in stagno duo vasa et vasis tentorium complicatum." So far the details are all taken from Nennius; whereas Geoffrey, in his revised text (Historia, vi. 19), has judiciously changed the "vasa" into hollow stones, and has omitted the "tentorium." But now comes the only real diversity. Nennius says that the red dragon was the symbol of the British, and the white dragon of the Saxon, races; and Geoffrey's Historia says the same. But Ordericus declares that the red dragon denotes the heathen Saxon, and that the British dragon was white, having been cleansed in the baptismal font. It is just possible that Geoffrey adopted each of these views successively. Some of the extant MSS. of Nennius are not so explicit as others; and the Welsh prophecies, which Geoffrey collected for translation (just as Giraldus Cambrensis afterwards collected those of Merlin Silvester), may have been obscurer still; and thus Geoffrey may

have misapplied the colours in his "libellus," and have corrected the mistake in his Historia. It is more probable, however, that the mistake began and ended with Ordericus; that he had not the "libellus" beside him when he wrote his own chapter, and that his notes were imperfect. Ordericus next gives us a long extract, beginning, "Populus in ligno," and ending, "Deinde revertentur cives in insulam," together with a commentary, to show how certain passages apply to the first three Norman kings. In one place he reads "Germen ipsius," instead of "Germen albi draconis"; but, with the exception of this phrase, and of three or four other words of no significance, his prophetical text is absolutely the same as that of Geoffrey's Historia.

Geoffrey's priority has been contested by Augustus le Prévost, in the standard edition of Ordericus, vol. iv. (1852), pp. 486–494; and his notes on the subject have been endorsed by Léopold Delisle, vol. v. (1855), p. xciii. Far from conceding to Geoffrey the equivocal honour of being the first Latin translator of Merlin's Prophecies, Le Prévost maintains that he was nothing but a mean plagiarist. Le Prévost rests his argument entirely upon one interpolated passage. The "libellus," as quoted by Ordericus, prophesies the death of William Rufus by an arrow, the imprisonment of Robert Curthose, the reign of Henry I. ("Leo justitiæ"), and the drowning of his children ("catuli leonis") in November 1120; but it makes no allusion to the embalming of Henry himself, in 1135, when the brains and bowels of the king were left in Normandy, and the rest of his body was brought over the Channel, to be buried at Reading. It only prophesies Henry's death, and the consequent troubles of the kingdom, in two vague sentences: "Nocturnis lacrimis madebit insula: unde omnes ad omnia provocabuntur. Nitentur posteri transvolare superna: sed favor novorum sublimabitur." These sentences might very well have been written, whether in Welsh, Breton, or Latin, before 1135. But between these two sentences, Geoffrey (according to Le Prévost, quoting from the printed Historia) has interpolated a plain allusion to the embalming: "Væ tibi, Neustria, quia cerebrum leonis in te effundetur: dilaceratisque membris a patrio solo eliminabitur." Now, this is a real interpolation, we grant: but it was not made by Geoffrey. It does not occur in the present copy (f. 24), nor in the Margan book (Royal 13. D. II. f. 149 b), nor in the Whithern book (Arundel 319, f. 73), nor in the St.

Alban's book (Royal 13. D. v. f. 20 b), nor indeed in 17 out of the 30 complete copies of the Historia in our collection. And amongst the 13 copies in which it does occur, there is one (a 14th cent. MS., Royal 13. A. v.) in which it is a marginal insertion (f. 132 b). And, lastly, Alanus de Insulis, in his minute commentaries on Merlin, written about 1170–1180 (published, as *Prophetia Anglicana*, at Frankfort, in 1603), when he is applying the two sentences, "Nocturnis" and "Nitentur," to the death of Henry I. and the contests between Stephen and Matilda, makes no allusion to "Væ tibi Neustria," and yet he had collated, he tells us (pp. 79, 81), several "codices." The interpolation, however, was an early one; for it occurs in the Battle Abbey book (Royal 4. C. XI.), and in others of the 12th century. It seems not impossible that it was unconsciously suggested by Alanus himself. In his commentary on "Nocturnis," he says: "Hæc iam de morte Regis Henrici dicuntur"; "Quo defuncto in Normannia, et corpore ejus regis more curato, eiectis intestinis"; "cùm reliquum corpus ejus in nauì positum esset, vt in Angliam transportaretur," etc. (pp. 82, 83). A scribe, when copying Geoffrey's Historia after 1180, may have remarked these words of Alanus, and have improved the Prophecies with "Væ tibi, Neustria." But, whether this conjecture be right or not, Le Prévost's argument is manifestly wrong. Yet Le Prévost is not satisfied with producing this undeniable proof ("preuve irrécusable") that Geoffrey had stolen the "libellus Merlini" of an earlier writer; the whole Historia, we are next assured, was sent to Geoffrey ready-made from France, where Huntingdon had discovered it in 1139. In short, Le Prévost passes a final sentence upon Geoffrey, on the evidence of the Epistle to Warinus, without having taken the trouble to read the end of it.

The first edition of Geoffrey's Historia was certainly completed by the end of 1138; for in January 1139 Henry of Huntingdon saw a copy of it at Bec, in Normandy. Theobald, the new archbishop of Canterbury, was then on his way to Rome, to receive the pallium, and naturally halted at Bec, where he had lately been abbat; and there Huntingdon, who accompanied him, was taken into the abbey library by Robert de Torigny (afterwards better known as Robertus de Monte, from his becoming abbat of Mont-Saint-Michel in 1154). When Huntingdon returned to England,

he wrote a letter to his friend "Warinus Brito," reminding him that he had asked him why, in writing his History ("patrię nostrę gesta"), he had omitted all mention of the kings from Brutus to Julius Cæsar. He goes on: "Respondeo igitur tibi quod nec uoce nec scripto horum temporum sepissime noticiam querens inuenire potui" (Royal 13. C. XI. f. 192). But in this year, he continues (giving the date as above): "scripta rerum predictarum stupens inueni . . . . . Quorum excerpta, ut in epistola decet breuissime scilicet tibi dilectissime mitto." Then follows an abstract of the work; and finally Warinus is referred, for further particulars, to the work itself: "librum grandem gaufridi arturi quem apud beccense cenobium inueni." Some objections have been raised to the date of the incidents referred to in this letter, because it is not given in most (if in any) of the MSS. expressly devoted to Huntingdon's works. But Robert de Monte, who in this case is as good an authority as Huntingdon himself, has prefixed the letter to his own Chronicle; and the copy of his Chronicle (Royal 13. C. XI.), from which the dates and extracts are here given, must have been transcribed about 1170–1180. There is another copy, a little later, in Harley 651 (f. 148 b). From Huntingdon's abstract, therefore, one ought to be able to form some idea of Geoffrey's work, as it existed in January 1139. The succession of the kings is the same as that in the present edition. The address of Brutus to Diana is confined to two lines (instead of six), thus:

"Dina potens nemorum, terror siluestribus apris,
Dic michi quas terras, nos habitare nelis." f. 192.

And Diana's answer is in four lines (Nos. 1, 2, 5, and 6 of the eight lines in the modern copies). Huntingdon was so particularly fond of Latin verse that one can hardly help suspecting that he copied all he found at Bec. Again, although he appears to have had no great taste for marvels, it is certainly odd that he never once mentions the name of Merlin, as one would have anticipated if Merlin had made any large figure in the first recension. On the other hand, he gives two or three little details that are peculiar to his abstract. Of course he may have left a few gaps, and filled them up afterwards from memory; and this would very fairly explain the two short speeches which are made by the elder daughters of King "Lier." But when one reads the two following extracts, one finds it equally hard to decide whether Geoffrey was likely to have afterwards omitted such lively

incidents, or whether Huntingdon was likely to have inserted them. The first describes the giants whom Brutus saw when approaching the shores of Albion. They belonged to a race that was "stolidissime mentis." "Cucurrerunt igitur contra naues bruti in mare et cum in tantam profunditatem pernenissent. quod nec in brutum progredi nec facile regredi potuissent. sagittis et balistris occisi sunt." The other extract describes Arthur's death. After telling how Arthur pursued Modred into Cornwall, and how he found his nephew's forces there much stronger than his own, Huntingdon goes on: "Cumque se non posse reuerti uideret: dixit. Vendemus socii mortes nostras. Ego enim iam capud nepotis et proditoris mei gladio auferam. Post quod mori deliciosum est. Dixit et gladio per aciem uiam sibi paraus in medio suorum nodredum galea arripuit. et collum loricatum uelud stipulam gladio resecauit. Inter eundum et in ipso actu tot uulnera recepit. quod et ipse procubuit. licet parentes sui britones mortuum fore denegent. et uenturum adhuc sollenniter expectent." It need only be added that our three Welsh versions give the dialogue between Brutus and Diana in full, though in prose; and that, in all the other particulars just mentioned, they agree with the modern copies.

The evidence afforded by Alfred of Beverley is of a very different kind. His little work is in two parts: the first being an abridgment of the Historia of Geoffrey, who is here only named "Britannicus"; and the second part a set of brief annals of England, ending (in Hearne's edition, 1716) with October 1128. A transcript (Harley 1018) made in 1690 contains a few more entries (of rather uncertain origin) down to the death of Henry I., December 1135. Hearne asserted that the work was composed in 1128–1129, and that this showed Geoffrey to be a mere plagiarist; whilst Sharon Turner (in his *Mediæval England*, vol. iv. p. 250, etc.), though taking the same view as Hearne as to the date of Alfred's work, maintained that Geoffrey's was still older. But, even before Hearne's edition, these dates had been fairly disproved. William Lloyd, when Bishop of St. Asaph (1680–1692), wrote a very able letter on the subject (printed, 1777, in the Rev. N. Owen's *British Remains*, pp. 69–99), and he almost conclusively proved that Alfred of Beverley must have written his work about 1150. Alfred alludes to an inforced silence in his church; to many excommunications, in pursuance of a decree of a certain

Council of London; and to fines imposed upon his monastery by the king. This council seems to have been the one held in 1143, when it was decreed that all molesters of the clergy might be promptly excommunicated. And accordingly, in 1147, when Stephen's nephew, William Fitzherbert (afterwards St. William), had been removed by the pope from the archbishopric of York, his adherents were excommunicated by the new archbishop, Henry Murdac, for having shut the gates of York against him. And Stephen, on the other side, laid a fine upon Beverley, in 1149, for having received Henry Murdac (see John of Hexham). Thus it was the fine of 1149, we may be nearly sure, that was the crowning sorrow of Alfred, who was the treasurer at Beverley. In search of some distraction, he turned to literature. Now, about this time (he says) the mouths of many were full of certain tales, "narraciones de hystoria Britonum: notamque rusticitatis incurrebat, qui talium narracionum scientiam non habebat." This account of Geoffrey's Historia is almost enough of itself, as Bishop Lloyd observes, to prove that Alfred could not have been writing in 1129, ten years before Huntingdon's discovery. Alfred borrowed a copy of the work he sought, and made many extracts; rejected some as being too marvellous, and others as being inconsistent with the Roman historians or with Bede; and his abridgment of "Britannicus" was the result. The text used by him must have been nearly the same as the existing one. He gives the well-known versions of the most prominent legends, such as those of Brutus (with all the verses), Leir, the birth of Merlin, the removal of Stonehenge (unconnected with Merlin, however), and the career of Arthur (including his final retreat to Avallon). He only notices the Prophecies so far as they refer to Arthurian times; but that may only be owing to his distaste for the later ones. In short, we have here some evidence of a second edition of the Historia, which may probably be dated at about 1148; but whether it contained the Prophecies or not, we cannot say.

Thomas Wright has fixed the date of the final edition as the autumn of 1147 (*Biographia Literaria*, Norman Period, 1846, p. 141); and he has been followed by Sir Thomas Hardy (*Catalogue of British History*, vol. i. p. 350). The date may be correct; but the reasons assigned for fixing it are clearly wrong. Wright asserts (rather positively) that, because the prologue to the Prophecies speaks of Bishop Alexander in the past tense, he must

have been dead; and that, because the dedication of the work and the first words of book xi. address Gloucester in the present tense, he must have been still alive. Wright adds that the bishop died abroad in August, Hardy says on the 20th July, 1147; and that Gloucester died on the 31st October of the same year. Therefore, they say, the edition containing the Prophecies must have been completed between those two dates. But, in point of fact, the bishop outlived Gloucester. The latter died at the time stated by Wright. The year has been variously given by various chroniclers; but it is settled by an extract from the Annals of Margan: "1147. Fundata est abbatia nostra quæ dicitur Margan. Et eodem anno comes Gloucestriæ Robertus, qui eam fundavit, apud Bristollum obiit pridie Kal. Novembris." The year of Bishop Alexander's death and the day of his burial are equally certain. His old friend and client, Henry of Huntingdon, in the second edition of his History, distinctly tells us that, though the Bishop caught some infection at Auxerre in August 1147, the fever was not developed till after his return to England; and that the bishop died in the next year, and was buried at Lincoln on Ash Wednesday (24th February), 1148 (see Arundel 48, f. 172). If Bishop Alexander, then, was dead when Geoffrey's final edition appeared, Robert of Gloucester was dead also; and Geoffrey merely addressed the latter as still alive because he chose (whether from feeling or policy) to repeat the address published in a former edition.

The double dedication found in the Berne MS. (and published by Madden in the *Arch. Journal*), if it is genuine, must have been composed (as Madden observes) at a time when King Stephen and Robert of Gloucester appeared to be on friendly terms; and that was only between April 1136 and May 1138. The first part of it is appended to the general prologue, in the same way and in almost the same words as the dedication in the other extant copies; only, instead of Gloucester, it is Stephen who is there extolled as a scholar and a patron of literature. The author then turns to Gloucester, the second pillar of the realm, and praises him in much more elaborate phrases. This curious dedication looks like a rough sketch, accidentally preserved. There is another point worth noticing. If the words, "codicemque ad tuum oblectamentum editum," were really written by Geoffrey, they certainly favour Madden's supposition, that Gloucester com-

missioned the Historia. Yet the evidence of the other copies goes quite the other way. The usual dedication does not hint at such a thing; whilst the prologue states that the work was undertaken at the instance of Archdeacon Walter. Geoffrey Gaimar, no doubt, when describing the copy presented by Gloucester to Walter Espec (the famous hero of the Battle of the Standard), does assert that Gloucester "Fist translater icele geste. Solum les liueres as Waleis. Kil aueient des bretons reis" (see the description of Royal 13. A. XXI.). But this was perhaps the mere inference of a man who was accustomed to write upon commission; and it can hardly weigh against Geoffrey of Monmouth's silence upon the matter. It is safer to conclude that Archdeacon Walter made a rough cast of the work, which he handed over to Geoffrey to elaborate; and that the latter then applied to Gloucester for his patronage.

The very common disbelief in Geoffrey's so-called original—"a certain most ancient book in the British tongue"—is naturally strengthened by the playful tone of his epilogue; in which he warns Malmesbury and Huntingdon not to meddle with his theme, because they have not got that book which Archdeacon Walter brought out of Brittany. But there really are some grounds for supposing that Walter left behind him a book, resembling Geoffrey's Historia, yet distinct from it, though there is nothing to prove whether it was his own composition or the book which he brought from abroad. Two of the Welsh versions have a colophon, stating that Walter translated the work from Welsh into Latin, and again (in his later years) from Latin into Welsh. From this statement various critics have concluded that Walter first translated a meagre old Welsh (or Breton) chronicle; that Geoffrey enlarged it into the Historia; and that Walter translated the Historia into Welsh. This conclusion may fairly be doubted; but to some extent it is countenanced by the epilogue of Gaimar's poem (mentioned above). Gaimar informs us that he could never have completed the British part (now lost) of his poem if his patroness, "Dame Custance," had not sent to Helmsley, and borrowed "le liuere Walter Espac." Yet he proceeds to say that he has made insertions in the text from this book; for he had previously procured ("Kil aneit ainz purchace") the good book of Oxford, "Ki fust Walter larcediacn." This latter work, therefore, though useful to supply deficiencies in the other, must have proved too obscure, or else too meagre, for Gaimar's purposes. Still, it

does not settle the question, after all; for, as far as Gaimar's words go, the Oxford book may only have belonged to Archdeacon Walter, without containing a line of his composition: indeed, it may have been either the book brought out of Brittany or else nothing more than a copy of Nennius.

It is difficult, however, to agree with Paulin Paris, that the book from Brittany was itself nothing but a Nennius; that this work was written on the continent; and that Geoffrey imagined it to be unknown to Malmesbury and Huntingdon. The Historia Britonum, formerly ascribed to Gildas, and now to Nennius, was compiled by successive writers, of whom the last, when giving his date as 946, adds that this was "5 annus Eadmundi regis Anglorum" (Vatican MS., edited by Rev. W. Gunn). The other dates also refer almost exclusively to persons and events in the British Islands; and only one very slight mention is made of Armorica. And the composition (according to W. F. Skene, in his *Chronicles of the Picts and Scots*, and other works) is markedly Welsh; except in one class of MSS., where the names are spelt in the Anglo-Saxon fashion. In the 11th century it was translated into Irish (edited by J. H. Todd, for the Irish Archæological Society, Dublin, 1848). Skene conjectures that it was made known to the Anglo-Saxons through the conquest of Strath-Clyde by King Edmund, in 945. Malmesbury may be esteemed the first general historian after that time; and he refers to it as the Gesta Britonum, when telling of the incest committed by Vortigern, and uses it again, when describing King Arthur's armour, adorned with an image of the Virgin. The next historian, Huntingdon, makes much more use of it, and refers to it in one passage (on the battlefields of Arthur) as the work of Gildas. But this brings us to the strongest argument put forward by Paulin Paris. Geoffrey makes several quotations from Bede and Gildas, without any acknowledgment; but he does at least name them here and there. From Nennius, on the other hand, his quotations are more considerable; yet he never names him. On one occasion, moreover, when he has been using the words of Nennius (about St. Germanus), he refers to Gildas, whose extant works do not mention that saint. It was natural, then, for most critics to assume that Geoffrey, like Huntingdon, ascribed the Historia Britonum to Gildas. But this, argues Paulin Paris, is impossible; for Geoffrey, at the beginning of his general prologue, says: "in mirum contuli quod, intra men-

tionem quam de regibus Britanniæ Gildas et Beda luculento tractatu fecerant, nihil de regibus qui ante incarnationem Christi Britanniam inhabitaverant, nihil etiam de Arturo cæterisque compluribus qui post incarnationem successerunt, reperissem." Now, the Historia Britonum, says Paulin Paris (p. 29, note), is "précisément consacrée aux rois bretons dont Gildas ne faisait pas même mention"; and so he concludes that it could not have been reckoned by Geoffrey among the works of Gildas, and that, though Geoffrey based his own Historia upon it, he wished to conceal the fact, in order to heighten the importance of his alleged British original. The argument looks conclusive at first sight. But Geoffrey's words cannot possibly be taken quite literally; for Bede (who is here linked with Gildas) does actually mention four of the kings in question; namely, Cassibellanu, as the opponent of Cæsar's first invasion; Lucius, as the first Christian king of Britain, whilst still under the Roman empire (about A.D. 160); Vortigern; and Ambrosius Aurelius. And what does Nennius do more? He gives several traditions relative to the first settlers in the British Islands, including the legend of Brutus; but, after Brutus, the earliest king mentioned is Cæsar's opponent, Bellinus; he tells of the Roman emperors in Britain, and of the conversion of King Lucius; he devotes a large portion of his work to Vortigern; and he speaks very briefly of Ambrosius. As for Arthur, Nennius does not call him a king at all; he merely describes how Arthur won twelve battles against the Saxons, in concert "cum regibus Brittonum, sed ipse dux erat bellorum"; or, as the Vatican MS. renders it, "Tunc belliger arthur cum militibus brỳtanniæ. atque regibus contra illos pugnabat; Et licet multi ipso. nobiliores essent: ipse tamen duodecies dux belli fuit. victorque bellorum" (Gunn's ed. p. 78). The other British kings recorded here and there, principally as the founders of royal families, are only kings of North or South Wales, or Powis, or smaller districts still. Thus we find that there is no series of kings of Britain in the Historia Britonum, and that it has very little more to say about them (except in the case of Vortigern) than Bede has. Therefore it seems not at all improbable that Geoffrey's prologue did refer to it, under the name of Gildas; and, finally, it seems most improbable, from what has been stated above, that Geoffrey could have supposed his copy to be the only one in England.

The Breton book then, we hold, was not a mere copy of Nennius. At the same time it is evident that whoever drew up the scheme of the present Historia had the work of Nennius before him, and made arbitrary changes in certain facts derived from it. Some of the petty Welsh kings mentioned in the genealogies attached to Nennius, as well as four out of the five contemporary kings addressed by the real Gildas (Epist. Gildæ), are turned here into successive kings of Britain. Moreover, Cunedda, a chief of post-Roman times (about 409 A.D.), is here made to rule Britain for thirty-three years, at the time of the building of Rome. One can guess the cause of this awkward slip, Cunedda having been alluded to, rather obscurely, by Nennius (§ 14 of Stevenson's edition), shortly after the legend of Brutus; and this suggests the mode in which a part of the series of kings was filled up. But many other changes are simply due to the natural growth of traditions. Thus the youth of marvellous birth, who is brought to Vortigern, is declared by Nennius to be Ambrosius, "id est Embries Guletic" (Ambrosius Aurelius), but by Geoffrey to be Merlin, "qui et Ambrosius dicebatur" (Geoffrey's Historia, vi. 19). Then, of Arthur, Nennius tells nothing except his twelve battles; and all of them are very fairly identified by Skene with places along the line of the Roman wall between the Clyde and the Firth of Forth (*Four Ancient Books of Wales*, vol. i. pp. 50–58). But the Arthur legend had travelled south, and had been immensely developed, before the days of Geoffrey. At all events, it was not he who invented the fiction, that Arthur was born and mortally wounded in Cornwall. The monks of Laon, who visited Cornwall in 1113, were shown rocks called Arthur's Chair and Arthur's Furnace, and were told that this was his native land, "secundum fabulas Britanorum regis Arturi"; and at Bodmin they narrowly escaped bloodshed when they refused to believe that Arthur was still alive (see Hermannus, *De miraculis S. Mariæ Laudunensis*, book ii. 15, 16, republished by Migne, *Patrologia*, tom. 156, col. 983). These monks also inform us that similar Arthurian fables were rife in Brittany. Finally, considering that Geoffrey's Arthur is a grandson of an Armorican prince, and that his Armorican cousin Hoel is his brother in arms both at home and in Gaul; and considering that Cadwalader finds a last hope for his degenerate Britons in the princes of Armorica; one can hardly doubt Geoffrey's deriving much of the latter part of his Historia

from Breton sources. Whether he followed (or, as he terms it, translated) any regular book, or whether he collected materials and arranged them himself, can never be completely decided.

A few words must be added, with respect to Geoffrey's early friend, Walter, Archdeacon of Oxford. His name appears in several documents; and most of these notices have been recorded in the great volume upon English church dignitaries, written by White Kennet (Bishop of Peterborough in 1718–1728), which is so often quoted in Le Neve's *Fasti* as "Coll. Kennet, Folio," now numbered as Lansdowne 935 of the British Museum. The notices of Walter are at ff. 49, 50. Kennet states that he is mentioned as Archdeacon Walter in 1104, and again in 1111; but he gives no authorities for those years. In 1115, Archdeacon Walter witnessed a grant, copied in the *Chronicon de Abingdon* (Rolls ed. vol. ii. pp. 62, 63). He acted as justiciary at Winchester before 1123: see *Chronicon de Abingdon* (ii. p. 116); and again at Peterborough in 1125: see Gunton's *History of the Church of Peterborough* (p. 274). In 1129 he witnessed the foundation charter of Oseney Abbey; and the Oseney register, when still undamaged by fire, supplied two later dates to Bishop Kennet, who merely entered them thus: "1147. Walterus Archidus. Cron. Osen. Vitell. E. 15. et 1151." Walter's successor, Robert Foliot, was appointed in 1151.

Archdeacon Walter has no further designation in these or other documents of his own time. There were two other archdeacons of Oxford named Walter, in the course of the 12th cent., Walter of Coutances in 1183, and Walter Map in 1196; and Geoffrey's friend has been confounded by Leland (*Commentarii de Scriptoribus Britannicis*, p. 187), and by some later antiquarians, with Walter Map. Bale, however, gave the former a distinctive name. Bale's words are: "Gvalterus Calenius, genere quidem ex Cambria Brytannus, sed officio archidiaconus Oxoniensis": see *Scriptorum Brytannie Catalogus*, 1559, p. 180. Bale proceeds to say that Archdeacon Walter himself wrote a history from Cadwalader down to his own time, called "Auctarium" * besides some contemporary records, adding:

* In Pits's *Relationes de rebus anglicis* (1619), p. 198, it was called "Auctuarium Annalium Britannorum."

"non ineleganti sermone Randulpho teste." This Ralph is of course Higden, who mentions "Walterus Oxoniensis archidiaconus" (though some MSS. read "Exon."), in his prologue, as one of his authorities; and it is possible that a search into the various recensions of the Polychronicon might throw a little light upon the name "Calenius." Some have connected it with Calne; but the natives of that place seem always to have been styled "de Calna." Others have derived it (rather irregularly) from "Calena," which was a corruption of the "Calleva Atrebatum" of the Itinerarium of Antoninus, a place generally identified now with Silchester. In the time of Leland, "Calena" was taken to mean Oxford. The first great Latin-English Dictionary, Thomas Cooper's *Bibliotheca Eliotæ* (apparently in the second, and certainly in the third edition), confirmed this interpretation; and it was accepted without question by Bale and Pits. Therefore, if Bale connected "Calenius" with "Calena," he at least (our earliest authority for the designation) must have understood it to mean "of Oxford"; and it may, not impossibly, have been a fanciful invention to distinguish the first Archdeacon Walter from the later ones. But in 1586 Camden started the notion that "Calena" meant Wallingford, saying: "Sic etenim Britannicè dictum arbitratus sum, quasi Gnall hen . i . vallum antiquum" (*Britannia*, first edition, p. 139). Camden's authority prevailed; and Bishop Kennet made this entry in his folio: "Gualterum hunc Calenium vulgo dictum suspicor nomen a Caleno (?) i.e. Wallingford traxisse" (Lansdowne 935, f. 49). Kennet's suggestion found its way into Le Neve's *Fasti*, and Archdeacon Walter is now commonly styled Walter of Wallingford.

The prologue, in the MS. under description, Cotton, Titus C. XVII., addressed to Robert, Earl of Gloucester, is headed: "Incipit prologus in historia[m] Britonum." It begins: "Dum mecum multa et de multis sepius animo reuoluens in historiam regum Britannie inciderem . in mirum contuli/quod infra mentionem quam de eis Gildas et Beda luculento tractatu fecerant . nichil de regibus," etc. It goes on: "Talia mihi et de talibus multotiens cogitanti: obtulit Gwalter Oxinefordensis archidiaconus uir in oratoria arte atque in exoticis historijs eruditus . quendam Brittanici sermonis librum uetustissimum . qui a Bruto primo rege Brittonum usque ad cadualadrum filium cadwallonis actus

omnium continue et ex ordine perpulchris orationibus proponebat. Rogatu itaque illius duetus, tametsi infra alienos ortulos falerata uerba non collegerim, agresti tamen stilo propriisque calamis contentus codicem illum in latinum sermonem transferre curaui. Nam si ampullosis dictionibus paginam illinissem, tedium legentibus ingererem. Dum magis in exponendis uerbis quam in historia intelligenda ipsos commorari opporteret." To this is appended the dedication: "Opusculo igitur meo Rodberte Dux claudiocestrie faueas, ut sic doctore te, te monitore corrigatur, quod non ex Gavfridi Monemutensis fonticulo censeatur extortum, sed sale mineruę tuę conditum illius dicatur editio, quem Henricus illustris rex anglorum generauit, quem philosophia liberalibus artibus erudiuit, quem innata probitas in militia militibus prefecit, unde Brittannia tibi nunc temporibus nostris ac si alterum Henricum adepta, interno congratulatur affectu."

The introductory chapter begins: "Brittannia insularum optima in occidentali occeano inter Galliam et Iliberniam sita." f. 1. It ends: "Qualiter uero et unde amplicuerunt, restat nunc perarare ut in subsequentibus explicabitur." f. 1 b.

The work itself begins: "Eneas post troianum bellum excidium vrbis cum ascanio filio diffugiens, italiam nauigio adiuit." f. 1 b.

It may be doubtful whether some of the notices of synchronous events, appended to many of the chapters, were not added by various transcribers to the original text. Thus, in the present copy, another hand has inserted the passage beginning: "In illis diebus natus est dominus noster ihesus christus." f. 14 b. (Printed, in the modern editions, in book iv. at the end of chap. xi.) Again, both the passages here written in red are of the same character. They begin as follows: (1) "Eodem tempore petros apostolus antiochenam ecclesiam Fvndavit, romamque deinde veniens, tenvit ibi episcopatum." f. 15. (Printed in book iv. end of chap. xv.) (2) "Inter ceteros utrivsque sexvs svmma magnanimitate in acie christi perstantes, passvs est albanvs verolamivs." f. 16 b. (Printed in book v. end of chap. v.)

The insertion of the Propheeies of Merlin is accounted for in the following prologue: "Nondum autem ad hunc locum historię perueneram, cum de Merlino diuulgato rumore, compellebant me undique contemporanei mei prophetias ipsius edere. Maxime autem alexander lincolniensis episcopus uir summę religionis et

prudencię. Non erat alter in clero siue in populo. cui tot nobiles famularentur. quos mansueta pietas ipsius et benigna largitas in obsequium suum alliciebat. Cui cum satisfacere preeligissem. prophetias transtuli et ei cum huiusmodi litteris direxi." The epistle to Bishop Alexander begins: "Coegit me alexander lincolniensis presul nobilitatis tuę dilectio prophetias Merlini de Britannico in latinum transferre antequam historiam perarassem quam de gestis regum britannorum inceperam." It ends: "Quoniam ergo placuit ut Gaufridus Monemotensis fistulam suam in hoc uaticinio sonaret. modulationibus suis fauere non diffugias. et si quid inordinate siue uiciose protulerit ferula camenarum in rectum aduertas concentum." f. 23 b. The book of Prophecies then follows, beginning: "Sedente itaque vortigerno." In the modern printed editions, this prologue and the epistle form chapters i. and ii., and the book of Prophecies forms the remaining chapters (iii. and iv.) of book vii.

The birth of King Arthur is described at f. 33 b; and his career and death at ff. 31 b–41 b (printed in the modern editions as book viii. chap. xix., xx. and from book ix. to book xi. chap. ii.).

The work ends, after relating the death of Cadwalader on the 20th April 689, and the stand made against the Saxons by Ivor and Iui, with the following paragraph: "Reges autem eorum qui ab illo tempore in Gwaliis successerunt. caradoco Lancarbanensi contemporaneo meo in materiam scribendi permitto. Reges uero Saxonum. willelmo Malmesburiensi. et Henrico Hvntendvnensi: quos de Regibus Britonum tacere iubeo. cum non habeant librum illum Britannici sermonis. quem walterus Oxenefordensis archidiaconus ex Britannia aduexit. quem de historia eorum uaraciter ęditum: in honore predictorum principum hoc modo in latinum sermonem transferre curavi." f. 46 b.

First published (from four Parisian MSS.) by Josse Bade, of Asch, near Brussels, under the title of *Britanniae utriusque regum et principum origo et gesta insignia ab Galfrido monemutensi . . traducta, et ab Ascentio cura et impendio magistri Ivonis Cavellati in lucem edita*, in nine books (Paris, 1508), 4to.; and republished in 1517. The next edition (in 12 books, the Prophecies being the seventh) appeared at ff. 1–92 of a collection edited by Jerome Commelin of Douay, entitled, *Rerum Britannicarum . . . Scriptores vetustiores*, Heidelberg, 1587, folio, Commelin having collated the edition of "Ascensius," with a MS. belonging to

"Paulus Knibius." In 1844 the work was re-edited by the Rev. J. A. Giles, under the title of *Galfredi Monumetensis Historia Britonum. Nunc primum in Anglia, novem codd. msstis collatis*, etc., the MSS. specified by Giles being—1. "Cod. MS. olim Farmerii, nunc Jacobi Bohn" (14th cent.); 2. Harley 225; 3. Royal 13. D. II.; 4. Royal 15. C. XVI.; 5. Royal 14. C. I.; 6. MS. at Boulogne. Lastly, A. Schulz (under pseudonym of San-Marte) reprinted Giles's text in a volume which he has supplied with very full notes, called *Gottfried's von Monmouth Historia Regum Britanniae, und Brut Tyssylio, altwälsche Chronik in deutscher Uebersetzung* (Halle, 1854).

The Prophecies of Merlin, with commentaries by Alanus de Insulis, have been published separately, as *Prophetia anglicana . . una cum septem libris explanationum . . Alani de Insulis*, at Frankfort, 1603, 1608, 1649. They have also been published as an appendix to the *Vita Merlini*, edited by Michel and Wright, Paris and London, 1837.

Harley 225. ff. 3–78.

Vellum; XIIth cent. Small Folio; ff. 76, having 33 lines to a page. With initials in green and red.

On the leaves that were left blank at the end is added (ff. 78 b–79 b), a prophecy in French, called "lepistre de Sibille," written in a hand of the early 14th cent., which begins: "La lupart en assaillant la roiaume de Fraunce serra tiel et si fier qe nulz ne luy osera resistere."

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. Divided into chapters by the coloured initials. With the usual prologues, etc. *Latin.*

The 12 books, according to the divisions of the modern printed editions, begin as follows: I. f. 1; II. f. 11; III. f. 16; IV. f. 21 b; V. f. 27 b; VI. f. 33; VII. (Prophecies of Merlin) f. 40 b; VIII. f. 45 b; IX. f. 51; X. f. 62; XI. f. 69; XII. f. 72.

Harley 3773. ff. 7–57.

Vellum; end of the xiith or beginning of the xiiith cent. Quarto; ff. 51, having 25 lines to a page. With initials in red.

The MS. contains:

1. A prologue to the volume. f. 1.
2. A chronicle of the see of Cologne, down to 1237; in a later hand than the other articles. f. 2.
3. The present article. f. 7.
4. Mappa Mundi. ff. 57–74 b.

With these has been bound, from very early times (as it is mentioned in the prologue), a chronicle of the see of Trèves, down to about 1130, together with a few small treatises relative to the Holy Land (ff. 75–105 b).

Historia Regum Britanniæ. By Geoffrey of Monmouth. Imperfect; in seven fragments. *Latin.*

1. From the death of Bladud to the rise of Brennius. ff. 7–14 b. Begins: "... in multa f[r]usta contritus est. Dato igitur fatis bladud." f. 7. Ends: "qui a tempore attauorum suorum reseruatus ..." f. 14 b. (See the modern editions, book ii. chap. x. to book iii. chap. vi.)

2. From Merlin's account of the Giants' Dance (or Stonehenge) to the plot of Pascentius. ff. 15, 16. Begins: "... rentur. Lauabant namque lapides." f. 15. Ends: "uasis medicamentorum ..." f. 16 b. (Modern printed editions, book viii. chap. xi.–xv.)

3. From Vortigern's sending for Octa and Ebissa to the victories of Vortimer. f. 17. Begins: "... meum preterire consilium." Ends: "Sed bonitate ejus ilico ..." f. 17 b. (Modern printed editions, book vi. chap. xiii. xiv.)

4. Middle of Merlin's Prophecies. f. 18. Begins: "... signabit. Pedes latrantium." Ends: "Ex conano precedet aper ..." (Modern printed editions, book viii. chap. iii.)

5. From the insurrection of Octavius against Constantine to the career of Maximian. ff. 19, 20. Begins: "... licetque turbren necnon et marium." f. 19. Ends: "militesque sibi undique associabat. Postmodum ..." f. 20 b. (Modern printed editions, book v. chap. viii.–x.)

6. From the eleven thousand Virgins to the speech of Guethelin. ff. 21, 22. Begins: "... diligebant. nec deerant." f. 21. Ends: "et non in instructis manibus uestris. pel ..."

f. 22 b. (Modern printed editions, book v. chap. xvi. to book vi. chap. ii.)

7. From the war between Gorloys and Uther down to the end of the whole work. ff. 23–57. Begins: "... mittebat. arridebat ei frequenter." f. 23. Ends: "in latinum sermonem transferre curauj." f. 57. (Modern printed editions, book viii. chap. xix. to book xii. chap. xx. Books ix. x. xi. and xii. begin at ff. 26, 38 b, 45 b, 49 b.)

At the end is added: "Explicit Hýstoria Brittonum." f. 57.

The prologue prefixed to this volume by the transcribers is headed: "Prologus Sequentis Operis." It begins: "Cvm olim poete. grandisonis pompare modis sua ficmenta solerent. et seua nefandarum contagia rerum. ut ait Sedulius biblis uel membranis imprimentes renouarent." f. 1. Ends: "quod ex istis uersibus aduertere possunt." f. 1 b. Followed by eight rhyming verses, headed: "Svper Hýstoriam Brittonvm," and beginning: "Actus famosos. reges Britonum generosos." Under these are written two similar sets of verses (each in five lines), respectively headed: "Svper Mappam Mvndi," and "Svper Hýstoriam Trevirorvm." f. 1 b.

Arundel 10.

Vellum; late XIIth cent. Folio; ff. 121, in double columns, having 23 or 24 lines to a column. With initials in blue and red, and two in gold.

On the reverse of the first fly-leaf is written, in a hand of the 14th cent.: "Historia britonum Gaufridi Monemitensis. XL."; and below this, in a smaller hand, is added: "Liber ecclesie Cameracensis" [Cambray].

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. Divided into chapters, with the usual prologues, and with a chapter on the punishment of heretics inserted (f. 2, col. 2), after the introductory chapter. *Latin.*

The general prologue, beginning: "Cum mecum multa," is marked with the first gold initial. It is followed by the introductory chapter, beginning: "Britannia insularum optima." f. 1 b. Next to this is inserted the chapter on the punishment of heretics, beginning: "Imperatorum constitutionem frustra obicitis

catholici. cum in uestris castris priuati fustes ignesque sic seuiant. Constituerunt romani imperatores. ut donatiste heretici omni suarum rerum possessione priuarentur." f. 2, col. 2. This chapter ends: "Priuati fustes id est a priuatis hominibus instituti. priuati enim dicuntur: qui publicis non sunt dignitatibus implicati." f. 2 b. The History then begins, marked with the second gold initial: "Eneas post troianum bellum." f. 2 b.

The books, according to the modern division, begin as follows: I. (including the introductory chapter) f. 1 b; II. f. 14 b; III. f. 22 b, col. 2; IV. f. 32 b, col. 2; V. f. 43 b, col. 2; VI. f. 54; VII. f. 67, col. 2; VIII. f. 75; IX. f. 89; X. f. 101; XI. f. 109, col. 2; XII. f. 113, col. 2.

Arundel 403.

Vellum; XIIth cent. Small Folio; ff. 18, having 32 lines to a page.

HISTORIA REGUM BRITANNIÆ: two fragments of the Historia of Geoffrey of Monmouth. *Latin.*

1. The first fragment begins: "... conano post hanc peticionem bellum ingerere." f. 1. This, according to the usual mode of dividing the work, is book v. near the end of chap. x. (see Schulz's edition, p. 68). Book vi. begins with the words: "Gratianus municeps," at f. 3 (eight lines from the bottom). The first fragment ends: "Talia namque ut regi nunciata fuerunt placuerunt ei uehementer quia inuitus sinerat hengistum abire ..." f. 10 b. This is book vi. middle of chap. xv. (see Schulz's edition, pp. 87, 88).

2. The second fragment begins: "... nimiter resistunt et inuicem letaliter uulnerantur. Diffunditur sanguis utrobique." f. 11. This is book viii. near the end of chap. v. (see Schulz's edition, p. 105). It ends: "Defuncto igitur Hus pendragon con ..." f. 18 b. These are the first words of book ix. (see Schulz's edition, p. 121).

Harley 536. ff. 56–61.

Vellum; late XIIth cent. Octavo; ff. 6, in double columns, having 30 lines to a column. With initials in green and red.

Bound up with various religious, scientific, and historical *Latin* treatises, of the 15th and 16th cents. (ff. 1–49 b), and with six leaves of sermons (ff. 50–55 b), of about the same period as the present article. These six leaves of sermons belonged originally to Harley 534.

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. Two fragments, divided into chapters. *Latin.*

Numbers have been added to the chapters by a later hand in red ink, but not always at the places indicated by the coloured initials.

a. From the siege of York by Aurelius to the transportation of Stonehenge from Ireland by Merlin. With the chapters numbered in the later hand as "Cap. X^m^"—"Ca. XIII." Begins: ". . . nam istam et nisi misericordiam adhibueris ꝛ habe nos ligatos." f. 56. Ends: "Denique cum qneque necessaria apposuisset ꝛ leuius . . ." f. 57 b, col. 2. (Book viii. middle of chap. viii. to middle of chap. xiii. of the modern printed editions.)

b. From the skirmish in Gaul between Boso (one of King Arthur's officers) and Petreius Cotta (a Roman commander) to the commencement of the battle between Lucius "Hyberius" and King Arthur himself. With the chapters numbered, in the later hand, as "C. XII."—"Capitulum XVI." Begins: ". . . decem milibus comitatus." f. 58. Ends: "quod rex parthorum ducebat contra turmam achilli regis . . ." f. 61 b, col. 2. (Book x. middle of chap. v. to middle of chap. ix. of the modern editions.)

Royal 4. C. xi. f. 222, col. 2, to f. 249, col. 2.

Vellum; late XIIth cent. Folio; ff. 27, in double columns, having 55 lines to a column, with the exception of some columns at the beginning, which contain only 50. With initials in red and blue.

The volume contains, in different hands:

1. Commentaries of St. Jerome on Daniel and the Minor Prophets. f. 1.
2. The present article. f. 222.
3. Second part of the Roman de Rou, by Wace, from Duke Richard I. of Normandy down to the death of Duke Robert Curthose in Cardiff Castle [see Fréd. Pluquet's edition (1827), tom. i. p. 265 to tom. ii. p. 409]. In triple columns. f. 249, col. 2.
4. Metrical tale of the miraculous image of the Virgin at Sardenai (in a Syrian desert) [see another version by Gautier de Coinsi, in Poquet's edition (1857), pp. 649-672]. In triple columns. f. 278, col. 2, to f. 279 b.
5. Turpin's chronicle, in *French* prose, translated in 1200. Written in a rather later hand. ff. 280-286 b, col. 2.

At the foot of the first page of this volume is written: "Liber Monasterij Sancti Martini de Bello Cicestrensis Diocesis" [Battle Abbey].

Historia Regum Britannie. By Geoffrey of Monmouth. Divided into chapters only. With the usual prologues, etc.; the prologue addressed to Robert of Gloucester and the introductory chapter being both supplied at the end (f. 249). *Latin.*

Headed: "Incipit Historia Brittonvm."

The introductory chapter begins: "Britannia insularum optima in occidentali oceano inter galliam et hiberniam sita." f. 249. It ends: "Qualiter uero et unde applicuerunt restat nunc perarare ut in sequentibus explicabitur." f. 249, col. 2.

To this has been added, in a hand of the 14th cent.: "historias. qui a bruto usque ad Cadwaliadrum filium Cadwallonis actus omnium continue et ex ordine texuerunt. Explicit Prohemium." f. 249, col. 2.

The beginnings of the 12 books into which the modern printed editions are divided are to be found as follows: I. f. 222, col. 2; II. f. 224 b; III. f. 226 b; IV. f. 228 b, col. 2; V. f. 231; VI. f. 233; VII. f. 236; VIII. f. 238; IX. f. 241; X. f. 244; XI. f. 246; XII. f. 247.

Royal 13. D. ii. ff. 124–173 b.

Vellum; late XIIth cent. Folio: ff. 50, in double columns, having 41 lines to a column. With initials in green and red.

The present article is preceded by the Gesta Regum and the Novella Historia of William of Malmesbury (ff. 4–123 b). At the end of the volume is added, in another hand of the 13th cent.: "Liber monachorum sancte marie de margan." The monastery of Margan, in Glamorganshire, was founded by Robert, Earl of Gloucester (the patron both of Malmesbury and of Geoffrey of Monmouth), shortly before his death, in 1147.

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. In 11 books; with the usual prologues, etc., and with interlinear glosses (in a rather later hand) inserted in the first four columns of the Prophecies of Merlin. *Latin.*

General title: "Gavfridi Artvri Monemvtensis De Gestis Britonvm." The books, with one exception, are supplied with headings. They occur as follows: I. f. 124, col. 2; II. f. 128 b, col. 2; III. (the heading omitted) f. 131 b, col. 2; IV. f. 135 b, col. 2; V. f. 140; VI. f. 143 b, col. 2; VII. f. 148 b, col. 2; VIII. f. 151 b; IX. f. 157, col. 2; X. f. 162 b; XI. f. 167, col. 2. The passage, "Exin conuenerunt principes," etc. (answering to the beginning of book xii. in the modern printed editions) is at f. 169 b, col. 2. The glosses on Merlin begin at f. 149, and end with a gloss upon "Niueus quoque senex in niueo equo fluuium perironis diuertet?" which the gloss refers to the long reign of Henry III. (1216–1272), and to his building "castella" at the foot of Snowdon. f. 149 b, col. 2.

Royal 13. D. v. ff. 1–37 b.

Vellum; XIIIth cent. Large Folio; ff. 37, in double columns, having 54 lines to a column. With initials in red and blue.

The present article is followed by:

1. Historia Britonum of Nennius (here called "Gildas"). f. 38.
2. Vision of Thurkill. f. 45.
3. Gesta Regum; by William of Malmesbury. f. 51.
4. Life of King David of Scotland, etc.; by Ailred of Rievaulx. f. 142.
5. Lists of English shires and bishopries, counts of Flanders, and kings of France, down to the beginning of the 12th cent. f. 152.
6. Gesta Pontificum; by William of Malmesbury. ff. 153–200 b.

At the head of the whole volume, and at the head of the Vision of Thurkill, the following is inserted: "Hic est liber sancti Albani de libraria Conuentus." ff. 1, 45. And at the end of the present work is added: "Hic est liber qui per quorundam negligenciam fuerat deperditus. Sed per industriam uenerabilis nostri in christo patris et domini. domini Johannis Abbatis sexti huic monasterio erat restitutus et assignatus librarie conuentus." This Abbat John VI. was John de Whethamstede, abbat in 1420–1440 (when he resigned), and again 1451–1464.

At the foot of the first page is the signature of Lord Lumley.

Historia Regum Britanniæ. By Geoffrey of Monmouth. Divided into chapters by the coloured initials. With the usual prologues, etc. *Latin.*

Headed: "Gesta Britonum."

Colophon: "Explicit hystoria Britonum. Et de Ambagibus Merlini."

The books, according to the arrangement of the modern printed editions, occur as follows: Prologue, f. 1; introductory chapter, f. 1; Book I. f. 1, col. 2; II. f. 4 b, col. 2; III. f. 7; IV. f. 10; V. f. 13, col. 2; VI. f. 16; VII. (Prophecies of Merlin, with the prologue, and epistle to Bishop Alexander) f. 20; VIII. f. 22; IX. f. 26, col. 2; X. f. 30; XI. f. 33 b; XII. f. 35, col. 2, to f. 37 b, col. 2.

Cotton, Nero D. viii. ff. 3–63.

Vellum; late XIIth or early XIIIth cent. Folio; ff. 61, in double columns, having 39 lines to a column. With initials in green, red, and purple.

The present article is followed by:

1. Historia Britonum; by Nennius. f. 63, col. 2.
2. Historia Normannorum; by Dudon de St. Quentin. f. 72.
3. Romance of Alexander. f. 160.
4. Epistle of Alexander "de situ indie." f. 169.
5. List of the works of Bede. f. 174 b.

To these are added, in later hands, a supplement to the Prophecies of Merlin, relative to King Stephen and the coming of Henry II., and notes on the empress Matilda and on Alexander the Great. f. 175, cott. 1, 2.

The rest of the volume is a collection, in a hand of the late 14th cent., of the following:

1. Descriptio Cambriæ; by Giraldus Cambrensis. f. 176.
2. Dialogue between "Clericus" and "Miles," on the powers of princes and prelates. f. 183.
3. De origine gigantum. f. 186, col. 2.
4. De longitudine Angliæ, etc. f. 187.
5. Polychronicon; by Higden; brought down to 1376. f. 188.

At the end of the volume, in a still more modern hand, is an account of the foundation of the Abbey of St. John, Colchester, with a tinted drawing, that was engraved by W. Hollar for Dugdale's *Monasticon*, vol. ii. (1661), followed by a still more modern drawing of houses in Colchester. ff. 346, 347.

Historia Regum Britanniæ. By Geoffrey of Monmouth. In 11 books. With the usual prologues, etc. *Latin.*

The general prologue is headed: "Incipit prologus Gaufridi monumitensis ad Robertum comitem claudiocestrie in historiam de regibus maioris britannie que nunc anglia dicitur. Quam historiam idem Gaufridus nuper transtulit de britannico in latinum." f. 3.

The books occur as follows: I. (including the introductory chapter) f. 3, col. 2; II. f. 8 b; III. f. 12 b; IV. f. 17; V. f. 22; VI. f. 27; VII. (Prophecies of Merlin, with the prologue, and the epistle to Bishop Alexander) f. 33 b; VIII. f. 37; IX. f. 44; X. f. 50 b; XI. f. 56, col. 2, to f. 63, col. 2.

Colophon: "Explicit liber historie de Regibus britonum quem nuper de britannico in latinum transtulit Gaufridus monemutensis." f. 63, col. 2.

Cotton, Titus A. xxvii. ff. 1 b–87.

Vellum; early xiiith cent. Small Quarto; ff. 87, having 27 lines to a page. With initials in red and green.

The present article is followed by:

1. Laws of kings Canute and Edward the Confessor. f. 88.
2. Laws of King Alfred, and others. f. 104 b.
3. Poem of Marbodus, on precious stones. f. 175.
4. Letter from Prester John, addressed, "Imanueli romeon gubernatori." f. 181.
5. Account of the first settlement of Britain, and its early mythical history, beginning: "[B]ritannia insula a quodam bruto consule romano dicta est." f. 184 b.
6. Latin romance of Alexander the Great. ff. 186 b–216.

Historia Regum Britannie. By Geoffrey of Monmouth. In four books. With the general prologue, addressed to Robert, Earl of Gloucester; and with the prologue to the Prophecies of Merlin, and the epistle to Alexander, Bishop of Lincoln. Preceded by a table of contents. *Latin.*

The table of contents is headed: "Incipiunt capitula hystorie britannice." Begins: "i. Descripcio quantitatis et multimode opulencie ac populositatis britannice insule." f. 1 b. At the end is added: "Expliciunt capitula britannice historie." f. 7.

The general prologue begins: "Cum mecum multa." f. 8.

Book i. (in 41 chapters) begins: "Britannia insularum optima." f. 8. Ends: "et totius insule principibus imperabat." f. 28. (See the first three books of the modern printed editions.)

Book ii. (in 30 chapters) begins: "Interea contigit." f. 28. It ends: "atque reditum suum in debitum regnum uelle moliri." f. 45 b. (See book iv. to book vi. chap. ix. of the modern printed editions.)

Book iii. (in 24 chapters) begins: "Interea applicuerunt tres ciule quas longas naues dicimus." f. 46. It ends: "regio cum honore humauerunt." f. 65 b. (See book vi. chap. x. to book viii. chap. xxiv.) The prologue to the Prophecies of Merlin, the epistle to Bishop Alexander, and the Prophecies themselves (book vii. of the modern printed editions) are at ff. 51, 51 b–56 b.

Book iv. (in 34 chapters) begins: "Defuncto igitur uther pendragon." f. 65 b. It ends: "in latinum sermonem transferre curaui." f. 86. (See book ix. to book xii. chap. xx. of the modern printed editions.)

At the end are two paragraphs: (1) on British genealogies, etc., beginning: "Alii asserunt alium fuisse brutum." f. 86; and (2) on the Latin geographical names used by Geoffrey, arranged alphabetically, beginning: "Armorica siue latania? id est minor britannia." f. 86 b.

Arundel 319. ff. 16–97 b.

Vellum; early xiiith cent. Small Quarto; ff. 82, each page containing from 24 to 33 lines. With initials in red.

At the beginning of the volume are receipts and other entries, and

1. Notes for a sermon on Exodus, chap. i. ff. 5–6 b.
2. Abridged copy of book i. of the Treatise by Julianus Pomerius, De Vitâ Contemplativâ. Imperfect in the middle of chap. xxi. sect. ii. (See Migne's *Patrologia*, vol. lix. col. 456.) ff. 8–15.

Historia Regum Britanniæ. By Geoffrey of Monmouth. Divided into chapters, and with four of the divisions headed "Prima narracio," "II[a]." etc. (ff. 18, 26 b, 33 b, 60), answering to books i., ii., iii. and iv. of the modern printed editions. Imperfect in the middle and at the end, but continued in Arundel 409. *Latin.*

It is headed in red (half effaced): "Incipit editio [Galfridi Monumetensis] de gestis Britonum." f. 16. It is imperfect in the middle, after the words: "Qui etiam inconsulte faciens. egressus est cum . . . " f. 86 b. (See book viii. chap. xx. of the modern printed editions.) It begins again with the words: "xv[cim] annorum Juuenis." f. 87. (See book ix. chap. i. of the modern printed editions.) It ends with four lines of the chapter beginning: "Lucius ergo hiberus agnito huius responsi rumore"; the last words being: "Conuenerunt ocius Epistrophiss rex grecorum. Mustensar rex affricorum. Alphatima." f. 97 b. (See book x. chap. i. of the modern printed editions.)

The books, according to the division of the modern printed editions, occur as follows: General prologue, f. 16; introductory chapter, f. 16 b; Book I. (headed "prima narracio") f. 17; II. ("secunda narracio") f. 26 b; III. ("·III· Narracio") f. 33 b; IV. f. 41 b; V. f. 51; VI. ("·iiii· Narracio") f. 60; VII. (with prologue and epistle) f. 71 b; VIII. (imperfect at end) f. 77 b; IX. (imperfect at beginning) f. 87; X. (imperfect at end) f. 97 b.

Arundel 409. ff. 54–77.

Vellum; early xiiith cent. Small Quarto; ff. 24, having 29 lines to a page. With initials in red. Originally forming one volume with Arundel 319, ff. 16–97 b.

At the top of the last page (otherwise blank) is written: "Liber Guil. Camdenj." f. 77 b.

This MS. is bound up with seven others. At the end of it (f. 78 b) is a copy of a deed, on the part of Alexander de Pundsoneby, rector of the church of "Kyrkun," in the diocese of "Candida Casa" (Whithorn, in Wigtonshire), appointing Robert Gerroc, clerk, as his proctor "in curia Romana," dated at "Alnetum," in the said diocese, ides of August, 1295.

Historia Regum Britanniæ. By Geoffrey of Monmouth. The latter part answering to books x. (all but the first four lines) xi. and xii. of the modern printed editions. For the earlier books and the first four lines of book x. see Arundel 319, ff. 16–97 b. With a supplement to the Prophecies of Merlin at the end. *Latin.*

Begins: ". . . rex hispanie. Hircatus rex parthorum." f. 54. At the end, after the words: "in latinum sermonem transferre curaui," is added: "Et hec dicta sufficiant per christum dominum nostrum. Amen." f. 76. This is followed by the supplementary Prophecies, headed: "prophecia merlini siluestris." Begin: "Sicut rubeum draconem albus expellet: sic unicum eiciet tenebrosus draco." f. 76. End: "Tunc probitas generosa non pacietur illi irrogari iniuriam qui pacifico regno occidet." f. 77.

According to the division of the modern printed editions, books xi. and xii. would occur at ff. 63 b, 67 b.

Lansdowne 732. ff. 1–68 b.

Vellum; early xiiith cent. Octavo; ff. 68, having 32 to 39 lines to a page. With initials in red, green, and yellow-brown.

The present article is followed by a treatise, "De vuccione Regis in Regem" (of England), in a charter hand of the early 14th cent. ff. 69–71 b.

Historia Regum Britanniæ. By Geoffrey of Monmouth. Divided into chapters by the coloured initials. With the usual prologues, etc. *Latin.*

Headed in red, in a rather later hand: "Hic incipit liber brutus de gestis anglorum." f. 1.

The books, according to the division of the modern printed editions, occur as follows: I. (including prologue and introductory chapter) f. 1; II. f. 9; III. f. 14; IV. f. 19 b; V. (initial omitted) f. 24; VI. f. 29; VII. (Prophecies of Merlin, with the prologue and the epistle) f. 36; VIII. f. 40; IX. f. 48 b; X. f. 56; XI. f. 62; XII. ff. 64–68 b.

Additional 15,732.

Vellum; late XIIth cent. Quarto; ff. 72, having 29 to 33 lines to a page. With initials in blue, red, and green. To which are added at the end 13 leaves, of late 15th cent., having 35 lines to a page; with one initial in red (f. 77).

On the last page are notes, in a hand of the 17th cent., relative to Geoffrey and others, extracted from the *Scriptorum Britanniæ Catalogus*, Basle, 1557–1559.

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. Divided into chapters by the coloured initials, and with numbered headings to Books III., IV., V., VI., VIII., IX., but omitted in the case of the other books. With the usual prologues, etc. *Latin.*

The first heading is: "Explicit liber · II · Incipit · III ·" f. 17 b. The last is: "Explicit liber · VIII · Incipit · IX ·" f. 63 b. These, and the other numbers here, agree with those in the modern printed editions. At f. 51 is a marginal gloss upon the sentence (in Merlin's Prophecies) beginning: "Eximde primo in quartum."

The last words of the 13th cent. scribe are: "Jussit etiam eadorem ducem . . ." (corresponding to the end of book X. chap. iv. of the modern printed editions). This passage is continued and the work completed by the 15th cent. scribe.

The books, according to the division of the modern printed editions, occur as follows: I. (including prologue and introductory chapter) f. 1; II. f. 10 b; III. (with heading) f. 17 b; IV. (with heading) f. 26 b; V. (with heading) f. 34 b; VI. (with heading) f. 41; VII. (with prologue and epistle) f. 49 b; VIII. (with heading) f. 54; IX. (with heading) f. 63 b; X. f. 70 b; XI. f. 77; XII. (in middle of a section) ff. 80–85 b.

Harley 6358. ff. 2–58 b.

Vellum; early XIIIth cent. Small Quarto; ff. 57, having 36 or 37 lines to a page. With initials in red.

The present article is followed by:

1. Turpin's Chronicle, in a somewhat later hand. f. 60.
2. "Extractus Cronicarum Cestrensium," etc., in a hand of the 14th cent. f. 84 b.

On the fly-leaf before Turpin's Chronicle is written, in a late hand of the 15th cent.: "Iste est liber Ricardi Blyssett." f. 59 b.

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. In 11 books. Without either of the prologues, and without the epistle to Alexander, Bishop of Lincoln. With headings to the books in red. *Latin.*

The introductory chapter is here called a prologue, and is headed: "Incipit prologus in Hŷstoriam Britonum." Begins: "Brittannia insularum optima." f. 2. Book I. is headed: "Incipit Hŷstorie Britonum liber primus." Begins: "Eneas post Troianvm excidium." f. 2. It ends: "Cornubia appellatur." f. 7. (Middle of chap. xvi. according to the usual modern division.)

Book II. begins: "Potitvs tandem regno brvtus." f. 7. (Book i. chap. xvii. of modern editions, slightly altered.)

Book III. begins: "Dunvvallo successerunt filii eius duo." f. 11 b. (Book iii. chap. i. of modern editions, slightly altered.)

Book IV. begins: "Interea contigit cesarem." f. 16. (Book iv. chap. i. of modern editions.)

Book V. begins: "Interea gloriosus ille rex lucius." f. 21 b. (Book v. chap. i. of modern editions.)

Book VI. begins: "Interea applicuerunt · III · ciule quas longas naues dicimus in partibus cantie plene de armatis militibus. quorum duces Horsus et Hengistus dicebantur." f. 27 b. (Book vi. chap. x. of modern editions. The whole book in those editions begins: "At Gratianus Municeps," the commencement of a passage that occurs here, very differently worded, in the middle of a sentence, at f. 24, lines 27, 28.)

Book VII. begins: "Sedente itaque Vortigerno." f. 31 b. (Book vii. chap. iii. of modern editions; the usual chap. i. and ii., which contain the prologue to the Prophecies of Merlin, and the epistle to Bishop Alexander, being here omitted.)

Book VIII. begins: "Cvm igitur hec et alia prophetasset merlinus." f. 35. (Book viii. chap. i. of modern editions.)

Book IX. begins: "Convenientes igitur post mortem regis." f. 40 b. (Book ix. chap. i. of modern editions; differently worded here.)

Book X. begins: "Lvcius igitur Hiberus." f. 46. (Book x. chap. i. of modern editions.)

Book XI. begins: "Nec hoc quidem." f. 52. (Book xi. chap. i. of modern printed editions, where, however, the passage begins: "De hoc quidem." Most of the MSS. have "nec.") The passage beginning: "Exin conuenerunt" (book xii. chap. i. of the modern editions), occurs here in the middle of a chapter at f. 54 b, line 13.

The present copy ends: "quos de regibus britonum tacere iubeo. cum non habeant librum illum britannici sermonis. quem Walterus oxenefordensis archidiaconus ex britannia aduexit." f. 58 b. This is written at the foot of the page; the two lines that usually conclude the work are wanting; but there does not seem to be anything lost here.

Harley 4123. ff. 2–49 b.

Vellum; A.D. 1349. Folio; ff. 48, in double columns, having 46 lines to a column. With initials in red and blue.

For the rest of the volume, see under "Classical Romances," Historia Trojana of Guido dalle Colonne.

Historia Regum Britanniæ. By Geoffrey of Monmouth. Divided into chapters by the coloured initials. With the usual prologues, etc. *Latin.*

Colophon: "Explicit hystoria de gestis regum britannie quam Bruti appellamus quam scripsit Albertus filius Johannis Alberti presbyter de Dŷst. Orate pro eo omnes quicunque hanc hŷstoriam studiose inspexeritis perlegendo. Finito libro anno a natiuitate domini · 1300 · 49 · mensis decembris. In vigilia lucie virginis."

The books, according to the division of the modern printed edition, occur as follows: I. (including prologue and introductory chapter) f. 2; II. f. 6 b; III. f. 9 b, col. 2; IV. f. 13, col. 2; V. f. 17, col. 2; VI. f. 21; VII. (with prologue and epistle) f. 26; VIII. f. 29; IX. f. 34 b; X. f. 39, col. 2; XI. f. 43 b; XII. f. 45 b.

Royal 13. A. iii. ff. 1–133.

Vellum; early XIVth cent. Octavo; ff. 133, having 28 lines to a page. With flourished initials in red and blue, and with marginal drawings of towns (to which are assigned the names of London, York, Winchester, etc.), shields of arms, etc.

The present article is followed by:

1. Two hymns to the Virgin; the second with musical notes. ff. 133 b, 134 b.
2. Prophecy, beginning: "A quodam philonico." f. 135 b.
3. Hymn in honour of St. Peter; with musical notes. f. 136 b.

At the top of the first page is the signature of "Pontievs Virvnivs," or Lodovico da Ponte, a commentator on the classics, who made an abridgment of the present work (republished at the end of Giles's edition); he was born at Belluno, about 1467, and died at Bologna, about 1520.

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. Divided into chapters. With the usual prologues, etc. *Latin.*

A portion (answering to book ix. ch. xx. and book x. ch. i. of the modern printed editions) is omitted at f. 104 b.

The books, according to the usual modern division, occur as follows: I. (including the general prologue, and the introductory chapter) f. 1; II. f. 14 b; III. f. 23; IV. f. 33; V. f. 44; VI. f. 54; VII. f. 68; VIII. f. 75 b; IX. f. 90 b; X. chap. II. (see above) f. 104 b; XI. f. 117; XII. (occurring here in the middle of a chapter) f. 123, line 12.

Colophon: "Explicit liber britonum." f. 133.

Royal 13. A. v. ff. 99–161 b.

Vellum; early XIVth cent. Small Quarto; ff. 63, in double columns, having 33 to 35 lines to a column, except on the last few leaves, where each column has only 29 to 31 lines. With initials in red.

The whole volume contains:

1. The romance of Alexander. f. 2.
2. Chronica Pontificum et Imperatorum. ff. 24, 59.
3. Dares Phrygius. f. 88 b.
4. The present article. f. 99.
5. Religious treatise, beginning: "Sicud in apoteca." Imperfect. f. 162.
6. Three books "de mineralibus"; together with another fragment on metals. ff. 190, 223.

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth.

Divided into chapters. Without the general prologue, but with the prologue to the Prophecies, and the epistle to Bishop Alexander. Imperfect at the end. *Latin.*

The books, according to the usual modern division, occur as follows: I. (including the introductory chapter) f. 99; II. f. 105; III. f. 109 b; IV. f. 114 b; V. (beginning in the middle of a chapter) f. 119 b, col. 2; VI. f. 125, col. 2; VII. f. 131 b, col. 2; VIII. f. 135 b, col. 2; IX. f. 143 b, col. 2; X. f. 151, col. 2; XI. f. 158, col. 2.

It ends with the chapter beginning: "Etelbertus ergo Rex caneiorum." The narrative proceeds: "ut colleeto grandi excercitu in ciuitatem bangor. dinoot et ceteros clericos qui eos despexerant perditum irent." f. 161 b, col. 2.

See Schulz's edition (book xi. chap. xiii. line 6), p. 162.

Royal 14. C. i. ff. 80–137.

Vellum; early XIVth cent. Folio; ff. 58, having 35 lines to a page. With an illuminated initial, and initials in blue and red. Belonged to St. Alban's Monastery.

The present article is preceded by the Chronicles of Martinus Polonus, continued (as to the popes) down to 1292, adorned with many small grotesque figures on the margins. ff. 20–79 b. Bound at the end of another MS., containing:

1. Right of Edward I. to the suzerainty of Scotland; by William Rishanger, pleading, amongst other examples, that of King Arthur. Imperfect at the end. f. 1.
2. Account of the last years of Pope Boniface VIII.; together with a notice of Benedict X. and an account of the French process against the Templars in the papacy of Clement V. Imperfect at beginning. ff. 12–19 b.

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. Divided into chapters by coloured initials. With the usual prologues, etc. *Latin.*

The books, according to the division of the modern printed editions, occur as follows: I. (with general prologue and introductory chapter) f. 80; II. f. 85 b; III. f. 89 b; IV. f. 94; V. f. 99; VI. f. 104; VII. (with prologue and epistle) f. 109 b; VIII. f. 113; IX. f. 119; X. f. 125; XI. f. 130 b; XII. ff. 133–139.

Royal 15. C. xvi. ff. 146–183 b.

Vellum; XIVth cent. Folio; ff. 38, in double columns, having 52 lines to a column. With initials in blue, flourished with red. For a general description of the volume, see above, "Classical Romances: Troy, Historia Trojana."

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. Divided into chapters by the coloured initials. With the usual prologues, etc. *Latin.*

Headed: "Brutus." Colophon: "Explicit liber qui nocatur Brutus." f. 183 b.

The 12 books, according to the division of the modern printed editions, begin as follows: I. (including the general prologue and introductory chapter) f. 146; II. f. 149 b; III. f. 152; IV. f. 155; V. f. 158, col. 2; VI. f. 161, col. 2; VII. (including the second prologue and epistle) f. 165, col. 2; VIII. f. 167; IX. f. 171 b; X. f. 175 b; XI. f. 179; XII. f. 180 b, col. 2.

The Historia is followed by three Prophecies of Merlin Silvester, joined together, and headed: "Prophecia Aquile"; that is to say, the prophecy which was delivered by an eagle at the foundation of Shaftesbury (see f. 150 b), and which is alluded to in the Historia (f. 183, col. 2, last line but 9) as consulted by King Alan of Brittany. For a more precise description, see further on, among the Prophecies.

Cotton, Galba E. xi. ff. 2–58 b.

Vellum; early XIVth cent. Large Quarto; ff. 57, in double columns, having 35 lines to a column. With initials in red.

For the rest of the volume, see the description of the romance of Alexander, p. 115.

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. In four books; having the chapters numbered by a later hand.

With the usual prologues, and the epistle to Alexander, Bishop of Lincoln. Preceded by a table of contents. Imperfect at the end. *Latin.*

The table of contents is headed: "Incipiunt Capitula Hỳstori[e] britannice." Begins (with the rubric of the introductory chapter): "Descripcio quantitatis et multimode opulencie ac populositatis britannice insule." f. 2. Ends (with the rubric of the 36th chapter): "Ubi in conclusione operis hystoricus iste ceteris quos nominat hystoriographis reliqua Gualensis et anglice hystorie tractanda distribuit." f. 5.

The general prologue is headed: "Incipit prologus Gaufredi monumetensis in sequentem hỳstoriam." Begins: "Cvm mecum multa." f. 5 b.

Book I. (41 chapters, including the introductory chapter) begins: "Britannia insularum optima." f. 5 b, col. 2. Ends: "illis et tocius insule principibus imperabat." f. 19. (Books i.–iii. of the modern printed editions.)

Book II. (130 chapters) begins: "Interea contigit." f. 19. Ends: "atque reditum suum in debitum regnum uelle moliri." f. 30 b, col. 2. (Books iv.–vi. chap. ix. of the modern editions.)

Book III. (24 chapters) begins: "Interea applicuerunt tres ciule." f. 30 b, col. 2. Ends: "regio honore humauerunt." f. 44, col. 2. (Book vi. chap. x. to book viii. of the modern editions.) This third book contains the Prophecies of Merlin, with the prologue and the epistle, at ff. 34–37 b. These are book vii. of the modern printed editions.

Book IV. (containing 33 chapters, and the beginning of a 34th) begins: "Defuncto igitur uther pendragon." f. 44, col. 2. Ends imperfectly: "auxilium ab alano petiit ut pristine potestati restitueretur." f. 58 b, col. 2. (Books ix.–xii. chap. xiii. of the modern editions.)

Arundel 237.

Vellum; XIIIth cent. Folio; ff. 64, having 32 or 33 lines to a page. With initials and flourishes in red and blue.

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. Divided into chapters. Without the general prologue or the introductory chapter, and imperfect at the end. *Latin.*

At the top of the first page is written, in red: "Require prologum folio · 3 · ante finem istius libri qui incipit sic.—Cum mecum multa, etc." (the last three words being the first words of the prologue).

This copy begins with the chapter that is sometimes reckoned as the first, sometimes the second, of book i., the first words of which are: "Eneas post troianum bellum."

The prologue to the Prophecies, the epistle, and the Prophecies of Merlin are at f. 34 b.

The volume ends imperfectly: "His itaque interfectis successit Oswaldus in regnum norhanhumbrorum . quem caduallo inter ceteros inquietatum . a prouincia in prouinciam usque ad murum quem Seuerus imperator olim inter britanniam et scociam construxerat fugauit . Postea misit peandam regem merciorum et maximam partem sui exer . . . " f. 61 b. (See book xii. chap. x. of the modern printed editions.)

The books, according to the modern division, begin as follows: I. f. 1; II. f. 6 b; III. f. 11; IV. f. 16 b; V. f. 21 b; VI. f. 27 b; VII. f. 34 b; VIII. f. 38 b; IX. f. 46; X. f. 53; XI. f. 59; XII. f. 62.

Cotton, Vespasian A. xxiii. ff. 4–106 b.

Vellum; XIIIth or XIVth cent. Quarto; ff. 103, having 30 lines to a page. With initials flourished in blue and red.

The present article is followed by a tract, in *English*, on the Ten Commandments, in a later hand. ff. 107–115 b. At the beginning (ff. 1, 2) is an abstract of the contents of the first four books of Geoffrey; and throughout the volume are marginal notes, all in a hand of the 16th cent.

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. In 11 books. With the usual prologues, etc. *Latin.*

The general prologue is headed: "Incipit prologus in historiam de regibus maioris britannie que nunc anglia dicitur." f. 4. All the books have headings in red. They occur as follows: I. f. 4 b; II. f. 14; III. f. 20 b; IV. f. 28; V. f. 36 b; VI. f. 45; VII. f. 56; VIII. f. 62; IX. f. 73 b; X. f. 84 b; XI. f. 94. Book XII. of the modern editions (here reckoned as part of Book XI.) is at ff. 98 b–106 b.

Colophon: "Explicit liber vndecimus historie de regibus britonum." f. 106 b.

Cotton, Vespasian E. x. ff. 271–368 b.

Vellum; in two hands of the XIVth cent., the first early, the second (ff. 355–368 b) very late. Octavo; ff. 98, having 33 lines to a page. With initials and flourishes in blue and red.

The whole volume contains:

1. Treatises on the English coronation oath, etc. f. 2.
2. Account of Pope Joan. f. 5 b.
3. "Bestiarium." f. 6.
4. "Tropi in theologica facultate"; by William, Chancellor of Lincoln. f. 43 b.
5. "Tractatus de naturis animalium." f. 59 b.
6. "Ymago mundi"; by Henry of Huntingdon. f. 86.
7. Prognostics for Mondays. f. 119.
8. Etymological treatise. f. 122 b.
9. Numerale of Will. de Monte, Chancellor of Lincoln (1192–1213). f. 125 b.
10. Life of S. Thomas Becket; by Edward Grim. f. 200.
11. The present article. f. 271.
12. Brief chronicles of English kings, down to 1346, with continuation brought down to 1381. f. 368 b.
13. "De origine gigantum." ff. 390 b–392.

Historia Regum Britanniæ. By Geoffrey of Monmouth. Divided into chapters, and also into books as far as the eighth book. With the usual prologues, but with only one line of the epistle to Alexander, Bishop of Lincoln. *Latin.*

The present article and the brief chronicle that follows (ff. 368 b–390) have the common heading, "Brutus," at the top of each folio.

The marked divisions are as follows: Prologue, f. 271; Book I. f. 271; II. f. 280 b; III. f. 287; IV. f. 294 b; V. f. 302 b; VI. f. 310; "Uerba authoris" and "uaticinia merlini" (not distinguished as a separate book), f. 320; VII. (book viii. of the modern printed editions) f. 325 b; VIII. (ix. of printed editions) f. 336 b.

The rest of this copy is not divided into books. The division, according to the modern printed editions, would be as follows: IX. (book x. of the printed editions), f. 346 b; X. (xi. of the printed editions) f. 356; XI. (xii. of the printed editions) f. 360.

The older hand ends in the middle of a word, thus: "Diffugie." f. 354 b. The next page begins in the later hand, with the words: "bant ergo ipsum uelut belue ferocem leonem?" f. 355. (See book x. chap. xi. of the printed editions.)

Colophon: "Explicit liber historie gentis britonum." f. 368 b.

Cotton, Titus A. xviii. ff. 13–82.

Vellum; early XIVth cent. Quarto; ff. 70, having 32 lines to a page. With initials in blue and red.

The whole volume contains:

1. Rules as to penance, for the use of a father confessor. f. 1.
2. "Ordo officiorum dominicalium." f. 6.
3. Goliæ Apocalysis. f. 7 b.
4. Vita S. Wilfridi. f. 13.
5. The present article. f. 13.
6. Disputatio inter Corpus et Spiritum. ff. 82 b–84.

On the first fly-leaf (f. 1* b) is inscribed: "Liber Johannis Whertone de Kirkebythore [Westmoreland] ex legacione Johannis Milthorppe Auditoris in testimonio suo etc. Post obitum eiusdem Johannis Whertone liberetur Priori et conuentui abbathie dunelmensis preceptori suo spirituali, etc." At the end of the present article is added: "Iste liber constat Johanni Whertone de Kirkebythore."

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. Divided into chapters by the coloured initials. With the general prologue and the introductory chapter, and with the prologue to the Prophecies of Merlin, but not including the epistle to Bishop Alexander. *Latin.*

Colophon: "Explicit historia britonum que dicitur brutus." f. 82.

The books, according to the division of the modern printed editions, occur as follows: I. (including prologue and introductory chapter) f. 13; II. f. 20; III. f. 24 b; IV. f. 29 b; V. f. 35 b; VI. (middle of chapter) f. 41; VII. (with prologue, but without epistle) f. 49; VIII. f. 53; IX. f. 61; X. f. 68; XI. f. 74; XII. (middle of chapter, though marked by a later hand as "C. 181") f. 77.

Cotton, Titus A. xxv. ff. 105–116 b.

Vellum; early XIVth cent. Small Quarto; ff. 12, in double columns, having 32 lines to a column. With initials in blue, flourished with red. Bound up with MSS. of various ages.

HISTORIA REGUM BRITANNIÆ By Geoffrey of Monmouth. The latter part of the work, divided into chapters. Imperfect at the beginning and end. *Latin.*

Begins: "De hoc quidem consul auguste Gaufridus monumotensis tacebit." f. 105. Most of the MSS. begin this passage with "Nec hoc quidem." (Book xi. chap. i. of the modern printed editions.) The passage beginning: "Exinde conuenerunt omnes principes britonum in ciuitate legescestrie," is at f. 109 b, col. 2. (Book xii. chap. i. of the modern printed editions.) It ends imperfectly: "Tunc cadwaladrus . abiectis mundanis propter dominum . regnumque perpetuum . venit romam et a sergio papa confirmatus." f. 116 b, col. 2. (Book xii. chap. xviii. of the modern printed editions.)

Harley 4003. ff. 81–141 b.

Vellum; early XIVth cent. Quarto; ff. 61, having 39 or 40 lines to a page. With initials in blue, flourished with red.

The MS. contains:

1. Two of the works of Giraldus Cambrensis, the Topographia Hibernica, and the Expugnatio Hibernica. ff. 3, 37. Followed by a table of years from 1167 to 1384, containing original entries (on the wars in Ireland) down to 1279, and three entries, in a later hand, for the years 1306, 1311, and 1313.
2. The present article. f. 81.
3. Brief chronicles of the Anglo-Saxons, etc., from the death of Cadwalader down to about the year 1200. Mutilated at the end. ff. 142–153 b.

At the beginning of the volume is a tabular scheme of the Heptarchy, and at the end are extracts from John Mair, "de gestis scotorum," both in a hand of the 16th cent. ff. 1, 154–163 b. It formerly belonged to William Cecil (Lord Burleigh).

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. In 10 books. With the usual prologues, etc. *Latin.*

The prologue is headed: "Galfridi arturi monu[me]tensis de gestis britonum prologus incipit." The introductory chapter is headed: "britannie insule descripcio." f. 81.

The books occur as follows: I. f. 81 b; II. f. 87; III. f. 91; IV. f. 95 b; V. f. 101; VI. (including, at f. 111 b, the Prophecies of Merlin, with the prologue and the epistle, that form book vii. of the modern printed editions) f. 105 b; VII. (or viii. of the modern printed editions) f. 115; VIII. (or ix. of the modern printed editions) f. 122; IX. (or x. of the modern printed editions) f. 128 b; X. (or xi. and xii. of the modern printed editions) ff. 134 b–141 b. (The beginning of book xii., according to the modern printed editions, is at f. 137.)

Harley 5115. ff. 87–150.

Vellum; XIVth cent. Folio; ff. 64, in double columns, having 43 lines to a column. With initials in blue, flourished with red.

The present article is preceded by:

1. Travels of Marco Polo. In *Latin*. f. 2.
2. "Flos historiarum terre orientis"; by "Frater Haytonus Dominus Churchi consanguineus regis armenie"; written at Poitiers, 1307. f. 47 b.

At the end is a love-song, beginning: "vntill the fatall daye," left unfinished at the 30th line, in a hand of the 16th cent. f. 150, col. 2. On one of the last fly-leaves (f. 151) are memoranda, by one Robert Grey, of dealings with the vicar of "Stynysford," and others, in which one of the transactions is dated 1440.

HISTORIA REGUM BRITANNIÆ. By Geoffrey of Monmouth. Divided into chapters by the coloured initials. With the general prologue and introductory chapter, but without the prologue to the Prophecies or the epistle to Bishop Alexander. Together with the tract, De Origine Gigantum (or the Story of Albina and her Sisters), prefixed to the whole work. *Latin.*

The tract, De Origine Gigantum, is headed: "Prohemium." f. 87. This tract is followed by the heading: "Incipit historia Regum Britannie maioris secundum Galfridum Monemutensem." f. 88.

The latter part of the Historia, containing the reign of Cadwalader, is much abridged, and no mention is made of Ivor and Ini.

The books, according to the division of the modern printed editions, occur as follows: I. (including the general prologue and the introductory chapter) f. 88; II. f. 94, col. 2; III. f. 98 b; IV. (middle of chapter) f. 103, col. 2; V. f. 108 b, col. 2; VI. f. 113 b, col. 2; VII. (without prologue or epistle) f. 120, col. 2; VIII. f. 124; IX. (middle of chapter) f. 131; X. f. 137 b; XI. f. 143 b; XII. f. 146, col. 2, to f. 150.

Arundel 326. ff. 63–122 b.

Vellum; early XIVth cent. Small Quarto; ff. 60, having 34 to 38 lines to a page.

The whole volume contains:

1. Kalendar; 12th cent. f. 1.
2. Table of contents. f. 7 b.
3. Chronological notes and tables; by Bede and others. ff. 8, 9 b, 10.
4. Legends relative to the trial of Christ, the tree of the Cross, etc. f. 23.
5. "Prophetia Sibille." f. 60 b.
6. The present article. f. 63.
7. Tables of the popes, down to Boniface IV. (607–615); and French kings, down to the death of St. Louis (1270). Imperfect. ff. 128–134 b.

HISTORIA REGUM BRITANNIE. By Geoffrey of Monmouth. Divided into books; but imperfect in the middle of Book XI., just before the account of the massacre at Bangor (book xi. chap. xiii. of modern editions). With the general prologue and the introductory chapter, followed by a selection of the Mirabilia Britanniæ usually appended to Nennius. Without the second prologue, or the epistle to Alexander, Bishop of Lincoln. *Latin.*

The arrangement is as follows: "Prologus in hystoria britonum," f. 63; introductory chapter, "Descripcio insule maioris Britannie," f. 63; "Mirabilia britannie insule," f. 63 b; Book I. f. 64; II. f. 69 b; III. f. 73 b; IV. f. 78 b; V. f. 84; VI. (including Prophecies, at f. 96 b, but without the prologue or epistle) f. 89 b; VII. (beginning: "Convocato"; book viii. chap. ii. of modern editions) f. 100 b; VIII. (beginning: "Tunc Uther"; book viii. chap. xvii. of modern editions) f. 105; IX. f. 107 b; X. (division omitted) f. 113 b; XI. (beginning: "ut igitur infamia") f. 120. Ends (imperfectly): "collegerunt grandem," f. 122 b.

Additional 11,702. ff. 11–88.

Vellum; early XIVth cent. Octavo; ff. 78, having 29 lines to a page. With initials in red, and a few of them chequered with blue.

Preceded by the Historia Britonum of Nennius (the same text as that of the Vatican MS.). ff. I–II. Probably written in the South of France.

At the end of the volume is this inscription: "Iste liber est mevs Jovannes Pavolvs de Feraris dictis de Bertois." f. 88.

Historia Regum Britanniæ. By Geoffrey of Monmouth. Divided into chapters by the coloured initials. With the usual prologues, etc. Left unfinished at the end; and with a portion (answering to five chapters of the modern printed editions) omitted at f. 20 b. *Latin.*

The concluding words are: "Pro eo ponitur in metropolitanam urbem sedem . Kinocus lanpaternensis ecclesie antistes ad alciorem dignitatem promouetur." f. 88. (End of book xi. chap. iii. of the modern editions.) The books, according to the arrangement of the modern printed editions, occur as follows: I. (including the prologue and introductory chapter, but with an omission at the end of a portion answering to chap. xvii. and xviii. of the modern printed editions) f. 11; II. (with omission, at the beginning, of a portion answering to the first three chapters of the book in the modern printed editions) f. 20 b; III. f. 24; IV. f. 30; V. f. 37 b; VI. f. 45; VII. (including prologue and epistle) f. 54; VIII. f. 59 b; IX. f. 69 b; X. f. 78 b; XI. f. 86 b. The leaves are disarranged from f. 18 to f. 22.

Royal 13. D. i. ff. 175–212 b.

Vellum; late XIVth cent. Folio; ff. 38, in double columns, having 54 lines to a column. With initials in blue, flourished with red.

The volume contains:

1. Higden's Polychronichon, continued to 1380; in eight books. f. 2.
2. The present article.' f. 175.
3. Turpin's Chronicle. f. 212 b.
4. Genealogy of Henry III. of England, derived from Yuor. f. 222 b.
5. Testaments of the twelve Patriarchs; two chronological tables, down to 1208 and 1385; Biblical legends; Mirabilia of Ireland, etc. f. 225, col. 2; ff. 237, 242 b, 243, col. 2; f. 243 b, col. 2.
6. The ordinary continuation of Higden, from 1341 to 1377. ff. 249–254 b, col. 2.

On the second fly-leaf (f. 2 b) is a table of contents, after which is added, in a later hand: "Liber ecclesie Sancti Petri super cornehille," the same inscription being also written on the first fly-leaf.

Historia Regum Britannie. By Geoffrey of Monmouth. Divided into chapters by the coloured initials. With the general prologue, but without the second prologue. *Latin.*

Colophon: "Explicit Historia de gestis britonum." f. 212 b.

The books, according to the usual modern division, occur as follows: I. (including the prologue and introductory chapter) f. 175; II. (beginning in the middle of a chapter) f. 178 b; III. f. 181; IV. (middle of chapter) f. 183 b, col. 2; V. (middle of chapter) f. 186 b; VI. (middle of chapter) f. 189 b, col. 2; VII. (without prologue or epistle) f. 193 b, col. 2; VIII. f. 196; IX. (middle of chapter) f. 200 b; X. (middle of chapter) 204 b; XI. (middle of chapter, and without the usual opening clause, but beginning: "Vt igitur infamia") f. 208; XII. f. 209 b.

Cotton, Cleopatra D. viii. ff. 8–94.

Vellum; end of the XIVth cent. Small Folio; ff. 87, having 39 or 40 lines to a page. With initials in blue, flourished with red. Epigrammatic sets of verse, some in hexameters and others in elegiacs, are written in red at the bottoms of several pages.

The whole volume contains:

1. Notes of events (the first being the joke about the Jew who fell "in latrinam" on a sabbath day), dated 1258–1382, and tags of verse in *Latin* and *English*. ff. 1, 1 b.
2. Story of King Arthur and the Hermit of Merty, near Glastonbury. f. 2.
3. Story of Albina and her Sisters. f. 3 b.
4. "Compendium de Britannia siue Anglia." f. 5.
5. Eight sentences, containing rules of life, supposed to have been spoken by God to "an holy man." *English*. f. 6 b.
6. The present article. f. 8.
7. Two concise histories of the Saxon kings, and of the Norman dukes and Anglo-Norman kings; the latter originally brought down to Henry III., but now imperfect, and breaking off before the Conquest. ff. 95, 102.
8. Notes on regnal years; brought down in later hands to Henry VII. f. 108.
9. Note of Edward III.'s accession and military exploits. f. 108 b.
10. Narrationes, chiefly from the Vitæ Patrum. f. 109.
11. Extracts from Robert Grosseteste, Bishop of Lincoln; to which are appended sayings of St. Bernard, etc., and jottings in *Latin* and *English*. ff. 126–134. (See also under "Arthurian Romance"—Legend of Glastonbury.)

Historia Regum Britanniæ. By Geoffrey of Monmouth. In 11 books. With the usual prologues, etc., and with glosses to the Prophecies of Merlin. (The same as in Royal 13. D. II.) *Latin*.

It is headed: "Gaufridi Monemutensis de gestis britonum." f. 8. The books are arranged as follows, each having a separate heading: "Prologus," f. 8; introductory chapter, headed: "Britannie Insule descripcio incipit," f. 8; I., "Primus liber Britonum," f. 8 b; II. f. 16; III. f. 21 b; IV. f. 28; V. f. 35; VI. f. 42; VII. (including prologue and epistle) f. 51; VIII. f. 57; IX. f. 67; X. f. 76; XI. f. 84. The passage: "Exin conuenerunt principes," etc., answering to the beginning of book xii. in the modern printed editions, is at f. 87 b.

Sloane 289. ff. 120–183.

Vellum; xvth cent. Quarto; ff. 64, having 35 to 38 lines to a page. With initials in red.

The present article is preceded by the first book of Higden's Polychronicon (ff. 1–54), and by various short legends, chiefly Biblical, lists of popes, notes of French and English history, etc.; and followed by several lists and tables of British and English kings, down to Henry VI., with the names of Edward IV., Richard III. and Henry VII. in later hands.

The whole volume agrees in many respects with Arundel 326.

Historia Regum Britanniæ. By Geoffrey of Monmouth. Divided into sections, most of which correspond with 10 of the books in the modern printed editions. With the general prologue and the introductory chapter, followed by a selection of the Mirabilia Britanniæ usually appended to Nennius. Without the second prologue, or the epistle to Alexander, Bishop of Lincoln. *Latin.*

Some of the sections have been numbered on the margin, in a later hand, as chap. i.–ix. The books, according to the division in the modern printed editions, are arranged as follows: "Prologus," f. 120; introductory chapter ("Ca- p^{m}" in the margin), f. 120; Mirabilia Britanniæ ("Ca^{m} 2^{m}" in the margin, together with a reference to the Primus tractatus in this MS., that is, the first book of Higden's Polychronichon [see f. 40 b]), f. 120 b; Book i. ("Ca^{m} 3^{m}" in the margin) f. 121; ii. ("Ca^{m} 4^{m}") f. 127; iii. ("Ca^{m} 5^{m}") f. 131; iv. ("Ca^{m} 6^{m}") f. 136; v. ("Ca^{m} 7^{m}") f. 141; vi. ("Ca^{m} 8^{m}") f. 146; vii. ("Prophecia Merlini" in the margin, without prologue or epistle) f. 152; viii. ("Ca^{m} 9^{m}" in the margin, followed on the same page by "Ca^{m} 10^{m}") f. 156; ix. (with "Nota de Rege Arthuro" in the margin) f. 163; x. (no division here) f. 169; xi. (beginning: "Ut igitur infamia") f. 175; xii. (no division here) f. 178.

Lansdowne 214. ff. 85–193.

Paper; about A.D. 1460. Folio; ff. 109, having 36 to 40 lines to a page. The whole volume contains:

1. Legendary history of Belgium, compiled from Lucius Tongrensis and others, down to the time of Julius Cæsar; in three books; beginning (like the ordinary French version of Guido delle Colonne): "Ou temps que laomedon roy de troyes." f. 2.
2. The beginning of Cæsar, De Bello Gallico; modernised. Intended to form the fourth book of the compilation described above, in *Latin*. Beginning: "Gallia . . . ex tribus componebatur nacionibus"; but imperfect after the third line of what is here cap. xv. (but in Cæsar, lib. i. cap. xxxiv.): "Qualiter cesar misit legatos ad arionistum regem saxonum." f. 80.
3. The present article. f. 85.
4. "Les merueilles de lille de bretaigne"; translated (with slight additions) from the appendix to the Historia Britonum of Nennius. f. 194.
5. "Sept Articles de la Foi"; a poem by Jean de Meung; beginning: "O glorieuse trinite," with many stanzas omitted. f. 196.
6. "Apparition de Jean de Meung"; a poem by Honouré Bonet, Prieur de Salon (see Additional 22,768, f. 6), author of "L'arbre des batailles." f. 201.
7. "La declaracion et significacion des lunes et des natiuitez." ff. 217–275.

The volume has been made up of three pieces (ending respectively at ff. 84 b, 195, and 275), written at different times, possibly by the scribe who has made this entry: "Ce liure a este escript de ma main et est a moy Courtois." f. 79 b. But some portions were perhaps written by another, of the same name, who, at the end of the present article (f. 193), where it is mentioned that it was translated at the request of "monseigneur de croy" (probably Jean de Croy, Captain-General of Hainaut in 1434–1465), has added: "et de Jacotin le Courtois son receueur general."

At the end of the volume is written: "Co liure traicte . des cronicques dengleterre et . de pluiseurs autres . liures . petis . Lequel est a Monseigneur charles de croy comte de chimay." This is signed "Charles" by the Comte de Chimay (a grandson of Jean de Croy), who in 1486 was created Prince de Chimay. At the foot of f. 195 is written: "Le liure de la grant bertaigne dengleterr[e] et de merlin lequel est a monseigneur char[les] de Croy Prince de chimay." This alludes to the present article, and the "merueilles," which together evidently formed a separate volume (ff. 85–195) at that time. Finally, at the beginning (f. 2), is written: "Au duc d'Arschot." This was probably Philippe de Croy, who married the elder daughter and heiress of Charles, Prince de Chimay, was created Duc d'Arschot in 1516, and died in 1549. (See *Notice des Archives de M. le duc de Caraman*, by Gachard, 1845.)

Kings of Britain. Translated from Geoffrey of Monmouth's Historia, by Jehan Wauquelin of Mons, at the request of "Mon-

seigneur de Croy," probably Jean de Croy (brother of the famous Antoine de Croy, and father of Philippe, first Comte de Chimay), on the 25th July 1445. In five books. With a prologue by the translator. *French.*

An account of Jehan Wauquelin may be found in the introduction (written by P. F. X. de Ram, the editor) to the *Chronique des Ducs de Brabant*, tome i., "Pars prima," Brussels, 1854, pp. civ–cxvi. The earliest record cited by de Ram in connection with Wauquelin is an entry in a Hainaut register for 1445, stating that 12 pounds have been paid him, by order of Philip the Good, Duke of Burgundy, "pour aucunes affaires touchant la translacion de pluseurs hystoires des pays de mon dit seigneur" (p. cv). This "translacion" seems to have been the above-mentioned Chronique, which Wauquelin translated from the Latin of Edmund de Dynter. Another work mentioned by de Ram is the Gouvernement des princes, translated in 1450 from the Latin of Ægidius Romanus, in which Wauquelin styles himself "clercq et serviteur" of the Duke of Burgundy (p. cix). Wauquelin also turned several metrical romances into prose, such as La belle Hélène de Constantinople, Gérard de Roussillon, and the Histoire d'Alexandre (pp. cviii, cx, cxii). He probably died in 1453, for there is an entry in the Hainaut register on the 5th October of that year, mentioning a payment made to a man of Mons, for carrying to the Duke of Burgundy, at Lille, "la tierche partie des Cronicques des Belges et la quarte partie des Cronicques de Froissart que Monseigneur avoit fait faire à Mons par feu maistre Jehan Wauquelin" (p. cv).

De Ram has mentioned the present work (p. cxv), but all that he knew of it was the title, as given (from a copy at Bruges and another at Brussels) by J. Barrois, in his collection of old French and Flemish catalogues, entitled *Bibliothèque Protypographique.* Paris, 1830, pp. 189, 275, and ascribed by Barrois in his index to Wauquelin (p. 7). A copy (perhaps the same as one of the two just mentioned) is also described in J. Marchal's *Catalogue des Manuscrits de la Bibliothèque Royale des Ducs de Bourgogne*, Brussels, 1842, vol. ii. p. 385, as No. 10,415 of that collection.

The present copy is headed: "Chi commenche la prologue du liure des rois de bretaigne que maintenant on apelle engletere commenchant a brutus." The prologue begins: "Pource que par

le recort des nobles et grans emprises des vaillans hommes du tamps preterit/les coers des viuans sont souuentes fois incites et esmus a plus grant perfection/" It goes on to say that he has undertaken the translation "a la requeste de vng mon tres especial amy et signeur," and that he commends it to him for correction, in the same way as "gaufridus monemutensis" commended the original work to "vng apellet robert de glocestre sage et notable docteur." f. 85. The books begin as follows: I. "Bretaigne la tresbonne isle des isles." f. 85 b. II. "Ainchois que le duc brutus alast de vie." f. 99. III. (containing the narrative of Geoffrey's third and fourth books, according to the modern editions) "Apres la mort de dinuallon molmucius." f. 107 b. IV. (the fifth, sixth, seventh, and 16th chapters of the eighth book of Geoffrey) "Coillus roy de bretaigne de cest mortel siecle trespasse." f. 126. V. (containing chap. xvii.–xxiv. of Geoffrey's book viii. and books ix.–xii.) "Vterpandragon tantos que il fu venus en la cite." f. 160. The last paragraph, headed "lacteur," is Geoffrey's admonition to Caradoc of Llancarvan, William of Malmesbury, and Henry of Huntingdon, ending: "les quels je commande quil se taisent des rois des bretons comme ensy soit que il nayent point che liure en langage breton escript que gaultier larchiadiacre doxinfordre aporta de bretaigne lequel liure vrayement fait del hystore de yceulx en lonneur des princes deuant dis par ceste maniere jay mis en latin/" f. 193. The Prophecies of Merlin are in Book IV. at ff. 147–151 b. Colophon: "Chi fine le histore des bretons estraite du latin en rouman a la requeste de mon tres redoubte signeur monseigneur de croy etc."; to which another hand has added: "et de Jacotin le courtois son receueur general." After this, the original hand continues the colophon a little lower on the page, thus: "Et fu translatee par vng bourgois de mons en hayn[aut] nommes Jehan Wauquelin en lan de nostre seigneur mille iiij cens XLV le XXV^e^ jour de juillet/priant a tous ceux qui le liront que sa negligence luy veullent pardonner et la benignement corrigier et che qui boin est a dieu attribuer qui vinit et regnat in secula seculorum amen." f. 193.

The Marvels are headed: "Les merueilles de lille de bretaigne que nous disons engleterre." Begin: "La prumiere merueille de lille de bretaigne cest lestang de lumonoy." f. 194. End: "et si nest point bien loings de terre/etc." f. 195.

Additional 15,566. ff. 6–140.

Paper; xvith cent. Small Quarto; ff. 135, having 22 lines to a page. Very roughly written, with no ornamentation.

The present article is preceded by two short "pennillion," signed by John Thomas of Pentrefoelas, and a few rough notes, and followed by a few verses, all in hands of the 18th cent. The names of "John Jones Gwehydd, Llanyfydd," "John John Meddig yn Henllan," "Edward and William Jones," are on the fly-leaves.

Brut Tysilio: an abridged translation of the Historia Regum Britanniæ of Geoffrey of Monmouth, without either of the prologues or the Prophecies of Merlin and the Eagle. Imperfect; wanting one leaf at the end, part of which is supplied in a later hand. *Welsh.*

This translation appears to have been attributed to Tysilio by the editors of the *Myvyrian Archaiology of Wales*. They say of it: "Y darllead cyntav, tan enw Brut Tysilio, sydd yn ol y Llyvyr Coch o Hergest, yn Rhydychain" [The first text, under the name of Brut Tysilio, is derived from the Red Book of Hergest, in Oxford], p. 432 of edition of 1870. But no such version is contained in the Red Book (which has only the Brut Gruffydd ap Arthur), nor do any known MSS. give it this name, while the colophon, as printed by the Myvyrian editors, says: "I, Walter archdeacon of Oxford turned this book out of Welsh into Latin, and in my old age I turned it a second time out of Latin into Welsh." Though the Myvyrian editors appear to have been the first to apply the name of Tysilio definitely to this particular text, they were by no means the first to connect his name with Geoffrey of Monmouth's Chronicle. In his notes to the copy of the Brut Gruffydd ap Arthur in Additional MS. 14,903 (ff. 6, 178), in 1727, Lewis Morris discusses the question, and decides, on very slight evidence, that Tysilio was the author of the original (mentioning a copy by Guttyn Owain in the possession of Mr. Davies of Llanerch as an authority), but he does not decide whether either of the existing texts may be so called. His opinion is opposed by Iolo Morganwg [Edward Williams] in Additional MS. 15,003, f. 29. The present text, however, appears to be nothing but an abridgment of Geoffrey's Historia, following exactly the same order, and in many

instances agreeing completely therewith, and there is no real reason for considering it to be anything else.

St. Tysilio, the reputed author, was Bishop of St. Asaph in the seventh century, and founded several churches, mostly bearing the name "Llandysilio." A poem by him, each stanza of which begins with the words "Eiry Myned" [Snow of the Mountain] is still extant. (See *Myvyrian Archaiology*, edition of 1870, p. 123.) He was canonised, and is commemorated on the 8th November; and there is an account (quoted in Additional MS. 14,903, on the authority of a commonplace book of the above-mentioned Davies of Llannerch) of Archbishop Ussher's having said that he had seen in his youth a copy of a chronicle entitled: "Ecclesiæ Britannicæ Historia autore Tyssileo filio Brochmaeli regis Powysii."

The text begins: "Bryttaen oreu or ynyssoed yr hon a elwit gynt y wenn ynys." This chapter, though a translation of the first chapter of the Historia, is printed as a prologue by the Myvyrian editors. The original MS. ends: "Ac yna y dayth llais angel at Gydwaladr y erchi iddo nad elai y ynys brydain kanv mynnai dduw vod y [Bryttaniaid]," the following page being supplied in a later hand.

This chronicle is printed in the *Myvyrian Archaiology of Wales* (edition of 1870, p. 432), and an English translation was published by the Rev. Peter Roberts in 1811. There is a German translation at the end of A. Schulz's edition of Geoffrey of Monmouth. See also Skene's *Four Ancient Books of Wales*, vol. i. p. 23.

Cotton, Cleopatra B. v. ff. 1–108 b.

Vellum; xvth cent. Small Quarto; ff. 108, having 29 lines to a page. With initials in red and green, and with a few headings in red.

The present article is followed by:

1. Brut y Saeson. f. 109.
2. The Laws of Howel Dda. f. 165.
3. Dares Phrygius. f. 223.

The whole being in *Welsh*.

Brut y Brenhinoedd: a translation of the Historia Regum Britanniæ of Geoffrey of Monmouth, with the prologue addressed

to Robert of Gloucester, and the Prophecies of Merlin (without their prologue) and of the Eagle, the whole being divided into sections with red or green initials. *Welsh.*

This translation, if it may be so called, for it is far from literal, holds a middle place between the abridged version of the so-called Brut Tysilio and the Brut Gruffydd ap Arthur, differing considerably from both, and being fuller than the one, and not so full as the other. In the prologue, the book given by Walter the Archdeacon is called "Llyvyr Kymraec" [A Welsh Book], and in the postscript it is said that Walter translated the work originally from Latin into Welsh, from which it was re-translated into Latin by Geoffrey. It is in this postscript that the Brut y Saeson is attributed to Caradoc of Llancarvan.

The prologue is headed: "Y llyvyr hwnn a elwir ỏ brut nỏt amgen noc ỏstoriaeu brenhined ỏnỏs brỏdeỏn ac ev henweu or kỏntaf hỏt ỏ diwethaf" [This book is called the Brut, or Histories of the Kings of the Island of Britain and their names from the first to the last]. It begins: "Pan yttoedwn yn vynych yn treiglaw medylien llawer." f. 1.

The first chapter begins: "Brỏtain ỏw henw ỏr orev or ỏnỏsset a elwit." f. 1 b.

The Prophecy of the Eagle is headed: "Prophwỏdoliaeth ỏr Erir," and begins: "Megis ỏ gwrthlat ỏ wen ỏ dreic coch." f. 14 b.

The Prophecies of Merlin are headed: "Prophwidoliaeth Merdỏn Emreis," and begin: "Gortheỏrn gorthenu ỏn eisteu ar lan ỏ llỏnn." f. 61 b.

This text has never been printed as a whole, but a portion of it is given, with a translation, in the *Cambrian Register*, vols. i. ii. The notes to the other texts given in the *Myvyrian Archaiology of Wales* refer to it occasionally, and the Prophecy of the Eagle and the postscript are there printed in full. See also Skene's *Four Ancient Books of Wales*, vol. i. p. 25.

Additional 19,709. ff. 8–84.

Vellum; XIVth cent. Small Quarto; ff. 77, having 28 lines to a page. With initials in red. Considerably damaged.

The present article is preceded by a fragment of Dares Phrygius.

Brut Gruffydd ap Arthur: a translation of the Historia Britanniæ of Geoffrey of Monmouth, without the prologues, but with part of the Prophecies of Merlin. Imperfect. *Welsh.* The text of this MS. approaches very closely to that marked *B* in the *Myvyrian Archaiology.* The MS. from which that was taken is said to have been in the possession of Thomas Johnes, of Havod, co. Cardigan, whose library was destroyed by fire in 1807, and it is possible that this may be the volume.

The passages wanting are as follows:

From the beginning to "[a phawb ac yteu kemeint vu ydawn yn eu plith yny oed karedic] chymeredic ygan y brenhinoed ar tywysogyon" (*Myvyrian Archaiology*, edition of 1870, p. 476, note 10).

Between ff. 17 and 18, from "a dirvawr serch a charyat a dodes Loerinus arnei a mynu y chymryt yn wreic wely idav" to "[Ef gyntaf gwr gwedy Brutus a aeth] a llyges gantav" (*Myv. Arch.* p. 483, col. 2, to p. 484, col. 2.)

Between ff. 19 and 20, from "A rac eu gvasanaeth wyr vynten yn termyn y llys a dywedut awnaeth vrth y gvr bot" to "dyno hyv yn dinas arall a chymyt arnav y vot yn glaf gvneuthwr enneint idav ac ar dymheru" (*Myv. Arch.* p. 484, col. 2, to p. 487, col. 1.)

Between ff. 21 and 22, from "ac yna doeth meibion annuundeb a termysgu a rugtunt ac a waradwydav Bran am y vot yn darystygedic ac oe [vrawt]" (*Myv. Arch.* p. 489, note 190) to "vrth tyllu y llogeu y danadunt" (*Myv. Arch.* p. 499, note 256).

Between ff. 60 and 61, from "a freinc rac ofyn a ergryna odyna y kerda Ederyn" (*Myv. Arch.* p. 523, note 426, about the middle of the Prophecies of Merlin) to "kanys llawen oed y brenhin yn arnoll pavb onadunt" (*Myv. Arch.* p. 528, col. 1).

Between ff. 68 and 69, from "A heb Petrus gan ganhorthvy

Crist ni a oruydvn A gwedy" (*Myv. Arch.* p. 532, col. 1) to "brenhinwisc ac escyb o pop parth idi yny dwyn hitheu y eglvys ymachessen" (*Myv. Arch.* p. 537, note 535).

Between ff. 76 and 77, from "a gwedy kaffel o Arthur y vn dugolyaeth honno yn yr eil vylua or nos vynt a doethant y eu" (*Myv. Arch.* p. 541, col. 1) to "a gwedy gvelet or brytanyeit eu brenhin yn ymlad" (*Myv. Arch.* p. 545, col. 1).

From "ac eissioes pan allassant hwy gyntal talu drvc tros da hwynt" (*Myv. Arch.* p. 549, col. 1, in book xii. cap. ii. of the Latin) to the end.

Additional 14,903. ff. 20–177.

Paper; A.D. 1613. Small Quarto; ff. 156, having 32 lines to a page. Interleaved with notes by Lewis Morris, 1827.

Preceded and followed by similar notes. At the end is a single leaf of the Brut y Saeson. f. 179. The names of "Evan Davis Hugh" and "Rhisiart Morys o Fon" occur at ff. 20 and 187 b. Presented by the Governors of the Welsh School.

Brut Gruffydd ap Arthur: a translation of the Historia Regum Britanniæ of Geoffrey of Monmouth, without the prologues, or the Prophecies of Merlin. *Welsh.*

This copy, from which the Myvyrian editors took their text marked *A*, was compiled, according to the colophon, in 1613 from five different texts, two of which are said to have been 500 years old at the time. One of these was probably in the Red Book of Hergest, where the earliest known copy is found. The English notes, by Lewis Morris, which appear opposite almost every page, and on several pages at the beginning and end, consist chiefly of discussions respecting the veracity of the History and the antiquity of the Welsh nation, with a number of general historical and genealogical notes. The annotator has divided the MS. into books and chapters. The translation is a literal rendering of Geoffrey's Historia, the first chapter being omitted.

The text begins: "Eneas gwedi ymladd Troya a distriw y gher." f. 20.

The only printed copy of this text is in the *Myvyrian Archaiology of Wales*, edition of 1870, p. 476. See also Skene's *Four Ancient Books of Wales*, vol. i. pp. 23 *et seq.*

Additional 15,003. ff. 1–13.

Paper; xviiith cent. Quarto; ff. 13.

The present article is followed by a miscellaneous collection of extracts, poems, etc., chiefly in the handwriting of Iolo Morganwg [Edward Williams]. Presented by the Cymmrodorion Society.

Extracts and abridgments from the Brut y Brenhinoedd, or translation of the Historia Regum Britanniæ of Geoffrey of Monmouth. *Welsh.* Copied by Iolo Morganwg [Edward Williams] from the Book of Basingwerk, now the property of T. T. Griffith, Esq., of Wrexham. See Skene's *Four Ancient Books of Wales*, vol. i. p. 24. The extracts consist of part of the first chapter (chap. ii. according to the Latin), and of an abridged account of the kings from Brutus to Cadwalader, the dates alone being given in many cases. The scribe of the Book of Basingwerk is supposed to have been Guttyn Owain, historian and herald bard to the abbeys of Basingwerk, co. Flint, and Ystrad Flur, co. Cardigan. He died circa 1480. Iolo Morganwg is of opinion (see f. 29 of the present MS.) that Owain copied these extracts from Cotton MS. Cleopatra B. v.

Cotton, Vitellius A. x. ff. 19–114 b.

Vellum; late xiiith cent. Quarto; ff. 96, in double columns, having 36 to 39 lines to a column. With initials in red and blue. "Liber Sancte Marie de Fontibus ordinis Cisterciensis, Eboracensis dioceseos" (f. 19). The name W. Wetwang (probably Sir Walter Wetwang, Treasurer of the Household of Edward III.) is inscribed in an early hand at the foot of the same page.

Followed by a metrical Chronicle of Anglo-Saxon and Norman kings, down to Henry III. (for a further account of which see below). *French.* f. 114 b,

col. 2, to f. 136 b, col. 2. There are many apophthegms, etc., in *Latin*, both prose and verse, written (in a 14th cent. hand) on the lower margins; and also (at the foot of ff. 122 b–126) a *French* poem on the birth of the Virgin.

Two other articles, in rather later hands, were perhaps added to the original volume, viz.:

1. A Goliardic poem, beginning: "[R]umor nouus anglie partes pererrauit." Imperfect at line 66. f. 137.
2. Portion of the metrical Chronicle of Pierre de Langtoft, from the will of Henry II. down to the end of the reign of Henry III. (answering to vol. ii. pp. 14–160 of the Rolls edition). *French*. ff. 138–156 b.

Bound up with:

1. Annals, probably by a monk of St Augustine's, Canterbury, down to 1325. ff. 1–17 b.
2. Historical notes and statutes relating to Malmesbury, Lincoln, and Lichfield. ff. 158, 162, 164, 169–206 b.

Roman de Brut. By Wace. A metrical chronicle of the kings of Britain from Brutus to Cadwalader; versified from the Historia of Geoffrey of Monmouth, with some additions. In about 14,300 lines. *French*.

Wace, in his Roman de Rou, speaks of his father as if he had been an eye-witness of the embarkation of William the Conqueror at St. Valery (Pluquet's edition, lines 11,564–11,567); and he states that he himself was born in Jersey, and educated at Caen and "en France" (lines 10,444–10,450); that he had been "cler lisans" under three King Henrys (lines 5324, 5325); that he had long resided at Caen, and written many "romanz" there (lines 10,452, 10,453); and that he had been made canon of Bayeux by Henry II. (lines 5317–5319 and lines 10,457–10,459). The third Henry was the eldest son of Henry II., often known as the Young King, crowned by his father in 1170, died 1183. At the end of the Roman de Rou, the three Henrys are again named in a passage ending: "E li tiers fu al secunt filz" (line 16,545). If this was Wace's own original expression (and not that of a copyist), it would seem to imply that he outlived the Young King. Some reasons, however, are given by Édélestand Du Méril, in an article (reprinted from the *Jahrbuch für Romanische und Englische Literatur*, bd. i., 1858) in his *Études sur quelques points d'Archéologie*, Paris, 1862, pp. 214–272, for supposing that Wace died soon after 1174. He, at all events, lived till then, as there are three documents, described by Du Méril, pp. 220–221, that were witnessed by him as canon of Bayeux in 1169, 1172, and 1174.

The Roman de Brut is stated in most of the good copies (see, for instance, Royal 13. A. xxi. f. 113) to have been completed in 1155; and Lazamon tells us that Wace presented it to Queen Eleanor.

The two principal deviations from Geoffrey are the omission of Merlin's Prophecies, and the insertion of an account of the Round Table.

The Roman begins:

"Ki ueot oir e ueot saueir
De rei en rei. de heir en heir.
Ki eil furent e dunt il vindrent
Ki engleterrent primes tindrent.
Quel rois i out en ordre tut
E ki anceis e primes fut
Maistre wace lad translate
Ki enconte la uerite.
Si cume li liuers la diuise." f. 19.

After Merlin has come to Vortigern, and shown him the red and the white dragon, Wace says:

"Li reis iuste lestanc sasist.
Merlin pria kil li dist.
Quei li dragun signifiouent.
Ki par tel ire sasemblouent
Dunc dist merlin les prophecies
Ke vus co crei oi auez
Des reis ki auenir esteient
Ki la tere tenir deueient
Ne uoil sun liur translater.
Quant io nel sai enterpreter.
Nule rien dire ne uoldreie.
Ke si ne fust cum io direie."

f. 69, col. 2, to f. 69 b.

(See Le Roux de Lincy's edition, tome i. p. 361.)

The establishment of the Round Table by Arthur is thus described:

"Pur les nobles baners quil out.
Dun chescum meldre estre quidout.
Chescun se teneit a meillor
Ne nuls ne saueit le peor.
Fist reis ere r la runde table.

Dun bretun dient meint fable.
Iluec seeient li nassal.
Tuit cheualment e tuit egal.
A la table egalment seeient
E egualment serui esteient.
Nul dels ne se poeit vanter
Kil seit plus halt de sun pier." f. 84 b, col. 2.

The king's name is spelt as above, "ertur," till f. 90 b, after which it is "artur." His career is recorded at f. 78, col. 2, to f. 107 b.

The Roman ends:

"Ci falte la geste des bretons
E la lignee des barons
Ki del linage bruti vindrent
Ki engleterre longes tindrent." f. 114 b, col. 2.

The four lines containing the date, together with the name of Wace, that conclude most of the copies, are omitted here. The scribe now continues the column, only broken by a space left for a coloured initial, with a metrical Chronicle of Anglo-Saxon and Norman kings, down to Henry III., the latest incident mentioned being the death of the Princess Eleanor of Brittany, the sister of the murdered Prince Arthur, in 1241. Towards the end (f. 134) is a narrative of the match made by Henry I. between his natural son Robert and Mabel Fitz-Haymon, and the creation of Robert as Earl of Gloucester. The Abbé De la Rue conjectures the Chronicle to have been written at Amesbury; but Ferdinand Wolf gives strong reasons for referring it to a monk of Tewkesbury. This Chronicle is in about 3200 lines. f. 114 b, col. 2, to f. 136 b, col. 2.

This MS. has been to some extent used by Le Roux de Lincy, for his edition of *Le Roman de Brut*, two tomes (Rouen, 1836–1838): see his "Description des Manuscrits," pp. lxxiv, lxxv.

Of the metrical Chronicle, here appended to the Brut, about the last 1250 lines have been printed by Francisque Michel in his *Chroniques Anglo-Normandes*, tome i. (1836) pp. 65–117. See also, for some account of it, the article by the Abbé De la Rue, in the *Archæologia*, vol. xiii. (1800) pp. 241–248, and the same author's *Essais historiques sur les Bardes*, Caen, 1834, tome iii. pp. 157–169; and see also the article upon Michel's edition by Ferdinand Wolf, in the *Jahrbücher der Literatur*, Vienna, bd. 77 (1837), pp. 90–98.

Harley 6508.

Vellum; early xivth cent. Small Folio; ff. 99, in double columns, having 33 to 43 lines to a column. With initials in red. On the fly-leaf at the end, f. 99 b, is the inscription in a hand of the 15th cent.: "Cest le liure de Enon Buzhic."

Roman de Brut. By Wace. In about 14,500 lines. *French.*

Begins:

"Qvi veut oir et veut sauer
De roi en roi et de heir en heir
Qui eil furent et dont il vindrent
Qui engleterre primes tindrent
Quels rois iot en ordre en
Et qui en ceis et qui puis fu
Mestre gazee la translate
Qui en conte la uerite
Si comme le liure le deuise." f. 1.

Ends:

"Ci fault les gestes de bretons
Et la lignee des barons
Qui de lignage bruti vindrent
Qui engleterre longues tindrent
Puis que escript [*sic*] incarnacion
Print por nostre redempcion
Mil · et C · L · V · anz
Fist maestre gace cest romans." f. 99.

Colophon: "Explicit liber brutÿ."

Mentioned by Le Roux de Lincy, in his edition of *Le Roman de Brut*, two tomes, 1836–1838: see "Description des Manuscrits," tome i. p. lxxxi.

Royal 13. A. xxi. ff. 40 b–113.

Vellum; early xivth cent. Quarto; ff. 74, in double columns, having 40 to 44 lines to a column. With initials in red and blue. Some of the leaves mutilated.

The volume contains:

1. Imago Mundi; by Henry of Huntingdon. f. 13 b.
2. Scheme of the Heptarchy, represented by names in seven circles. f. 40.
3. The present article. f. 40 b.
4. The Estorie des Engles of Geoffrey Gaimar (see below). ff. 113–150, col. 2.

Bound up with:

1. Bible History, in four-lined monorhymed stanzas of *French* alexandrines. 13th cent. Imperfect. ff. 2–11 b.
2. Liber Beati Jeronimi de illustribus viris, and similar treatises. *Latin*. 13th cent. ff. 151–192 b.

Roman de Brut. By Wace. Abridged, after the first 52 lines, as far as the begetting of Arthur, which is related at about line 6200, f. 77 b, answering to line 8963 of the printed edition (tome ii. 1838, p. 26); after which it agrees with the fuller copies, and contains about 6050 lines more, making altogether about 12,250 lines. *French.*

It is headed: "Ci comence le brut ke maistre wice translata de latin en franceis de tus les reis ke furent en bretaigne deske il perdi son nun e fust apele engletere par la grant destruetiun ke daneis firent en la terre."

The Roman begins:

"Ki volt oir e volt sauer.
De reis en reis e de air en air
Ki cil furent e dunt il vindrent
Ki engletere primes tindrent.
Quels reis i ad en ordre ev.
E. ki ainceis e ki puis fv.
Meistre Wice lad translate.
Ki en cunte la verite.
Si com li liueres la diuise." f. 40 b, col. 2.

After the 52nd line: "Ki de tuscane ert sire e dux." the present copy proceeds (speaking of Æneas):

"Li reis latins lad herbege.
E. mult forment lad honure.
A. la par fin pur sa bunte.
De sun reialme lad herite." f. 41.

The abridged portion of the text ends:

"Li porters vit li due venir.
Mult tost li veit la porte ouerir.
Ben quidat que co fust li sire.
Si nel osat contre dire." f. 77 b.

It then proceeds, as in the printed edition (tome ii. p. 26):

"En tintagol la nut entrerent."

The account of the Round Table is at f. 83 b.

The Roman ends:

"Ci falt la geste des bretons.
E. la ligne des barons.
Ki del linage bruti vindrent.
Ki engletere longes tindrent.
Puis ke deus incarnacion.
Prist pur nostre redempcion.
Mil e cent cinquante cinc anz.
Fist meistre wace cest romanz." f. 113.

The Brut is here followed by the Estorie des Engles of Geoffrey Gaimar. This was originally the second part of a work of which the first part, now lost, was closely connected with the Historia Regum Britanniæ of Geoffrey of Monmouth. Most of the Estorie is derived from the Anglo-Saxon chronicles, interspersed with popular legends and traditions, such as those of Havelock (f. 113, col. 2, to f. 117 b, col. 2), and Hereward (f. 144, col. 2, to f. 145 b, col. 2), and it ends with the death of William Rufus. But it is followed by an epilogue, in which Gaimar describes the character and sources of the lost first part. He says that he had taken a year about the whole work, for which he had purchased many books in English, French, and Latin. But he could never have made it complete, without the help of a book which his lady had procured him. This belonged to Walter Espec of Helmsley, in Yorkshire (the hero of the Battle of the Standard in 1138), who had obtained it from Robert, Earl of Gloucester; and it contained translations (probably in Latin), made for Earl Robert, from the Welsh books about British kings. Walter

Espec lent it to Raoul Fitz-Gilbert, whose wife Constance was the lady for whom Gaimar wrote his work. There was a Radulphus Filius Gilleberti to whom Gilbert de Gant, Earl of Lincoln, granted lands at Scampton, near Lincoln, about 1150, and who himself afterwards granted these lands to the abbey of Kirkstead; he was still living in 1163 (see Vespasian E. xviii. ff. 99, 99 b, and f. 71 b). This was probably the Raoul Fitz-Gilbert referred to; for Gaimar not only deals with such Lincolnshire worthies as Havelock and Hereward, but expressly refers to the authority of an English book at Washingborough, a place within 10 miles of Scampton. Gaimar goes on to say that he has compared the book of Welsh traditions with the book of Oxford, which had belonged to Archdeacon Walter. How far either of these books can be identified with the Historia of Geoffrey of Monmouth is uncertain. The whole passage is as follows:

"Ceste estorie fist translater.
Dame custance la gentil.
Gaimar i mist marz e aueril.
E. tuz les dusze mais
Ainz kil oust translate des reis.
Il purchaca mainte esamplaire.
Liueres engleis e par gramaire.
E. en romanz e en latin.
Ainz ken pust traire a la fin.
Si sa dame ne li aidast.
Ja a nul ior nel acheuast.
Ele enveiad a helmeslac.
Pur le liuere Walter espac.
Robert li quens de gloucestre.
Fist translater icele geste.
Solum les liueres as waleis.
Kil aueient des bretons reis.
Walter espec la demandat.
Li quens robert li enveiat.
Puis la prestat walter espec.
A. raul le fiz gilebert.
Dame custance lenpruntat.
De son seignur kele mult amat.
Geffrai gaimar cel liuere escrit.

* Les transsadenfes i mist.
Ke li Waleis ourent leisse.
Kil aueit ainz purchace.
V. fust a dreit. v. fust a tort.
Le bon liuere de oxeford.
Ki fust walter larcediaen.
Si en amendat son liuere bien."

f. 149 b, coll. 1, 2.

Gaimar then mentions two of his authorities on Anglo-Saxon affairs, the "estorie de wincestre" and "De wassingbure vn liuere engleis"; and he begs any reader, who may doubt his accuracy, to refer to Nicolas de Trailli, a nephew of Walter Espec.

The last five lines are:

"Treske ci dit gaima[r] de troie.
Il comeneat la v. iasun
Ala conquere la tuisun.
Si lad define ci endreit.
De deu seium nus beneit. amen."

f. 150, coll. 1, 2.

This MS. has been to some extent used by Le Roux de Liney for his edition of *Le Roman de Brut*, two tomes, Rouen, 1836–1838: see his "Description des Manuscrits," pp. lxxii–lxxiv. The Estorie of Gaimar, after having been edited in part by Francisque Michel, in his *Chroniques Anglo-Normandes*, tome i., 1836, and in part by Henry Petrie, in *Monumenta Historica Britannica*, 1848, pp. 764–829, was edited in full by Thomas Wright for the Caxton Society (1850). The portion edited by Michel has been critically described by Ferdinand Wolf, in the *Jahrbücher der Literatur*, Vienna, bd. 76 (1836), pp. 266–292.

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* Paulin Paris prints these words, "les transcendances," which he explains as meaning *genealogies*. See his *Romans de la Table Ronde*, tome i. (1868), pp. 103, 111. The word "transsadenfes" is an alteration, by a second hand, from "translaciances."

Cotton, Caligula A. ix. ff. 3–194 b.

Vellum; xiiith cent. Small Quarto; ff. 192, in double columns, having 32 to 34 lines to a column. With two initials and borders at the beginning (f. 3) in red and blue; the first initial enclosing a small figure of a monk in a black gown, intended for Laȝamon.

Followed by other pieces in different hands of the 13th cent.:

1. "La vie de Seint Josaphaz"; by Chardry (for whom see De la Rue's *Essais sur les Bardes*, iii. 127). f. 195.
2. "La vie de set Dormanz"; by the same. f. 216 b.
3. Account of Anglo-Saxon and Norman kings, down to the accession of Henry III. *French* prose. f. 229 b.
4. "Hule and Niȝtengale"; English poem, ascribed to John de Guldevorde. (Edited by Stevenson for the Roxburghe Club in 1838, and by Wright for the Percy Society in 1843.) f. 233.
5. Short poems (included by Wright in his Percy volume). *English.* f. 246.
6. "Le petit plet"; a moral poem, in a dialogue between "Lo veillard" and "Lenfant," by Chardry. f. 249, col. 2, to f. 261, col. 2.

Laȝamon's Brut. A version of Wace's Brut, with considerable additions; by Laȝamon, a priest at Lower Arley, on the Severn, 3½ miles south-east of Bewdley, Worcestershire; written about the year 1200. In alliterative verse, mixed with rhyming couplets; amounting altogether, according to Madden's mode of writing them, to 32,241 lines. Written like prose, but with rhythmical divisions. *English.*

In the prologue, Laȝamon describes his search for authorities on the early history of Britain, and his finding three books to his purpose, one in English by Bede, another in Latin by "Seinte Albin" and Augustine, and the third a book by "a Frenchis clere" named Wace. The first of these is supposed to be the Anglo-Saxon version of Bede's Historia Ecclesiastica, attributed to King Alfred; but Laȝamon "seems to have taken nothing from it" (remarks Madden) "except the story of Pope Gregory and the Anglo-Saxon captives at Rome." "The second work, ascribed to St. Albin and Austin, is more difficult to identify." Albinus, abbat of St. Austin's at Canterbury (died 732), though never canonised, seems to be the "St. Albin" referred to; but he is not known to have done any literary work, beyond contributing materials to Bede's Historia Ecclesiastica. In fine, Madden

concludes that Lazamon's first two authorities were simply the Anglo-Saxon and original Latin versions of Bede's Historia. Many important additions are made to Wace; but they seem to be mostly derived from Welsh traditions.

On the last leaf but one (f. 193) there is an historical account of the establishment of Peter's Pence in England, ending "Drihten wat hu longe ꝛ theo lazen scullen ikæste" (f. 193, col. 2). This doubt of the tax's continuance is referred by Madden to the year 1205; a conjecture, he thinks, sustained by the mention of Queen Eleanor, in the prologue, as if she were dead, and she died in 1204 (see Madden's preface, p. xix).

The prologue is headed: "Incipit hȳstoria brutonum." It is as follows:

"An prẽost wes on leoden ꝛ lazamon wes ihoten.
he wes leouenaðes sone ꝛ liðe him beo drihten.
he wonede at ernleze ꝛ at aðelen are chirechen.
vppen seuarne staþe ꝛ sel þar him þuhte.
On fest Radestone ꝛ þer he bock radde.
Hit com him on mode ꝛ & on his mern þonke.
þet he wolde of engle ꝛ þa æðelen tellen.
wat heo ihoten weoren ꝛ & wonene heo comen.
þa englene londe ꝛ ærest alten.
æfter þan flode ꝛ þe from drihtene com.
þe al her aquelde ꝛ quic þat he funde.
buten noe & sem ꝛ Japhet & cham.
& heore four wiues ꝛ þe mid heom weren on archen.
lazamon gon liðen ꝛ wide zond þas leode.
& biwon þa aðela boc ꝛ þa he to bisne nom.
he nom þa englisca boc ꝛ þa makede seint Beda.
an oþer benom on latin ꝛ þe makede seinte albin.
& þe feire austin ꝛ þe fulluh[t] broute hider in.
Boc benom þe þridde ꝛ leide þer amidden.
þa makede a frenchis clerc ꝛ wace wes ihoten ꝛ
þe wel couþe writen ꝛ & he hoe zef þare æðelen ꝛ
Ælienor þe wes Henries quene ꝛ þes hezes kinges.
Lazamon leide þeos boc ꝛ & þa leaf wende.
he heom leoflichе biheold. lithe him beo drihten.
feþeren he nom mid fingren ꝛ & fiede on boc felle.
& þa sothere word ꝛ sette togadere.

& þa þre boc ⁊ þrumde to are.
Nu bidded lazamon alcne æðele mon ⁊ for þene almiten godd.
þet þeos boc rede ⁊ & leornia þeos runan.
þat he þeos soðfeste word. segge to summe.
for his fader saule ⁊ þa hine ford brouhte.
& for his moder saule ⁊ þa hine to monne iber.
& for his awene saule ⁊ þat hire þe selre beo. Amen."

f. 3, coll. 1, 2.

The poem begins:

"Nv seið mid loft songe þe wes on leoden preost.
al swa þe boc speke ð ⁊ þe he to bisne inom.
þa grickes hefden troye ⁊ mid teone biwoné.
& þat lond iwest ⁊ & þa leoden ofslawen.
& for þe wrake dome ⁊ of menelaus quene.
and elene was ihoten. alðeodisc wif.
þa paris alixandre ⁊ mid pret wrenche. biwon.
for hire weoren on ane daze ⁊ hund þousunt deade.
vt of þan fehte ⁊ þe was feondliche stor.
Eneas þe due ⁊ mid ermden at wond." f. 3, col. 2.

When Uther begets Arthur upon Ygerne, it is thus described:

"& he streonede hire on ⁊ Æðne selcuðne mon.
kingen alre kenest ⁊ þæ æuere com to monnen.
& he wes on ærde ⁊ Ærður ihaten." f. 111, col. 2.

The Fairy of Avalon, usually known as Morgen or Morgain, is here called Argante (f. 136); and when Arthur's last battle is over, at Camelford, he appoints Constantine his successor, and adds:

"And ich wull uaren to aualun ⁊ to nairest alre maidene.
To Argante þere quene ⁊ Aluen swiðe sceone." f. 171 b, col. 1.

After speaking of the death of Cadwalader, and of the rally made by the Britons under Yvor and Yni, the poem ends:

"& Ænglisce kinges ⁊ walden þas londes.
& Bruttes hit losedenden ⁊ þis lond and þas leoden
þat næuere seoðden mære ⁊ kinges neoren here.
þa zet ne com þæs ilke dæi ⁊
beo heonne uorð alse hit mæi.
Iwurðe þet iwurðe ⁊ Iwurðe Godes wille. Amen."

f. 194 b, col. 2.

Published from this MS. and from Otho C. XIII., in three

volumes, 1874, under the following title: *Laȝamon's Brut, or Chronicle of Britain; a poetical Semi-Saxon Paraphrase of the Brut of Wace. Now first published from the Cottonian Manuscripts in the British Museum: accompanied by a literal Translation, Notes, and a grammatical Glossary. By Sir Frederic Madden, K.H., Keeper of the MSS. in the British Museum. London: published by the Society of Antiquaries of London.* 1847.

Cotton, Otho C. xiii.

Vellum; late XIIIth or early XIVth cent. Large Quarto; ff. 152, of which 145 are leaves of the original copy, a great many of them mere fragments, and all more or less damaged, the MS. having been burnt at Ashburnham House, the 23rd October 1731. In double columns, having 38 lines to a column. With illuminated initials.

Laȝamon's Brut. Portions of a somewhat modernised copy of the poem, that "when complete" (says Madden) "consisted of about 26,960 lines, of which about 2370 are wholly lost, and about 1000 more are in an injured state." This computation is made, of course, in accordance with Madden's system of breaking up each long line into two. Written like prose, only with rhythmical divisions. *English.*

In this copy, Laȝamon was called "Laweman," "Leneais sone." The prologue containing these names is now burnt away; but it had previously been printed by Humphrey Wanley, in the second volume of Hickes's *Thesaurus*, Oxford, 1705, p. 237.

The first remaining leaf begins with an account of Ascanius. After several lines broken by the fire, the first complete sentence begins:

"Ah he nom þane mahun ⁊ þat Eneas fram troye brohte.
In Albelingue hine sette ⁊ ah sone thanene he wende.
Aȝen mid þan winde ⁊ þe feond hine verede.
Aschanius þe kene ⁊ þat was in kinges stude.
Four and þritti winter he held þat lond ⁊ and þat folke mid blisse.
þo com his lines hende ⁊ loþ þeh him were." f. 1.

"The first fifty leaves" (as the editor says) "are much injured and contracted, but the manuscript then becomes tolerably fair to read, as far as f. 110 (in the middle of the battle between Arthur and the French king, Frollo), where the injuries again commence, and increase so greatly that large portions are often wanting, and at length mere fragments are left."

Published, from this MS. and from Caligula A. IX., by the Society of Antiquaries, in three volumes (London, 1847), edited by Sir Frederic Madden. Every scrap is printed there as far as it could be read; and the editor remarks in a note (Preface, p. xxxviii): "Many of the leaves are so contracted and blackened that the only means of reading them was to hold the leaf up to the light of a powerful lamp. From the tender state also of the vellum, many letters, and even words, have perished since the text was printed in the present work."

Harley 1605. Art. 1.

Vellum; XIIIth cent. Small Quarto; ff. 42, having 40 lines to a page. With initials in red and blue.

CHANSON DE BRUT. Five fragments of an anonymous metrical version of the Historia of Geoffrey of Monmouth, written as a chanson de geste, in monorhymed tirades of alexandrines. There are 3360 lines remaining. *French.*

The contents of the fragments are as follows:

1. From the deathbed of King Lucius to the arrival of Hengist (Geoffrey's Historia, v. I–VI. 7), ff. 1–16.

Begins:

"E a chascune eclise e acrue e amentee.
Tot dreit a gloucecstre ad sa uie finee.
Lucius nout nuches filz ne fille engendree.
Por co quant il fud mort sorst entre euls meslee." f. 1.

Ends:

"E dist li reis nortiger ore est bien raisons.
Solunc uostre creance que nos uos respondons.
De uostre mescreance forment nos endolons.

De nostre auenement mais nos esleescons.
Mi enemi me funt mult granz oppressions." f. 16 b.

2. From the middle of the Prophecies of Merlin to the beginning of the reign of Uther (Geoffrey's Historia, VII. 3–VIII. 18), ff. 17–32.

Begins:

"Apres uos sai a dire termes lui est posez.
Ne porrat pas failir ne ia nert trespassez." f. 17.

Ends:

"Li reis pur sa uictorie grant ioie en ad mence." f. 32 b.

3. Reinstatement of King Lot and others by King Arthur, and succession of Lot to Norway on the death of his uncle, King Sichelines (Geoffrey's Historia, IX. 9–11), ff. 33, 33 b.

Begins:

"As barons que li seisne aneient fors bote.
Mandat e si rendit a cascun sa erite." f. 33.

Ends:

"Quant li reis dut morir si dist a ses priuez.
Que a lot sun neuod laisout ses eritez." f. 33 b.

4. Appointment by King Arthur of Bevidere the Butler and Kay the Seneschal to the governments of Normandy and Anjou, and the feast held by the king at Caerleon-on-Usk (Geoffrey's Historia, IX. 11, 12), ff. 34, 34 b.

Begins:

"E la buteillerie lui fud agraantee.
E le conte de angou fud a caims liuree." f. 34.

Ends:

"Sun or e sun argen lur done a grant foison.
Chenals e palefreis lor liure il abandon.
Cheval e palefres lor liure il abandon." f. 34 b.

(Last line repeated by mistake.)

5. Description of the pictures worked on the pavilion of King Arthur's ship, the death of the Giant at Mont-Saint-Michel, and the first encounters between the armies of King Arthur and Lucius (Geoffrey's Historia, X. 3–5, with the exception of the description of the pictures, which seems to be an invention of this poet), ff. 35–42 b.

Begins:

"La colune de nue les conduist al ior cler
Quant moises parnit tot dreit a la roge mer." f. 35.

Ends:

"La peussez ueir maint eheual arrabi.
Si fierement les unt romain enuai.
Vne ne pot releuer ki en rote chai." f. 42 b.

The 150 lines describing Merlin's introduction to Aurelius, and the building of Stonehenge, contained in the second fragment (at ff. 27 b–29 b), are printed in *Galfridi de Monumeta Vita Merlini, Vie de Merlin*, etc., edited by Fr. Michel and Thomas Wright, Paris, 1837, pp. lxxxv–xc, note.

Cotton, Julius D. xi. ff. 2–60.

Vellum; early xivth cent. Small Quarto; ff. 59, having 31 to 39 lines to a page.

Bound up (ff. 60*–99 b) with tracts in other hands, of which the first (ff. 60*–84) is a pastoral on the laws of excommunication, addressed to the clergy of Béziers by their diocesan, Cardinal Berenger Fredoli (made a cardinal in 1305).

Gesta Regum Britannie. A version of the Historia of Geoffrey of Monmouth, in hexameters; dedicated (as appears from complete copies at Paris and at Valenciennes) to Cadioc, Bishop of Vannes (1236–1254). Originally written in 10 books, each preceded by an argument of 10 lines, and containing altogether upwards of 4500 lines; but with deficiencies in the present copy, portions of Books i., ii. and ix. and the whole of Book x. being lost, so that only about 4000 lines are now remaining. *Latin.*

From a dozen lines at the end of the entire poem, it appears that the author's feelings were intensely British; but it would be difficult to decide whether he speaks as a Breton or a Welshman; though one may presume, from his addressing Bishop Cadioc, that he resided in Brittany.

The lines are as follows:

"Saxones hinc abeant, lateant mea scripta Quirites;
Nec pateant Gallis, quos nostra Britannia victrix
Sepe molestavit. Solis hec scribo Britannis,

Ut memores veteris patrie jurisque paterni,
Exiliique patrum, propriique pudoris, anhelent
Vocibus et votis ut regnum restituatur
Antiquo juri, quod possidet Anglicus hostis;
Neve male fidei possessor predia nostra
Prescribat, sumatque bonas a tempore causas.
At parvi quibus istud opus commendo, rogate
Pro vestri vatis anima, famaque perhenni
Antistes vestro vivat Cadiocus in ore."

(See Michel's edition, pp. 177, 178.)

This author is frequently mentioned, as "Pseudo-Gildas," by James Ussher, Archbishop of Armagh, in his *Britannicarum Ecclesiarum Antiquitates* (sometimes called Ussher's *Primordia*, from the running title of the first edition, Dublin, 1639). The principal quotations given by Ussher relate to the following subjects: The conversion of King Lucius (second edition, London, 1687), pp. 27, 30; the reinstatement of Archbishop Sampson at York by King Arthur, p. 39; the legend of the eleven thousand virgins, p. 108; the refusal of Aëtius to help the Britons, p. 199; the kingship of Constans the Monk, p. 200; and the description of the isle of Avalon, p. 273. Ussher made much use of the Cottonian Library, as he states in his preface; and he probably took these passages (with one or two obvious corrections) from the present copy, in which they occur at ff. 21 b, 22, 45 b, 27 b, 28, 28 b, 58 b.

In the "Elenchus contentorum," written on the fly-leaf of the volume by the Rev. Richard James, Sir Robert Cotton's librarian, this poem is entered as "Historia Brytonum Latinè carmine Heroico per Gyldam." There is no original title. The first argument begins:

"[P]rimus ab ytalia post patris fata relegat
Brutum . nubit ei regalis nirgo . dyanam
Consulit . inuadit mauros . corineum sibi iungit." f. 2.

The poem begins with an invocation of the Muse, and an address to Bishop Cadioc:

"Caliope referas . ut te referente renarrem
Vnde genus britonum . que nominis huius origo .
Vnde suos habuit generosa britannia reges .
Quis fuit arturus . que gesta . quis exitus eius .
Qualiter amisit infelix nacio regnum .

Hiis presul uenetensis opem conatibus addat.
Qui si post sacre scripture seria ludi
Presentis cursum uacuus spectauerit. et si
Thenmaque propositum consertaque uerba pocte
Auctorisque stilum laudauerit omne timoris
Excussum cedet nostro de pectore frigus.
At si rudiculum. uel inutile viderit. igni
Supponat totum. uel lima tollat abusum."

It goes on:

"[B]rutus ab enea quartus. casu patricida
Exulat. ytaliam fugiens lacedemona querit." f. 2.

Book I. breaks off with the line (alluding to Brutus):

"Vtilusque putat extranea regna relinqui." f. 7 b.

(See the printed edition, line 451, p. 16.) Book II. begins (imperfectly):

"Post mortem regis regnauit quinque ter annis
Guendoloena. decem loerinus rexerat ante." f. 8.

(See the printed edition, lines 597, 598, p. 22). The other books occur as follows: III. at f. 13; IV. f. 20; V. f. 27; VI. f. 34; VII. f. 41 b; VIII. f. 48; IX. f. 55. The Prophecies of Merlin are at the beginning of Book VI. (f. 35); but they only occupy 19 lines, ending with the account of Arthur.

The poem breaks off in Book IX. (about 80 lines of which are missing at the end), with an account of the capture of Chester, and the slaughter of the monks of Bangor by Æthelfrith, king of the Northumbrians (in A.D. 606, according to the Anglo-Saxon Chronicle). The last remaining lines are:

"Vrbs capitur. pereunt ciues. discrimine nullo
Insomptes sontesque simul. sacratus apertis
Arua rigat jugulis cleri cruor. hostia celi
Tota patent waluis adapertis hostica christo
Hostia grata placet. non sacrificantis honore
Sed quia membra sibi capiti conformia gaudet
Conseruisse deus o quam admirabile bellum
Est vbi qui patitur reputatur victor et ille
Qui uincit victus. cedit victoria ceso." f. 60 b.

(See the printed edition, lines 4333–4341, p. 157.) These events are related by Geoffrey of Monmouth in his Historia, book xi. chap. xiii., where he merely abridges the narrative given by Bede, in his Hist. Eccles. book ii. chap. ii.

Edited from the complete MS. at Paris, with collations from the present copy, by Francisque Michel, under the title *Gesta Regum Britanniæ*, for the Cambrian Archæological Association, 1862. The printed MS. of Valenciennes, in which the authorship is wrongly ascribed to Alexander Neckham, had been previously described, and the arguments and the last 19 verses published, by J. de Gaulle, in the *Bulletin du Bibliophile*, second series, Paris, 1836–37, pp. 495–501.

Cotton, Vespasian A. x. ff. 44 b–51.

Vellum; xiiith cent. Small narrow Folio; ff. 7, having 50 lines to a page, and two lines on an eighth page.

The rest of the MS. consists of the Anticlaudianus of Alanus de Insulis (ff. 1–44), and a prose argument to the Anticlaudianus (ff. 51 b, 52 b). On the reverse of the first fly-leaf is written: "Joannes Dee 1571. Maij 7. bowght vppon a stall in London."

Brutus: a poem, beginning with the first destruction of Troy by Jason, and ending with the foundation of York by Eboracus. In 618 elegiacs (two couplets of which are defective). With a prologue of 18 lines; followed by a dedication to Hugh de Puiset, Bishop of Durham (1153–1194), in 16 lines; both in rhyming hexameters. *Latin.*

In the ninth line of the dedication, Hugh de Puiset is addressed as being "uice regis"; if this refers to his holding the office of Chief Justiciar of the North, together with the charge of Windsor Castle, the date of the dedication is limited to December 1189–April 1190.

After the heading, "Incipit Brutus," the prologue begins:

"Consuluit mea clio mihi dare semen harene
Deque labore meo steriles nascuntur anene." f. 44 b.

The dedication begins:

"Set dunelmensis presul metropolis hugo
Jure dicabo tibi que palladis ubere sugo."

The poem itself begins:

"Qvis pater. et quis auus quod erat genus. unde britanni
Que fuga. que procerum fata fuere canam."

In each of the two defective couplets the missing line is a

pentameter. The first instance occurs in the passage where Brutus is consulting Diana, after the line: "Ponitur ara triplex . triplex focus . una tonanti" (f. 47 b). The other instance is where Locrinus is pretending to submit to his father-in-law Corineus, after the line: "Rex igitur promissa duci . dux mutua regi" (f. 50). The foundation of York was probably the poet's goal, or else one would suppose there was at least a leaf missing between the two following couplets, that conclude the poem:

"Tunc in iudeam dauid rex . atque latinvs
Siluius in lacio regna tenebat avi." f. 50 b.

"Festa dies pascalis adest duo [*pro* duc] otia clio:
Et requiesce parum sitque remissa melis." f. 51.

Colophon: "Explicit Brutus."

Printed in 1862 for the Cambrian Archæological Association, in the appendix to the Latin poem on the *Gesta Regum Britanniæ*, edited by Francisque Michel. The two couplets that are defective are supplied with dotted lines by the editor at pp. 225, 233; but he has also marked another couplet as defective at p. 232, which is complete in the MS., as follows:

"Viribus explicitis . occurrunt acriter humbro
Vincitur et fugiens turpiter humber abit." f. 49 b.

Cotton, Vespasian E. iv. ff. 112 b–138 b.

Vellum; late XIIIth cent. Small Quarto; ff. 27, having 29 lines to a page. With initials in blue, flourished with red. The punctuation, which is very irregular, is added by a somewhat later hand.

The whole MS. contains, in *Latin* and *French*:

1. A brief epitome of the Historia of Geoffrey of Monmouth. f. 104.
2. A short account of the kings of Britain, from Brutus to the death of Henry III. (1272). *French*. f. 107 b.
3. The present article. f. 112 b.
4. Notes on the English kings, from 491 to the births of the children of Henry III. f. 139.
5. Account of the Sibyls. f. 143.
6. Imago du Monde. *French* verse. f. 149.
7. Chronicle of England, with a general introduction, down to 1280. (Connected with Reading Abbey? See f. 175.) ff. 153–201 b.

Bound up with other MSS.

Vita Merlini: a poem, narrating the madness and the prophecies of the Caledonian Merlin, and his discourses with

Taliessin. With a dedication of 18 lines to Robert, Bishop of Lincoln; and with an epilogue of five lines, addressed to the Britons, apparently ascribing the authorship to Geoffrey of Monmouth. In 1528 hexameters altogether. *Latin.*

John Leland, in his *Collectanea* (Hearne, second edition, 1770), vol. iii. pp. 16, 17, gives three short extracts from this poem, namely, five lines of the dedication, six lines of the description of Avalon, and the epilogue in five lines; and Leland again, in his *Commentarii de Scriptoribus Britannicis* (Antony Hall's edition, tom. i. p. 191), notices the poem among the works of Geoffrey of Monmouth, and adds (writing about 1545) that he had lately read it with much pleasure in a copy at Glastonbury. The claims of Geoffrey, however, have been denied by some modern critics: first, by Thomas Wright, both in the *Foreign Quarterly Review* (January 1836, p. 403) and also in his edition of the poem itself, in conjunction with Francisque Michel, Paris and London, 1837; and secondly by Albert Schulz, under the pseudonym of "San Marte," in *Die Sagen von Merlin*, Halle, 1853, pp. 268–339.

Wright begins with saying that no work of Geoffrey's, after the publication of his Historia (and a passage in the middle of this poem refers to the Historia), could possibly have fallen so flat as not to be noticed by his contemporaries, and only to exist in one complete copy of the late 13th century, and in a few abridged copies of the 14th and 15th centuries. He goes on to say that the terms used in the dedication would be too absurd if taken as addressed to Robert Chesney (Bishop of Lincoln in 1148–1167); whilst they were singularly well chosen if addressed to Robert Grosseteste (Bishop in 1235–1253). He asserts that the prophecy of the conquest of Ireland is here more distinct than in Geoffrey's Historia; and, finally, he calls the epilogue a wretched tag, probably added by a scribe. On the other side, Paulin Paris has combated Wright's argument, in his *Romans de la Table Ronde*, tome i., 1868, pp. 71–81. Paulin Paris reminds us that Bishop Alexander of Lincoln, to whom (at his own request) Geoffrey had dedicated his prose Prophecies of Merlin, apparently died (1148) without having done anything for his client; and that (under such circumstances) an ecclesiastic could hardly be expected to be over-nice in his praises of the new bishop, while he would most naturally exclaim:

"meis ceptis faueas. uatemque tueri
Auspicio meliore uelis. quam fecerit alter
Cui modo succedis merito promotus honori."

Moreover, Paulin Paris can discover no allusions to the conquest of Ireland in this poem stronger than those in the Historia; he objects to throwing over the epilogue, merely to suit a theory; and, finally, he maintains that our poet betrays no acquaintance with the French Arthurian romances, and that his style and certain peculiar mytho-historical allusions almost prove him to be Geoffrey.

The main strength of Wright's argument is derived from the first 12 lines of the dedication, which are as follows:

"Fatidici uatis rabiem. musamque iocosam?
Merlini cantare paro. tu corrige carmen
Gloria pontificum calamos moderando roberte
Scimus enim quia te perfudit nectare sacro?
Philosophia suo fecitque per omnia doctum
Ut documenta dares. dux et preceptor in orbe
Ergo meis ceptis faueas. uatemque tueri
Auspicio meliore uelis. quam fecerit alter
Cui modo succedis merito promotus honori
Sic etenim mores. sic uita probata genusque
Vtilitasque loci. clerus populusque petebant
Unde modo felix lincolnia fertur ad astra." f. 112 b.

Robert Grosseteste had so great a reputation for science and literature that this address does appear, at first sight, to point to him; but there is one fatal word in it, for his birth (according to his best biographers) was so humble that no one could have ventured to compliment him upon his "genus." Robert de Chesney, on the other hand, was at least well-born, even Giraldus Cambrensis (the chief authority against him) styling him "vir generosus, natione quidem Anglicus sed cognatione Normannus." After abusing him for nepotism, and for mal-administration of the church property, Giraldus adds (rather scornfully) that he obtained certain privileges for the town of Lincoln, in the matter of fairs and markets, and that he built a fine episcopal palace. Other writers call him "Robertus simplex," a nickname apparently given him by the adherents of Becket. But all this was written after the bishop's death. At the beginning of his career, much better things were expected of him.

Henry of Huntingdon (in the tract, De contemptu mundi) mentions him, whilst still only archdeacon of Leicester, as "vir famâ dignus"; and again, in 1148 (at the end of the second recension of his History), Huntingdon, himself a Lincoln man, uses the most emphatic terms to express the rapture with which the new bishop had been just received.

At all events, Robert de Chesney was likely to have influence at the court of King Stephen. A certain "Willelmus de Casneto" is highly praised in the Gesta Stephani, for helping to turn the tide in 1141; and we learn from Gilbert Foliot's Letters (compare Nos. liv. and cexxi.) that this was a brother of Bishop Robert. Foliot was a kinsman of theirs, apparently a nephew, but he belonged to the losing side; and in a letter (No. xl.), written when he was Bishop of Hereford (1148–1163), he begs Bishop Robert to exert that influence which he cannot obtain himself, and to dissuade the king from seizing lands belonging to the abbey of Gloucester. We may feel sure that many of Matilda's humbled partisans made similar appeals to the new bishop, and among such clients we should expect to find Geoffrey of Monmouth, who had just lost both his former patrons.

It can hardly be called absurd then, supposing Robert de Chesney to be already a man of some note as well as promise (as Huntingdon asserts), and a prelate of some influence (as Foliot assumes), that he should be addressed as "Gloria pontificum," and in like flattering terms, in a poetical dedication.

Let us turn to the objections raised by Schulz. First, he echoes Wright's remark about the conquest of Ireland. Now, it was one of the luckiest hits made by the Merlin of Geoffrey's Historia that (speaking of the Norman kings) he said: "Sextus Hiberniæ mœnia subvertet, et nemora in planitiem mutabit: diversas portiones in unum reducet, et capite leonis coronabitur." This was written 40 years or so before King John was born; but it was often applied to him by later writers, though they found it hard to make "Sextus" exactly suit him, and still harder to explain the following sentences: "finis ipsius ad superos convolabit. Renovabit namque beatorum sedes per patrias, . . . et inter beatos collocabitur." The version in the present poem runs:

> "Sextus hibernenses et eorum nomina uertet
> Qui pius et prudens populos renouabit et urbes." f. 121.

This is literally all. There is only one thing in favour of Wright's theory, and that is not much; in the Historia, Merlin foreshadows the events of many generations after the sixth king, whereas in the poem he stops there. But the whole theory, indeed, will hardly stand examination; for how could any encomium on King John be supposed to commend itself to Robert Grosseteste? Another point is worth noting. Although this poetical prophecy of Merlin, when speaking of the six kings, is a mere abridgment of Geoffrey's prose, yet it does introduce a new passage, in 14 lines, when describing the general conduct of the "Neustrenses." It says that they will conquer and rule over foreign nations for a time, until Erinnys sheds her poison upon themselves; then civil wars will ensue: "Undique per patrias committent prelia cives," and (as if a climax to all the horrors)

> "Pontifices tunc arma ferent, tunc castra sequentur
> In tellure sacra turres et menia ponent
> Militibusque dabunt quod deberetur egenis."
>
> ff. 123 b, 124.

The bearing of this quotation will be more evident presently, when the reader may compare it with the first clause of Ganieda's prophecy.

But to return to Schulz. His chief additions to Wright's theory are founded on the conclusion of the poem. Merlin's sister Ganieda (the Gwendydd of the Welsh poems) is herself seized with inspiration; and the rhapsody put into her mouth is so utterly unconnected with the rest of the poem, and the style of it is so markedly political, that one can hardly doubt the poet's intending here to refer to events of his own time. These are four in number. The localities of the first three are fixed by well-known British names. The fourth is very obscure, though Schulz considers it the clearest of all; and he tries to connect the first three with affairs at Oxford in 1215, at Lincoln in 1217, and at Winchester in 1213, although confessing much hesitation indeed as to the last guess. But surely these three events are all of the time of Stephen. Ganieda begins:

> "Cerno ridichenam galeatis gentibus urbem
> Impletam, sacrosque uiros sacrasque tyaras
> Nexibus addictos sic consiliante iuuenta
> Pastor in excelsa mirabitur edita turris
> Et reserare sui cogetur fictile dampni." f. 137 b.

At the Council of Oxford, 24th June 1139, Bishops Roger of Salisbury and Alexander of Lincoln were seized by Stephen at the instigation of the court ("inuenta"), whilst Bishop Nigel of Ely fled to Bishop Roger's castle of Devizes. In the sequel, Bishop Roger was dragged to Devizes, and forced to open the castle, the immediate cause of his disgrace. The surrender of his other castles, and of those of Bishop Alexander, soon followed. Ganieda continues:

"Cerno kaerloyetoyc vallatam milite seuo
Inclusosque duos quorum diuellitur alter
Ut redeat cum gente fera cum principe uallis
Et uincat rapto seuam rectore caternam
Heu quantum scelus est capiant ut sidera solem
Cui sullabuntur nec ui nec marte coacta." ff. 137 b, 138.

This is surely the battle of Lincoln, 2nd February 1141. Stephen was blockading William de Roumare and his younger half-brother, Randolf of Chester, in the castle of Lincoln, when Chester managed to slip through the lines, and then returned to them ("vallis") with the Welsh and their great chief, Robert of Gloucester, and Stephen was taken prisoner; thus the "sidera" captured the sun. Ganieda continues:

"Inspicio binas prope kaerweu in aere lunas
Gestarique duos nimia feritate leones
Inque duos homines unus miratur et alter
In totidem pugnamque parant et cominus astant
Insurgunt alii quartumque ferocibus armis
Acriter obpugnant nec prenalet ullus eorum
Perstat enim clipeumque movet telisque repugnat
Et uictor ternos confestim proterit hostes
Impellitque duos trans frigida regna boetes
Dans alii ueniam qui postulat ergo per omnes
Diffugiunt partes totius sidera campi
Armoricanus aper quercu protectus anita
Abducit lunam gladiis post terga rotatis." f. 138.

Surely the rout of Winchester, 14th September 1141. The two moons are the two Matildas, who brought their rival forces up to Winchester, where the bishop changed sides from the empress to the queen; whilst Randolf of Chester (according to John of Hexham) first offered his aid to the queen, but was accused of treacherous designs, and joined the empress; and thus

the numbers are here represented as shifting from side to side. William d'Ypres gains the day, and drives two, the King of Scots and (probably) Randolf of Chester, far towards the north, captures Robert of Gloucester, and disperses the rest in all directions. The Empress Matilda herself was nearly taken (says John of Hexham), but Geoffroi Boterel, Count of Penthièvre, the elder brother and constant enemy of Alan, Earl of Richmond, rallied her followers and checked the pursuit. This Breton count then is the "Armoricanus aper" who bears away the moon.

So far Ganieda's discourse is comparatively plain; but one can only guess at the next event described, until some Welsh antiquary can identify the particular Hill of Urien, where the Deiri and the Gewissi met in the reign of the Great Coel (or Howel). Ganieda continues:

"Sidera bina feris uideo committere pugnam
Colle sub urgenio quo conuenire deyri
Gewissique simul magno regnante cohelo
O quanta sudore uiri, tellusque cruore
Manat in externas dum dantur uulnera gente[s]
Concidit in latebras collisum sydere sidus
Absconditque suum renouato lumine lumen." f. 138.

The first three lines seem to refer to some expedition of two leaders ("Sidera") against the Welsh ("feris"); but it may be doubted whether the other five lines are not descriptive of a whole crowd of the petty wars that distracted England and Wales in the time of Stephen. Schulz, however, mistaking the purport of the second and third lines (which merely serve to mark a locality), is positive that Coel is Alexander II. of Scotland; and that the event is King John's invasion of Scotland in 1216. His only proofs are derived from the 13 concluding lines of Ganieda, which allude (he says) to the horrible devastations committed by the Brabançons of John. Ganieda continues:

"Heu quam dira fames incumbit ut arceat alnos
Euacuatque suos populorum uiribus arctus
Incipit a kambris peragratque cacumina regni
Et miseras gentes equor transire cohercet
Diffugiunt uituli consueti uiuere lacte
Vaccarum scotie morientum clade nephanda
Iteque neustrenses cessate diutius arma
Ferre per ingenium [ingenuum] uiolento milite regnum

Non est unde gulam ualeatis pascere nestram
Consumpsistis enim quicquid natura creatrix
Fertilitate bona dudum produxit in illa
Christe tuo populo fer opem . compesce leones
Da regno placidam bello cessante quietem."

Ganieda here depicts a famine, by which the North ("Aretus") is forced to expel its population. Beginning in Wales, the famine spreads over the whole realm; many men are driven abroad; and the cattle of Scotland die. She then turns to the "Neustrenses," and exhorts them to depart, and to carry arms no longer through the native realm ("ingenuum regnum"), now that nothing is left to satisfy their greed. And a prayer for peace to the realm concludes her prophecy. Schulz's interpretation of this passage seems to be very far-fetched. Indeed, there are only two points in its favour, the use of the word "aretus," and the famine being said (perhaps rhetorically) to extend to Scotland. As for the "Neustrenses," whom Schulz supposes to be the Brabançons hired by John, surely they are the same as those denounced by Merlin (in the earlier portion of the poem) as the fomenters of civil war in England. It is quite possible that our poet had a further point in view, if he wished to please Robert de Chesney. In 1143 Geoffrey of Anjou took Rouen, and styled himself Duke of Normandy, and Stephen never recovered the duchy; so that "Neustrenses" might here stand covertly for the partisans of Matilda. But, at all events, the whole passage reminds one of a part of the well-known picture of Stephen's reign, at the end of the Anglo-Saxon Chronicle, where it is said that war and famine grew worse and worse for nineteen winters. A more detailed account of a famine, and of the consequent emigrations, is to be found in the Gesta Stephani. No dates are given: but the famine there described appears to have reached its height about the year 1144, a date which is confirmed by Thomas Wykes and other chroniclers.

To sum up then. The inserted passage in Merlin's Prophecy and the whole of Ganieda's Prophecy refer to events which are probably of the author's own time, and which occurred in the years 1139–1144. If this be correct, the rest follows. The dedication was addressed to Bishop Robert de Chesney in 1148; and the previous work mentioned in it was the prose Merlin, dedicated to De Chesney's predecessor, Bishop Alexander, by

Geoffrey of Monmouth. Leland therefore was probably right when he accepted the evidence of authorship, as conveyed in the following envoy:

"Duximus ad metam carmen uos ergo britanni
Laurea serta date Gaufrido de monumeta
Est etenim uester nam quondam prelia uestra
Vestrorumque ducum cecinit scripsitque libellum
Quem nunc gesta uocant britonum celebrata per orbem."

f. 138 b.

The main action of this poem begins after the battle of Ardderyd; which seems to have been fought in A.D. 573, between the great chief of the pagans in Scotland, Gwenddolen, on one side, and Maelgwn Gwynedd, Rydderch Hael, and Aedan son of Gafran, on the other. Gwenddolen was killed; Rydderch established himself as King of Strathclyde, and recalled St. Kentigern from Wales to become Bishop of Glasgow; and Aedan was inaugurated King of Dalriada (Argyle and the Isles) by St. Columba. The battle-field was near two small hills, still called the Knows of Arthuret, on the western bank of the Esk, about nine miles north of Carlisle. (See *The Four Ancient Books of Wales*, by W. F. Skene, Edinburgh, 1868, vol. i. pp. 65–67.)

Merlin is here described as a king of the South Welsh. Guennolous, King of Scotland, is defeated by Peredurus, the leader of the North Welsh, in conjunction with Merlin and Rodarcus, King of the Cambrians. Merlin, though his side wins the day, goes mad at the sight of the slaughter, and flies into the woods. He is enticed home by his wife, Guendoloena, and by his sister Ganieda, who is married to Rodarcus. Several wild incidents follow, but finally Ganieda builds a great house in the woods for Merlin. Telgesinus (Taliessin) visits him; and they discourse together of the wonders of nature, and recall the day when they conveyed King Arthur, in a boat steered by Barinthus (or Barrindeus, abbat of Druim-cuillin, and a friend of St. Brandan's), to "Insula pomorum" (Avalon), where the king's wounds were tended by Morgen and her sisters (f. 128).

After the dedication (of which 12 lines are quoted above) the poem begins:

"Ergo peragratis sub multis regibus annis
Clarus habebatur merlinus in orbe britannus
Rex erat et uates, demetarumque superbis

Jura dabat populis. ducibusque futura canebat
Contigit interea plures certamen habere
Inter se regni proceres belloque feroci
Insontes populos deuastauisse per urbes
Dux uenedotorum peredurus bella gerebat
Contra guennoloum scocie qui regna regebat
Jamque dies aderat bello prefixa. ducesque
Astabant campo decertabantque caterue
Amborum pariter miseranda cede ruentes
Uenerat ad bellum merlinus cum pereduro
Rex quoque cambrorum rodareus. seuus uterque."

ff. 112 b, 113.

Ganieda's Prophecy (of which the whole is quoted above) is followed by these lines:

" Non super hoc tacuit. commiranturque sodales
Germanusque suus qui mox accessit ad illam
Hocque modo uerbis applaudens fertur amicis
Te ne soror uoluit res precantare futuras
Spiritus. osque meum compescuit atque libellum
Ergo tibi labor iste datur. leteris in illo
Auspiciisque meis deuote singula dicas." f. 138 b.

To this is added the envoy, quoted above, beginning:

" Duximus ad metam carmen uos ergo britanni."

Edited from this MS. and from Titus A. XIX. by W. H. Black and G. Neville Grenville, for the Roxburghe Club (1833); and re-edited by Francisque Michel and Thomas Wright, under the title of *Galfridi de Monumeta Vita Merlini. Vie de Merlin attribuée à Geoffroy de Monmouth*, Paris and London, 1837. In *Die Sagen von Merlin*, by A. Schulz. under the pseudonym of San-Marte, Michel's edition is reprinted, with numerous additional notes, Halle, 1853, pp. 268–339. Fourteen lines of this poem, descriptive of the Isle of Avalon, were quoted by Leland's friend, Sir John Price, of Brecknock, in the work written in opposition to Polydore Virgil, and entitled *Historiæ Brytannicæ Defensio*, which was published after his death by his son, Richard Price, in 1573. One of Sir Robert Cotton's MSS. (Cleopatra D. IX.) came to him from the Prices; and the same may have been the case with the present MS. Price's quotation differs in spelling from the corresponding passage here (ff. 128, 128 b), "Morgen" being spelt "Morgain," and so on; and whereas here Morgen is said to

lay Arthur "super aurea . . . Stulta" (f. 128 b), Price quotes the last word as *Fulchra* (p. 137); but these may have been corrections of his own. The passage is omitted in the abridged copies.

Harley 655. ff. 200 b–204 b.

Vellum; late XIVth cent. Folio; ff. 4, with a few lines on the column preceding them, in double columns, having 47 or 48 lines to a column. With initials in red and blue.

Inserted in the middle of a copy of Higden's Polychronicon of the second class, ending 1338, to which is added (at ff. 322–338) another chronicle of the years 1336–1345. The second class of the Polychronicon is only represented in the British Museum by three MSS. (the present one, Royal 13. E. I. and Julius E. VIII.), each of which contains this poem, inserted between the years 525 and 533. The outer sides of the volume are stamped with the arms of Sir Symonds D'Ewes (*d.* 1650).

VITA MERLINI: an abridgment of the poem on the madness of Merlin. In 712 hexameters, introduced by a line and a half of the dedication. *Latin.*

Several single lines of the original poem as given in Vespasian E. IV. are here omitted: but the chief omissions are towards the end. These are: 1. The Lament of Ganieda for Rodarcus, in 31 lines, omitted at f. 204, col. 2. 2. Taliessin's Discourse on the Wonders of Creation, including the description of King Arthur's voyage to Avalon, in 208 lines, omitted at f. 204, col. 2. 3. Dialogue between the two Bards, in 161 lines, omitted at f. 204 b. 4. Continuation of the Dialogue, in 119 lines, omitted at f. 204 b. 5. Conclusion of the poem after what in Vespasian E. IV. is line 1299, in 238 lines, at f. 204 b.

The poem is headed: "Circa hec tempora ꝑ floruit Merlinus siluestris . siue calidonius . qui prophetauit in hunc modum." f. 200 b, col. 2. This is followed by a line and a half of the dedication, thus:

> "Fatidici uatis rabiem . musamque iocosam .
> Merlini cantare paro s" [*Left imperfect.*]

The poem begins:

> "Ergo peragratis . sub multis regibus annis
> Clarus habebatur merlinus in orbe britannus."

f. 200 b, col. 2.

It ends:

"Res mihi nulla placet me que diuellere possit.
A calidone mea me iudice semper amena.
Hic ero dum uiuam pomis contentus et herbis.
Et mundabo meam pia per ieiunia carnem.
Vt ualeam fungi uita sine fine perhenni." f. 204 b.

For this conclusion, see lines 1287–1291 of the printed editions, Fr. Michel's (1837), p. 50, and A. Schulz's (1853), p. 309.

Royal 13. E. i. ff. 143–146.

Vellum; about A.D. 1380. Folio; ff. 4, in double columns, having 51 lines to a column.

Inserted in the middle of a copy of Higden's Polychronicon of the second class, ending in the year 1311; to which is appended (ff. 250–251 b) a life of a St. Albanus, the son of an emperor, by his own daughter, exposed, but found and adopted by the King of Hungary; afterwards married to his own mother, but finally proved to be a saint. Presented to the cathedral at Lincoln by Canon John Warsop (1361–1386).

VITA MERLINI: abridgment of the poem. In 712 lines; with a dedication to Robert, Bishop of Lincoln, in 18 lines. *Latin.*

The dedication begins:

"Fastidici vatis rabiem musamque iocosam."

The poem begins:

"Ergo peragratis sub multis regibus annis
Clarus habebatur merlinus in orbe britannus." f. 143.

It ends:

"Hic ero dum viuam pomis contentus et herbis.
Et mundabo meam pia per ieiunia carnem.
Vt valeam fungi vita sine fine perhenni." f. 146.

Cotton, Julius E. viii. ff. 12 b–17 b.

Vellum; end of XIVth or beginning of XVth cent. Folio; ff. 6, in double columns, having 35 to 38 lines to a column; written like prose, but divided (though not quite regularly) by medial stops.

Inserted in the middle of an imperfect copy of Higden's Polychronicon of the second class.

VITA MERLINI: abridgment of the poem. In about 705 lines; with the dedication prologue in 18 lines. *Latin.*

The dedication begins:

"Fatidici natis rabiem musamque iocosam."

The poem begins:

"Ergo peragratis sub multis regibus annis.
Clarus habebatur Merlinus in orbe britannus."
f. 12 b, cols. 1, 2.

It ends:

"Hic hero dum uiuam pomis contentus et herbis
Et mundabo meam pia per ieiunia carnem
Vt valeam fungi uita sine fine perenni." f. 17 b.

Cotton, Titus A. xix. ff. 63–73 b.

Paper; xvth cent. Small Quarto; ff. 11, having 28 to 37 lines to a page.

In a volume of ecclesiastical records (more especially relating to York and Kirkstall), theological treatises and notes, and historical miscellanea, amongst which are the following:

1. Narratives of King Arthur, how his faith was confirmed, how he was killed, and how his body was found in the time of Henry II.; followed by accounts of Joseph of Arimathea, and other saints; chiefly from Glastonbury records. ff. 16, 16 b, 17 b, 18, 19, 19 b, 22 b, 23.
2. Turpin's Chronicle. f. 24.
3. Narrative of the meeting of St. Kentigern and Merlin. f. 74.
4. First seven chapters of a life of St. Kentigern. f. 76 b.
5. Notes from Bede, relative to the vision of Furseus; followed by various jottings. f. 81.
6. Verses descriptive of Wales from Higden's Polychronicon. f. 101.
7. British legend of Albina, or De origine Gigantum. f. 103.
8. History of Britain, from Brutus to Henry III.; in rhyming hexameters; with the name of "Joannes Stafford" inserted at the beginning. f. 105 b.
9. Poem on the battle of Roncesvalles; in 479 hexameters. ff. 153–155.

Vita Merlini: an abridgment of the poem. In 698 lines; with the prologue in 18 lines. *Latin.*

It is headed: "Fata Merlini Siluestre secundum historiam polieronicam que contingebant anno gratie . 525."

The prologue, addressed to Robert, Bishop of Lincoln, begins:

"Uatidici vatis rabiem musamque iocosam."

The poem begins:

"Ergo peragratis sub multis regibus annis
Clarus habebatur merlinus in orbe britannus." f. 63.

It ends:

"Hic ero dum viuam pomis contentus et herbis
Vt mundabo mea[m] pia per ieiunia carnem
Vt valeam fungi vita sine fine perhenni . Amen .
Explicit." f. 73 b.

Collated by Francisque Michel and Thomas Wright with Vespasian E. IV. etc., for their edition (1837).

The prose narrative (at f. 71) of the meeting of Merlin and St. Kentigern (or St. Mungo, the patron saint of Glasgow) may perhaps belong to the imperfect life of St. Kentigern which follows it (f. 76 b). This narrative has been abridged by Walter Bower (or Bowmaker), last abbat of Inchcolm (*d.* 1449), and inserted in his enlarged edition of the Scotichronicon of John of Fordun, lib. iii. cap. xxxi. (see Royal 13. E. x. f. 58, and Walter Goodall's edition, of 1759, vol. i. p. 135). But Bower has omitted the pith of the story. Merlin does not receive the sacrament on the first day of meeting; but one day he comes to the "Mellodonor" (or Molendinar) brook, near Glasgow, demanding the sacrament, and saying that his death is at hand. He is asked three times how he will die, and each time gives a different answer. Still, St. Kentigern is at last persuaded to administer the sacrament to him. Now it has happened, once upon a time, that he was caught and bound by the petty king ("regulus") Meldredus; that he laughed at seeing the king take an apple-leaf out of his wife's hair; that he was promised freedom if he would state the cause of his laughter, and that he then told of the queen's adultery in the orchard. The queen, in revenge, has now ordered some shepherds to keep a look-out for him. They see him coming away from St. Kentigern, and pursue him with sticks and stones. He falls dying over a bank of the Tweed near Drumelzier, and is impaled on a salmon-stake in the water. Thus he dies by the three deaths that he has prophesied.

The laugh at seeing the apple-leaf and the prophecy of the three different deaths are stories introduced into the poem; but in the poem it is not his own death that Merlin prophesies.

The prose narrative begins: "Eo quidem in tempore quo beatus kentegernus heremi deserta frequentare solebat. contigit die quadam illo in solitudinis arbusto solicite orante. vt quidam demens nudus et hirsutus et ab omni bono destitutus. quasi quidam toruum furiale transitum faceret secus eum qui lailoken vocabatur. quem quidam dicunt fuisse Merlynum." f. 74. It ends: "Porro opidum istud distat a ciuitate Glascu quasi xxx^ta miliaribus. In cuius campo lailoken tumulatus quieseit.

"Sude perfossus. lapidem perpessus. et vndam ✓
Merlinus triplicem fertur inisse necem." f. 75 b.

The imperfect life of St. Kentigern which follows (ff. 76–80 b), consisting only of seven chapters, about the conception and birth of the saint, together with a prologue, was written at the request of Herbert, Bishop of Glasgow (died 1164). This is the only copy known. It has been printed in the *Registrum Episcopatus Glasguensis*, Maitland Club (1843), vol. i. pp. lxxviii–lxxxvi; and again in the volume containing the lives of St. Ninian and St. Kentigern, published as vol. v. of the *Historians of Scotland* (1874). An explanation of the name "Iailoken" (a corruption of the Welsh *llallogan*, "twin-brothers"), as applied to Merlin, may be found in the latter volume.

Additional 25,014. f. 119 b, col. 2.

Vellum; xiiith cent. Folio; occupying 21 lines of a column of 33 lines. With an initial in blue.

The volume contains:

1. Bede's Historia Ecclesiastica; with a few additions. f. 3.
2. Epistle, relating Bede's death, by his disciple Cuthbert. f. 117.
3. Notes on Whithern, brought down to 796. f. 118 b.
4. Remarks on the adoption of St. Andrew as the patron saint of Scotland. f. 118 b.
5. The present article. f. 119 b, col. 2.

At the beginning of the volume are entries, made in 1333–34, relative to the battle of Halidon Hill and its consequences; and noting that, on the 15th of July 1333, the Scots sacked the abbey to which this volume belonged (f. 2 b). On the same page are notes by John Bale, Bishop of Ossory (1552–1563); and on the obverse (f. 2) is the signature of an owner of the 17th cent., "Franciscus St. John."

Prophecy of Merlin: a portion of the introductory epistle from Geoffrey of Monmouth to Alexander, Bishop of Lincoln. *Latin.*

Title: "Incipit prefatio ambrosii merlini de regibus angliç." Begins: "Coegit me alexander lincolniensis presul." Ends (imperfectly): "Et ut omnes philosophos totius britanniç insulç . . . ."

Cotton, Faustina A. viii. ff. 109 b–116.

Vellum; xiiith cent. Octavo; ff. 8, in double columns, having 29 lines to a column. With initials in red and blue.

The present articles occur near the end of an historical collection that includes some of the minor works of Ralph de Diceto. It is followed by

Annals, written in the Priory of St. Mary Overey in Southwark, from the birth of Christ to 1209 in the original hand, and brought down to 1240 in later hands. The volume contains other pieces, most of which refer to St. Mary's, Southwark, and ends with a list of the priors, down to the election of the last in 1513.

Prophecies of Merlin: both those of Merlin Ambrosius and those of Merlin Silvester; the latter sometimes known as the Prophecy of the Eagle. Followed by another Prophecy in a later hand. *Latin.*

1. Merlin Ambrosius. The entire narrative and prophecies belonging to book vii. of Geoffrey's Historia; beginning: "Sedente Wortigerno," and ending: "inter sydera conficient." To these are added two sentences from the next book, beginning: "Cum igitur," and ending: "uaticinia collaudat." ff. 109 b–114 b.

2. Prophecy of Merlin Silvester, revealed to Edward the Confessor. f. 115. This Prophecy is here preceded by a legal note, relative to a transfer of land, beginning: "Qui unum iugerum habuit," and ending: "similiter tradidisset." The Prophecy (which is in 10 lines) begins: "Arbor fertilis a proprio trunco decisa," and ends: "in hac tribulatione remedium." It is followed by this rubric: "Hec prophecia merlini siluestris anglorum Eadwardo Regi sancto nominis huius tercio reuelata fuit per spiritum . sub testimonio duorum sanctorum."

Schulz, in a note to book xii. ch. 18, of his edition of Geoffrey's *Historia* (1854), p. 463, publishes this article, beginning: "Arbor fertilis," followed by the legal note (as part of the prophecy), and also by the next two articles, all as undivided parts of the same prophecy, under the heading of: "Aquila prophetinans de Anglia"; taken from a Leyden MS., Cod. Lat. Voss. 77. f. 122.

3. "Item prophecia merlini Siluestris." Begins: "Sicut Rubeum draconem albus expellet?" f. 115. Ends: "potiorque fiet priore secundus excessus." f. 115 b. Giraldus Cambrensis tells us that fragments of the Prophecies of Merlin Silvester (or Celidonius) were commonly repeated by the Welsh bards and others, but that he only knew of one full copy of them, which he had found at Nevin (Carnarvonshire) in 1188: see his *Itinerarium Kambriæ*, book ii. chap. vi. (Rolls edition) p. 124. This copy, with the assistance of some Welsh scholars, he translated into Latin, and intended it, together with a commentary, to form book iii.

of his Expugnatio Hibernica; but he determined (on second thoughts) to defer its publication; and now there only remains the prologue to this Liber Vaticiniorum: see the Rolls edition of Giraldus, vol. v. (1867) pp. 401–404. But Giraldus quotes ten passages in the first two books of his Expugnatio; and three of these, applied by him to Becket's martyrdom, to the wars between Henry II. and his sons, and to Prince John's Irish expedition in 1185, correspond to passages in the present copy, beginning: "Ex delicto genitoris ꝯ geniti" (f. 116, col. 2), "Dolor et [*pro* in] gaudium conuertetur" (f. 116 b), and "Igneus ab euro" (f. 116 b): compare Giraldus, vol. v. pp. 262, 300, 381. Giraldus also quotes three prophetic sentences from "Hibernicus Melingus" (St. Moling), two of which (relating to the conquest of Ireland) likewise occur in the body of the present prophecy, beginning: "Veniet ab aurora turbo," and "coram ipso procedent" (f. 116, col. 2): compare Giraldus, vol. v. pp. 276, 279. From this it would appear as if the present article were compounded of sentences from the Expugnatio, with additions. The case, however, may have been just the reverse. Geoffrey says in his Historia (book ii. ch. ix.) that an eagle prophesied at Shaftesbury, but that he does not think the prophecy worth recording. But the Brut y Brenhinoed professes to give the Eagle's Prophecy, and it is a Welsh version of the present article: see Cotton MS. Cleopatra B. v. f. 14 b, and also the *Cambrian Register* for 1796 (published 1799), where a part of the Brut y Brenhinoed is printed, with an English translation, this prophecy being at pp. 33–37. Now, the third prophetical passage mentioned above runs thus: "Igneus ab euro globus ascendet . et armoriam [*i.e.* armoricam] in circuitu deuorabit" (f. 116 b); and the local name appears in the Welsh version as "Llydaw" (*Cambrian Register*, p. 35, line 13), that is to say, Brittany. But in the Expugnatio, book ii. ch. xxxii., the name is given as "Herimoniam," and applied to Ireland, apparently as the country of the first Milesian king "Herimon" (see *Topographia Hibernica*, iii. 7); and from this one might conjecture that Giraldus had seen the passage, not in Welsh, but in Latin, and had twisted the name to suit his purpose. Giraldus mentions other prophecies; and he gives the substance of three or four of those attributed by him to St. Columba, taken from an Irish book that John de Courcy used to carry about with him. But Eugene O'Curry, in his *Lectures on the MS. Materials of*

Ancient Irish History, Dublin, 1861, p. 433, is very positive "that Giraldus's account of these prophecies is a fabrication either by himself or by John de Courcy."

This article is printed in Schulz's edition of Geoffrey's *Historia* (as mentioned in the notice of the preceding article), pp. 464, 465.

4. "Alia prophecia eiusdem." A Prophecy on the reign of Stephen and the accession of Henry II. (here called "pullus aquile"). Begins: "Mortuo leone iusticie surget albus Rex et nobilis in Britannia." f. 115 b, col. 2. Ends: "qui pacificato regno occidet." f. 116.

Printed in Schulz, p. 465.

5. Prophecy, added in a cursive hand of the 14th cent. f. 117. Begins: "A quodam spiritu phitonico [*pro* pithonico] dudum in cambria fuit profetatum quod catulus linceus in lupum rapidum conuertetur." Ends: "post hec in leonem conuersus . promerebitur fauorem altissimi . et ad sidera conuolabit."

Cotton, Tiberius A. ix. ff. 2–6.

Vellum; XIIIth cent. Folio; ff. 5, in double columns, having 41 lines to a column. With initials in blue and red. Mutilated by fire.

The present articles stand first in a collection of the minor works of Ralph de Diceto, etc., which is here followed by the Annals of Osney, written in one hand to the end of 1233 (f. 61 b), and continued in several hands to 1347. These works are bound up with 14th-cent. lives of the abbats of St. Augustine's, Canterbury, and a few miscellanea, including a prophecy of Merlin on the six successors of King John, in *French* prose. f. 99. At the foot of f. 2 is written: "Liber Joannis gunthorp [*ob.* 1498] decani ecclesie cathedralis Wellensis emptus apud Westmonasterium viii^{vo} Junii anno domini 1493 de J— Barett librario pro x s̄ . solutis."

Prophecies of Merlin: both those of Merlin Ambrosius and those of Merlin Silvester; the latter sometimes known as the Prophecy of the Eagle. *Latin.*

1. Merlin Ambrosius. ff. 2–5. The same as that in Faustina A. VIII.; but mutilated. Title: "Incipit prophecia Merlini."

2. Prophecy revealed to Edward the Confessor (9 lines). f. 5. Begins: "Arbor." Ends: "remedium."

3. Legal note, beginning: "Qui unum ingerum habuit," and ending: "similiter tradidisset" (6 lines). f. 5.

4. "Prophecia merlini siluestris." f. 5, col. 2. Begins: "Sicut rubeum." Ends: ". . . . orque fiet prior . . . ."

5. Prophecy on King Stephen and Henry II. f. 5 b, col. 2. Begins: "Mortuo leon . . . ." Ends: "pacificato regno occidet."

This is followed by a rubric, in 8 lines, beginning: "In prophetia merlini quociens inter legendum occurrerit tibi dictio quedam dissillaba . scilicet . exin ⁊ tociens de regni mutacione."

Cotton, Claudius B. vii. ff. 220 b–231 b.

Vellum; XIIIth cent. Folio; ff. 12, in double columns, having about 50 lines to a column. With a miniature representing Vortigern and Merlin and the two dragons, and with initials in red and blue.

For the rest of the volume, see p. 22.

PROPHECIES OF MERLIN: both those of Merlin Ambrosius, with an interlinear gloss and a commentary, and those of Merlin Silvester (sometimes called the Prophecy of the Eagle). *Latin.*

1. The entire narrative and prophecy belonging to book vii. of Geoffrey's Historia, prefaced with the prologue to that book. ff. 220 b–230 b. It begins with: "Nondum autem ad hunc locum," the first three lines of Geoffrey's epistle to Bishop Alexander, and a short account of Vortigern, beginning: "Ferunt hystorie," and ending: "fecit exordium." The interpretations (ff. 221–225 b) come down to Henry III. At the end are portions of two more prophecies, the first beginning: "Ex malitia fratris impii lupus ad tempus dominabitur rapidissimus"; and the other beginning: "In uaticinio aquile inter alia uidetur scriptum ad idem . Consurget furor contra simplicem." This latter prophecy is quite different from that of Merlin Silvester, which so frequently goes by the name of the Prophecy of the Eagle.

On the margins of f. 222 are notes in the same hand as that in which the later prophecies (ff. 210–213) are written.

2. "Prophetia Merlini siluestris," in two paragraphs, the first beginning: "Sicut rubeum draconem," and ending: "secundus excessus"; and the second beginning: "Mortuo leone iusticie," and ending: "qui pacificato regno occidet." ff. 231, 231 b. These two paragraphs are, in fact, two distinct prophecies (see Faustina A. VIII. f. 116). They are here followed by the tract: "De Mirabilibus Britannie."

Royal 8. D. iii. ff. 160 b–163.

Vellum; xiiith cent. Folio; ff. 4, in double columns, having from 38 to 47 lines to a column. With an initial in red. Written at the end of a collection from theological treatises by Johannes de Deo and Archbishop Anselm. Bound up with other treatises. On f. 1, in a nearly contemporary hand, is inscribed: "Liber Alani de Brauncestre."

Prophecies of Merlin. The prophecy of Merlin Ambrosius, followed by one of those by Merlin Silvester (written in a different hand). *Latin.*

1. Title: "Incipit Merlinus." Begins: "Sedente Wortegirno." f. 160 b. Ends: "Confligent uenti diro sufflamine . et sonitum inter sidera conficient." f. 163.

2. Prophecy of Merlin Silvester, beginning: "Mortuo leone iustitie," and ending: "qui pascificatur [*sic*] regno occidet. Londonia quidem muros suos augebit . et circumdabit eam vndique fluuius tamisiensis . et rumor operis ✓ alpes transcendet." f. 163, col. 2.

The last sentence is peculiar to a few copies.

Cotton, Nero A. iv. ff. 63–76 b.

Vellum; early xivth cent. Small Octavo; ff. 14, having 25 or 26 lines to a page. With initials in red, and with small coloured drawings, rudely executed on the lower margins of 18 of the pages.

The present article is followed by a succinct chronicle of Britain, from its first colonisation down to the coronation of Edward I. in 1274, and the submission of Llewelyn (1277), in the same handwriting. They are bound up with other MSS., the first of which is a chronicle of England down to 1338, beginning with a history of the diocese of Llandaff, and a general account of Wales.

Prophecies of Merlin: namely, two of those of Merlin Silvester, here entitled the Prophecy of the Eagle, with a gloss to the first of them; and that of Merlin Ambrosius, also with a gloss, and followed by a narrative abridged from Geoffrey's Historia. Imperfect at the end. *Latin.*

1. Two prophecies of Merlin Silvester, under this common title: "Incipiunt [*sic*] prophecia Aquile quando edificata fuit Wyntonia et Sephonia tempore Regis Rudhudibras. Ipse regnauit in Anglia ante bladud patrem Leyr regis . aut Incarnacionem domini quando Rex Salomon edificauit templum in Jerusalem."

The first prophecy, which is accompanied with a gloss, begins: "Sicut rubeum draconem," and the gloss begins: "per rubeum draconem intelliguntur britones." f. 63. The text ends: "Igneus globus ab euro ascendet et armoricam in circuitu deuorabit: ad eius lucernam aues conuolabunt . et maiores corruent in capturam." The gloss upon this sentence merely says that it refers to Brittany alone, "et ideo non pertracto." f. 64 b. The second prophecy (which has no gloss) begins: "Mortuo leone," and ends: "qui pacifico regno omnes occidet . Et tunc erit dies Judicij . Explicit." f. 65.

2. "Incipit prophecia Merlini uates [*sic*] et eius exposicio secundum Magistrum Galfridum Arturi." Begins: "Sedente uero Wortigerno." f. 65. Ends: "inter sydera conficient." f. 76. Followed by a short gloss on the last sentence of the prophecy, and by the colophon: "Explicit prophecia Merlini qui fuit de genere britonum." f. 76 b. To this is added a narrative, formed by selecting passages that refer to Merlin in book viii. of Geoffrey's Historia. It begins: "Cum hec Merlinus," and ends (imperfectly): "non sunt reuelanda misteria . nisi cum summa necessitas . . ." f. 76 b. See Geoffrey's Historia, book viii. chapters i.–x.

Cotton, Cleopatra C. x. ff. 55 b and 66–68 b.

Vellum; early XIVth cent. Quarto; ff. 4, having 27 to 31 lines to a page.

Begun on the reverse of the last leaf of a 13th-cent. copy of the Chronicle of Radulphus Niger; and interrupted, after the first page, by a 15th cent. paper copy of rules for electing the Mayor of Norwich. Bound up with other MSS. of various periods.

PROPHECY OF MERLIN: taken from book vii. of Geoffrey of Monmouth's Historia; preceded by the epistle to Bishop Alexander of Lincoln. Imperfect at the end. *Latin.*

The epistle begins: "Cogit me." The introductory narrative begins: "Sedente itaque." The first page ends: "Insule occeani sub potestate." f. 55 b. The second portion begins: "eius subdentur." f. 66. (See Schulz's edition, p. 93, lines 18, 19.) The copy breaks off with the words: "exinde transuertet se in aprum et quasi sine membris expectabit germanos sed et ipsos post-quam aduenerint." f. 68 b. (Schulz's edition, p. 98, lines 65, 66.)

Cotton, Julius A. v. ff. 5, 53–57 b, 177 b–179, and 180–181 b.

Vellum; end of xiiith, and xivth centt. Octavo; ff. 11, having 32 lines to a page in the first part of the volume, and 37 lines to a page in the last two articles. With two miniatures, representing Merlin taking leave of his mother (f. 53), and Merlin before Vortigern (f. 53 b). One of these articles (ff. 53–57 b) is inserted in the middle of Pierre de Langtoft's Chronicle; the others are added at the beginning and end of the volume, in different hands.

Prophecies of Merlin, etc. Verse and prose. *Latin*, *French*, and *English*.

1. Propheey about Scotland, in 30 leonines. *Latin.* f. 5.

Begins: "Ecce dies veniunt Scoti sine principe fiunt
Regnum Balliolus perdit/. transit mare solus."

Ends: "Illuc tende vias/et demonis asseela fias
Amplius andreas/ducere nescit eas."

Printed by Thomas Wright, in the Rolls edition of Pierre de Langtoft, vol. ii. (1868) pp. 450, 451.

2. Propheey of Merlin, from Geoffrey of Monmouth's Historia, vii. 3, 4, inserted in the metrical French chronicle of Pierre de Langtoft, at the end of the portion translated from Geoffrey. Slightly imperfect at the end. *Latin.* f. 53. Langtoft has translated the description of the red and white dragons, and Merlin's account of their signification (f. 26); but to this he only adds:

"Ke Merlyn dist plus deuyner/ne put home mye
Si noun apres le fet/tel fu sa vaydye
Ke latyn est escriz/de sa propheeye
En la fyn del liure/ke lem nel obblye."

In accordance with this arrangement the death of Cadwallader is here followed by the two illuminations of Merlin, and by the present article. Begins: "Sedente itaque vertegirno." Ends (imperfectly): "Ardebunt segetes hiis indignantibus et humor conuexi negabit. Ra . . ."

For the concluding words, "negabitur. Radices," see Schulz's edition, p. 100, line 164.

3. Propheey of Merlin, about the six kings that are to follow King John, who are here called the Lamb of Winchester, the Dragon of Mercy, the Goat of Carnarvon, the Boar of Windsor, the Ass with Leaden Feet, and the Accursed Mole. ff. 177 b–179. The handwriting of this propheey is considerably earlier than the acces-

sion of Henry IV.; but the name of Mole (or Mouldwarp) was afterwards very generally given to that king, especially by the friends of Owen Glendower. Begins: "Ci sunt aqunes de propheijs e merueilles ke merlyn dist en son temps dengletere e Rois qe ount este pus le temps le Roy Henri qe drein morust e nasquist a Wyncestere e de Roys qe serrunt pur touz joures. mes en Engletere e de loure auentures quens serrunt bons ou mal durs ou moles. Vn aignel vendra hors de Wyncestre." Ends: "Et issint finerunt les heires des Roys dengleterre hors de loure heritage si dieu ne mette amendement de sa grace."

4. A Northumberland ballad, containing a political prophecy. In 31½ eight-line stanzas. *English.* ff. 180–181 b. This is an early form of the Ercildoune ballads. The prophecy, spoken by an elf, begins with the mention of a mole that appears to have been meant for some one then in power in Scotland, and with the contest to be waged against him by a bear at that time south of the Humber. The first stanza of the ballad is as follows (two lines being written in one):

"Als ȳ ȳod on aȳ Moundaȳ bȳ twene wyltinden and walle.
Me ane attere brade waȳe. aȳ litel man ȳ mette with alle.
Ȳe leste ȳat euer ȳ sathe to saȳ oiȳere in boure oiȳere in halle
His robe was noiȳere grene na graȳ. bot all ȳt was of riche palle."

In the 28th stanza (lines 3, 4) the question is asked:

"Welke of ȳeem sald weld ȳe lande. for wel ȳou spake of ȳe three."

And the elf answers:

"A T. biside an L. ij fonde chese ȳi seluen seqe and see.
An Ed. ȳe thred wȳt hope and hande ȳe baillifs bee."

f. 181 b.

The half-stanza is the last. It is as follows:

"And ȳan sal reson raike and ride. and wisdome be ware es best.
And leaute sal gare leal habide. and sithen sal hosbondmen af rest."

Printed in the Rolls edition of Pierre de Langtoft, vol. ii. (1868) pp. 452–466.

Cotton, Titus D. vii. ff. 26–36.

Vellum; xvth cent. Small Quarto; ff. 11, having 31 or 32 lines to a page. With initials in blue, flourished with red.

The rest of the MS. contains: "Chronice Belnacenses," written in 1211 (ff. 36–94); "Historia Hierosolimitana," by Jacobus de Vitriaco; *imperfect* (ff. 114–160 b); and other tracts.

Prophecy of Merlin; from Geoffrey of Monmouth's Historia; preceded by other prophecies. *Latin.*

1. "Prophetia sancti Thome Cantuarensis de aquila": an account of Becket's vision in the abbey church of Sainte-Colombe at Sens, where the Virgin appeared to him with a golden eagle and a stone phial of consecration oil. f. 26.

2. "Quidam versus prophetiales in metro"; beginning: "Catulus exunctus circumdabit"; followed by other metrical prophecies, on England, Scotland, and France, and a prose propheey "de fortuna ecclesie." f. 27.

For some account of the prophetical verses on Scotland (which are here 38 in number), see the description of Royal 9. B. ix. f. 2.

3. Note on the tomb of Joseph of Arimathea at Glastonbury. f. 29 b.

4. "Prophetia Merlini vatis Anglie"; followed by four lines of narrative from the first chapter of book viii. of Geoffrey's Historia. ff. 30–36. Begins: "Sedente vortigerno." Ends: "Vortigernus vero pre ceteris admirans et sensum iuuenis et vaticinia collaudat etc."

Arundel 66. ff. 267–268 b and 291 b.

Vellum; about A.D. 1490. Large Folio; the first article on three leaves, and the second on the last page of the volume; in double columns, having 58 lines to a column. With illuminated initials.

The bulk of the volume (ff. 1 b–266 b) contains astronomical treatises, one of which is said (f. 249) to have been transcribed in 1490. The first of the present articles is followed by:

1. Treatises on geomancy, etc. f. 269.
2. Prophecies of Brydlington; in verse; the prose commentaries being omitted. f. 288.
3. Visions of St. Brigitta "de regibus Anglie et Francie." f. 291.
4. The second of the present articles. f. 291 b.

The MS. appears to have been written for Henry VII. A miniature of the presentation to him of one of the tracts occurs at f. 201.

Prophecies of Merlin: with a few other prophecies. *Latin.*

1. "Libellus Merlini Ambrosij in prophesia": preceded by Geoffrey of Monmouth's epistle to Bishop Alexander of Lincoln. ff. 267–268 b. The epistle begins: "Coegit me." The prophecy begins: "Sedente igitur vortegirno."

2. The prophecies of Merlin Silvester, followed by four other prophecies. f. 291 b. The first prophecy is that revealed to Edward the Confessor (6 lines), beginning: "Arbor fertilis"; and the other prophecy of Merlin Silvester is that beginning: "Sicut rubeum draconem," and here ending: "vilis et vacua reperietur" (for which words see Faustina A. VIII. f. 115 b, last line but 9). Of the miscellaneous prophecies, the first is prose, headed: "Aliud hermarice de almania," and beginning: "Lilium in meliore parte mundi." The other three are in verse; the first (2 lines) beginning: "Bullescamp ecce dies! quo tinctus sanguine fies"; the second (17 lines): "Cesaris imperium!" and the third (10 lines): "Brutus finitur."

Harley 838. ff. 92–93 b.

Paper; early XVIth cent. Folio; ff. 2, having 41 or 42 lines to a page.

In a volume of heraldic and literary miscellanea, amongst which is an English version (by Robert Wyer?) of the poem called Epistre de Othea, or Cent Histoires de Troie, by Christine de Pisan (ff. 67–91 b). At the beginning (f. 1*) is the entry: "1550. Henry babyngton hoyethe thys boke." This was Henry Babington of Dethick in Derbyshire (died 1571); and below his signature is that of his son, Anthony Babington the conspirator (executed 19th September 1586), which is written twice in green. Bound up with chronicles of St. David's and Llandaff, in an earlier hand.

Prophecy of Merlin. Latter portion of the prophecy, from book vii. of Geoffrey of Monmouth, followed by chapter i. of book viii. Imperfect at the beginning. *Latin.*

Begins: "Nam impetum cursus sui in ulteriorem Hispaniam protendet. Succedet hyreus Venerei castri." f. 92. (See Schulz's edition of Geoffrey's *Historia*, book vii. chap. iii. lines 109, 110. p. 95.) Ends: "Applicuit Aurelius Ambrosius sicut predixerat Merlinus." f. 93 b. (See Schulz, p. 102.)

Cotton, Claudius B. vii. ff. 210–213.

Vellum; late xvith cent. Folio; ff. 4, having from 30 to 39 lines to a page, 6 of which are in double columns.

For the rest of the volume, see p. 22.

Prophecy of Merlin. The first half of the prophecy belonging to book vii. of Geoffrey's Historia, with a side column of interpretations, followed by later prophecies. In the same hand as that of two notes added to the 14th-cent. copy further on (see f. 222). *Latin.*

The prophecy of Merlin is headed: "Hec ex historia Alexandri Essebiensis . Quem quidam somersetensem vel Staffordiensem vocant." The prophecy begins: "Ve rubeo Draconi," and ends with the words: "Truncabit namque queque maiora robora, minoribus tutelam præstabit." ff. 210–212. At the sentence: "Apri igitur dentibus," the interpretation contains the story (told by Matthew Paris, in his Historia Minor) that Stephen was the real father of Henry II. The interpretations end with Henry III. The next set of prophecies (which refer to the conquest of Ireland) is extracted "Ex libro qui dicitur Eulogium lib. 3°." (See Galba E. vii. ff. 80, 80 b.) The last set consists of two copies of Latin verses, headed: "Ex vetustissimo quodam codice Jo. Cheke militis, et est in principio historiæ Walteri Couentrensis." The first of these prophecies is ascribed to Sibylla and Merlin together, "de Albania et Anglia," and the other to Sibylla alone, "de euentibus regnorum et eorum Regum ante finem mundi." f. 213 b.

Tanner, in his *Bibliotheca*, p. 29, says: "Alexander Essebiensis coenobii [Ashby canons, ut videtur, in agro Northampton.] prior"; and adds that he flourished about 1220, not 1360 as some have asserted. His Epitome of British History is in MS. No. 138 of Corpus Christi College, Cambridge. The extract here given from the *Eulogium Historiarum* is printed in vol. i. pp. 417–420 of the Rolls edition, 1858.

Additional 6924. ff. 73–124 and 164–189.

Paper; xixth cent. Quarto; ff. 78, having 20 to 30 lines to a page. In a volume of miscellaneous extracts, taken from MSS. in the British Museum and from printed books, in the handwriting of the Rev. John Haddon Hindley, who published translations of Persian poetry in 1800 and 1810.

Prophecies of Merlin: with other prophecies. Copied from Claudius B. vii. and from Nero A. iv. *Latin.*

1. Prophecies of Merlin Ambrosius and of Merlin Silvester, from Claudius B. vii. (ff. 222 b–233 b). ff. 73–112 b.

2. Part of the prophecy of Merlin Ambrosius, followed by miscellaneous prophecies, from Claudius B. vii. (ff. 212–215 b). ff. 113–124.

3. Prophecies of Merlin Silvester and of Merlin Ambrosius, from Nero A. iv. (ff. 63–76 b). ff. 164–189.

Additional 6121. ff. 55–71.

Paper; xviiith cent. Quarto; ff. 17, in double columns, having 23 lines to a column.

The volume appears to have been copied for Eggert Ólafsson, the poet and antiquary, and author of travels in Iceland (*Reise igiennem Island*, published after the author's death; Sorøe, 1772), who was chief judge of South and East Iceland in 1767, and was drowned with his wife and family in Breidafjörd in West Iceland in 1768. It contains extracts from sagas and poems, in *Icelandic*, preceded by an account of them, in *Latin* and *Danish* (ff. 3, 4), by Geir Jónsson Vidalin, Bishop of Skálholt from 1797 till 1801 and of all Iceland from 1801 till his death in 1823.

The MS. was presented to the British Museum by Sir Joseph Banks, Bart.

Merlínus spá. Prophecy of Merlin: a metrical version of the prophecy in Geoffrey of Monmouth's Historia, by Gunnlaug Leifsson, a monk of Thingeyra-klaustr in North Iceland (died 1218). In two parts, containing altogether 150 strophes, a few of which have the normal number of 8 lines each, while many are left deficient; taken from Hauksbók, and followed by 22 strophes, copied from another MS. *Icelandic.*

Gunnlaug is chiefly known as the author of two historical works, in Latin, which have both perished, but have served as the foundations of two Icelandic sagas, namely, the great Ólafs saga Tryggvason (printed in *Fornmanna sögur*, vol. i.–iii.), and Jóns saga Ögmundarson (printed in *Biskupa sögur*, vol. i. pp. 215–260).

From these sagas it appears that Gunnlaug wrote his Latin life of King Olaf before 1200, and his Latin life of Bishop John (of Hólar) soon after 1200. The year of his death is given in the annals as 1218 or 1219: see *Íslenzkir Annálar*, published by the Arna-Magnæan Commission in 1847, p. 94.

Hauksbók, No. ii. (now Arna-Magnæan MS. 544, 4to. in Copenhagen), is a collection containing Trojumanna saga, Breta sögur, etc., apparently made and for the most part written by Hauk Erlendsson, who is named in the Annals as "logmadr" (president of a judicial court) in 1294 or 1295, and who died in 1334: see *Safn til sögu Íslands*, vol. ii., published by the Icelandic Literary Society, 1860, pp. 46, 47. The Breta sögur, which is little more than a translation of Geoffrey's Historia, tells the story of Vortigern's tower and of the red and white dragons in its 27th chapter, and then proceeds to insert the present poem, preceded by the words: "Hèr eptir hefir Gunnlaugr múnkr ort kvædi, þat er heitir Merlínus spá."

1. The poem, as copied from Hauksbók, in two parts, ff. 55, 59 b. The first portion of Merlin's Propheey, answering to that in Geoffrey's Historia, book vii. ch. 3, occurs in Part II. of this poem, preceded by a short narrative taken from book vi. of the Historia; whilst the second portion of the Propheey, answering to that in the Historia, book vii. ch. 4, occurs in Part I. of this poem. Thus the arrangement of the parts ought to be reversed. But the first four strophes of what ought to be Part II. reintroduce Merlin, as if he was quite unknown to the reader; and this perhaps led Hauk Erlendsson to consider it as Part I. In this portion of Hauksbók the ink had become much faded, till Brynjólfur Sveinsson (Bishop of Skálholt, 1639–74) had it renewed; and the man to whom he entrusted the MS. modernised the spelling, and wrote with such black ink that very little of the original text can now be read, except the few words that have been left untouched. The writer of the present copy has done little or nothing more than transcribe the renewed text and furnish it with several marginal variations, some of which are apparently conjectural, whilst others (marked "infra") have been supplied by the passages copied further on (at ff. 69–71) from another MS.

Part I. (according to its present arrangement) is in 49 strophes, 19 of those of Hauksbók (numbered in the printed edition 9–12,

27, 36, 43–49, and 63–68) being here omitted. It is headed: "Merlinus spaa." The first strophe is as follows:

"Ráþvmz segia
sunbals vidvm (with marg. var. "infra *svabals*")
spar spaklegar
spamans göfugs
Þers er a breidv
bretlandi (with marg. note, "infra add. *sat*")
het Merlinus
margvitr gvmi." f. 55.

The last strophe begins: "Uæri margt," and ends: "Þollum segia." f. 59.

Part II. (according to the present arrangement) is in 101 strophes. This part also is headed: "Merlinvs Spaa." The first strophe (like many of the others throughout the present copy) is imperfect, spaces being left to mark the deficiencies. It begins:

"Nv́ . . . .
var lyði fróðan." f. 59 b.

The last strophe begins: "Heilir allir," and ends: "i himinriki Amen." f. 69.

2. Three passages of the same poem, copied from another MS., with the heading: "Fragmenta af Merlinsspá i liód sett af Gunnlaugi munk." ff. 69–71.

a. The first passage is in 15 strophes (*i.e.* Nos. 1–2, and 50–62, of part i. of the printed edition), headed: "í Partr." It begins:

"Rádvnz f . . .
suabals niþom."

The last strophe begins: "Yþa margt," and ends: "Þollom segia."

b. The second passage is in 5 strophes (*i.e.* Nos. 21 and 24–27 of part ii. of the printed edition), headed: "ii Partr Artus konungs spá." It begins: "Taknar hinn rauði." f. 70 b. The last strophe begins: "Hann mvno tigna," and ends: "med himins scautom." f. 71.

c. The third passage is in 2 strophes (*i.e.* Nos. 94 and 103 of Part II. of the printed edition). The first of these two strophes begins: "Þar ero aunnr lióþ vpp frá þesom." The other strophe begins: "Heilir allir," and ends: "oc himnaríki." f. 71.

Printed in the *Annaler* of the Society of Northern Antiquaries, volume for 1849 (Copenhagen), pp. 14–75, where it is edited from

Hauksbók (as part of Breta sögur), by Jon Sigurdsson. A detailed account of Hauk Erlendsson and his MSS. is given in an earlier volume of the *Annaler* (1847), pp. 169–216, by Peter Andreas Munch; and the Trójumanna saga and Breta sögur were edited by Jon Sigurdsson in the *Annaler* for 1848–49.

Additional 11,174. ff. 85–98.

Paper; xviiith cent. Small Quarto; ff. 14, in double columns, having 27 to 30 lines to a column. The whole volume contains a collection of old poems similar to that in Additional MS. 6121, together with Kríngilnefiu-kvæði (Lay of Hook-nose), and a few other modern poems.

Merlínus Spá: by Gunnlaug Leifsson. In two parts, taken from Hauksbók, and followed by 22 strophes copied from another MS. *Icelandic.*

This is precisely the same text as that in Additional MS. 6121 (ff. 55–71), but not accompanied with any marginal variations. Parts I. and II. are at ff. 85, 88, and the other strophes at ff. 96, 97 b.

Arundel 57. ff. 4 b–11.

Vellum; about A.D. 1350. Folio. Written on the broad margins of 8 out of 12 leaves, taken from a treatise on the soul and its relations to the body, which are prefixed to the "Ayenbyte of Inwyt," an English translation of the "Somme des vices et vertues" of Frère Lorens. The Ayenbyte of Inwyt is entirely in the handwriting of its author, "dan Michelis of Northgate," who completed it (he says) at St. Augustine's in Canterbury in 1340 (f. 94); and on two of the leaves (ff. 2, 3) prefixed to his work, and also on the first page of the next leaf (f. 4), he has written the heading of the work, and the table of contents.

Prophecies of Merlin, Gildas, and Thomas of Erceldoune; composed at various times from the end of the 13th to the middle of the 14th century. In verse and prose. *English, Freneh,* and *Latin.*

1. "Versus Gylde de prophecia aquile," professing to be a propheey of events to happen in 1283, in 20 elegiaes. f. 4 b. Begins: "Tolle caput martis bis cancri luna suum dat."

For a copy of the same, in 48 elegiacs, see Cotton MS. Cleopatra C. iv. f. 96 b.

2. "Versus Northmannie," in 13 hexameters. f. 4 b.
Begins: "Anglia transmittet leopardum lilia galli
Qui pede calcabit."

3. Eleven hexameters, beginning: "Gallorum leuitas germanos iustiuicabit." f. 5.

4. "Exposicio versuum Gylde de prophecia aquile et heremite." f. 5. It begins: "Continetur inter dicta heremite satis aperte quod rex noster nunc regnans s[c]ilicet anno domini m^{c}c̄c̄c̄xx^{o} migrabit in hyberniam, post quendam gravem casum et ibi concordatis populis anglorum et hybernicorum quod viuent vnanimes sub vna lege scilicet anglicana." The date seems to have been originally written 1340, which has been changed into 1320, although the prophecies of universal conquest here announced are so absurdly inapplicable to the career of Edward II.

5. Thomas of Erceldoune's prophecy. f. 8 b. It is headed: "Thomas de Erseldoune escot et dysur dit au rey Alisandre le paroles desuth dites du rey Edward ke ore est kaunt yl fust a nestre." It begins: "To nyȝt is boren a barn in Kaerneruam." The greater part of this prophecy is much the same as that in Harley 2253, f. 127. The present text was published in Halliwell and Wright's *Reliquiæ Antiquæ*, vol. i. (1841) p. 30; and it has been republished by Richard Morris at the end of his preface to the Ayenbyte of Inwyt, re-edited by him (1866) for the Early English Text Society.

6. Merlin's prophecies of the six last kings of England, the first of whom is Henry III. f. 8 b. It is headed: "Ces sont les prophecies de Merlyn qil dit," etc., and it begins: "Vn aignel vendra hors de Wyncestre." It agrees very closely with the copy in the Cotton MS. Julius A. v. ff. 177 b–179.

7. Prophetical sayings, as follows: "E. ssel uordo P. thorȝ viȝt and strengþe of al miȝt. Er M. þri croked xl alle bi hoked," and again: "ssel diuerse an daunce þet neuir wes y mad ine fronce." f. 11. These lines are printed by Richard Morris as if they immediately followed Erceldoune's prophecy.

Harley 746. ff. 1 b–3.

Vellum; end of the XIIIth cent. Folio; ff. 3, having 37 to 40 lines to a full page. Written on the first fly-leaves of a collection of treatises in *Latin* and *French*, chiefly legal, the first of which is the Tractatus de legibus of Ranulph Glanvil, written in the 13th cent. The volume appears to have belonged to Hugh Obthorp, of Baston, co. Linc., in the 14th cent., and subsequently to John Warner, chaplain of Sutton, co. Linc.

MERLIN'S PROPHECY OF THE SIX KINGS THAT ARE TO FOLLOW KING JOHN. *French.*

Title: "[S]I commencent asqunes des prophecies e des merueiles. qe Merlin dit," etc. Begins: "[U]N aignel vendra hors wincestre." f. 1 b. Ends: "E si finerount leis heirs dengletere hors de heritage." f. 3. For another early copy, see Julius A. v. ff. 177 b–179.

Cotton, Galba E. ix. ff. 49, 50.

Vellum; XVth cent. Folio; ff. 2, in double columns of 48 lines. In a collection of historical and moral poems in English.

MERLIN'S PROPHECY OF THE SIX KINGS; beginning with Henry III., the kings being designated as: (1) the Lamb of Winchester; (2) the Dragon "menged with mercy and with felhede"; (3) the Goat of Carnarvon; (4) the "Bare" (*i.e.* boar, though at first called the "lyon") of Windsor; (5) the Ass with feet of lead; (6) the "moldwerp," "weried with goddes mowth." A translation from French prose into 278 lines of verse. *English.*

Title: "Here bigins prophecies of Merlin."

Begins: "Herkenes speches of mani kyn thinges.
Of gret ferlys and of mani kynges." f. 49.

Ends (speaking of the "moldwerp"):

"And efter þat euill ded dy sall he sone
for þe wikked sines þat he has done
without any lesing in flodes of þe se
thurgh venganee of god drowned bese he
Þan sall all iglang [England] on wonder wise
be euyn partid in thre parties
waters and woddes feldes and towne

bytwene þe dragon and þe lyoune
and so efter þat time named sall it be
þe land of conquest in ilk cuntre
Þus sall þe ayres of ingland kinde
pas out of heritage als we here finde."

f. 50 b, col. 2.

Colophon: "Explicit prophecia de Merlyn."

Cotton, Cleopatra C. iv. ff. 74–122.

Paper; late xvth cent. Quarto; ff. 49, having 24 to 26 lines to a page. Bound up with other papers, most of which are rather later. Amongst these is the English version of the Ballad of Otterbourne (ff. 64–68 b). A letter of an owner, "Thomas Ulveston alias Wulverston," dated October 18, 1556, occurs at f. 122 b.

Prophecies of Merlin; and others. In verse and prose. *Latin.*

1. "Profesia Hermerici." Begins: "lilium florebit et erit flos pulcherimus." f. 74.

2. "Versus extracti de prophesia aquile." Begins: "Gallorum leuitas." f. 80. These verses are the same as those dated "1590" in Harley 559, and contain the line beginning: "Papa cito moritur." See also Arundel 57, f. 5.

3. "Prophesia de Francia." In verse. Begins: "Quando Sambucus." Followed by miscellaneous notes. f. 80 b.

4. "Profesia Johannis de Bessagorio." Begins: "Tacui et semper silui." f. 81 b.

5. Fourteen lines, beginning: "When rome is removith into englond." In a later hand. f. 86 b.

6. Propheey of Merlin Ambrosius. Begins: "Sedente vortigerno." f. 87.

7. Two passages from the Vita Merlini, containing 154 hexameters altogether, namely:

a. Merlin's Prophecy, addressed to his sister Ganieda, and the description of her sorrow for King Rodarcus, in 113 lines, beginning: "O rabiem britonum" (lines 580–692 of the printed editions). f. 93.

b. Dialogue between Merlin and Taliessin, in 41 lines, beginning: "Tunc Merlinus ad hec ait" (lines 941–981 of the printed

editions); followed by notes, identifying Merlin's "Sextus" with Edward III. f 95.

8. Prophecy, apparently referring to the expected birth of Edward II. (born April 25, 1284), and to the union of Britain and Ireland under him, as Merlin's "Sextus," in 48 elegiacs, beginning: "Tolle caput martis bis caueri luna suum dat Hiis ter iunge decem ter caput adde iouis" (*i.e.* MCCLXXXIII). f. 96 b. A marginal note of the 15th cent. adapts the date of these verses to the year 1490. Compare Cotton, Vespasian E. VII. (f. 83 b), where the same lines are adapted to 1455.

9. Story of Brutus, abridged from Geoffrey of Monmouth, introducing the verses interchanged between Brutus and Diana. f. 97 b.

10. Eighteen rhyming hexameters, beginning: "Anglorum regimen bastard bello superauit." Written in another hand on a slip of vellum. f. 99 b.

11. Bridlington's Prophecies, without the Commentaries; headed: "Profesia sancti Johannis de Bridlyngtona," and beginning: "Febribus infectus." f. 100.

12. "Profesia Johannis de Rubecissa." Begins: "Prima intelleceio est quod totus mundus debet congregari ad fidem catholicam." f. 113.

13. "De vita hominis." In 11 divisions of seven years each, followed by other notes in verse and prose. ff. 115 b, 116.

14. Passages from the revelations of Thomas Becket and Edward the Confessor. f. 117.

15. "Prophecia de asino," beginning: "In illo tempore superueniet/filius aquile." f. 117 b.

16. Directions for identifying Merlin's "Sextus," according to the authorities of the Sibyl and others. ff. 118–122.

Harley 6148. ff. 86–98 b.

Paper; early XVIIth cent. Folio; ff. 13, having about 60 or 70 lines of prose to a page, and with the verses often written in double columns. In a collection of pedigrees, and various heraldic papers, together with copies of letters of Archbishop Cranmer and others. On the first fly-leaf is the signature of Sir Richard St. George.

PROPHECIES, taken from Geoffrey of Monmouth and others,

attributed to Merlin, Taliessin, Gildas, Bede, St. Edmund de Pontigny, and others. Written by Sir Richard St. George, Clarenceux (died May 17, 1635). *Latin* and *English.*

The collection is headed: "De quibusdem vaticiniis ex vetusto libro manuscripto." The Propheey of Merlin addressed to King Arthur, inserted in some copies of the French Brut (see Royal A. III. f. 156, for instance), relative to the last six kings of Britain, the first of which is the Lamb of Winchester (Henry III.), and the last is the Mole (afterwards applied to Henry IV.), occurs here in *Latin*, at ff. 88 b, 89. At f. 91 there are 56 lines from various parts of the *Vita Merlini*, the first being: "O rabiem Brittonum" etc. (line 580 of the poem), and the last being: "Et sua regna sibi certamine subdere forti" (line 975).

Harley 1717. ff. 249 b–250 b.

Vellum; XVth and XIIIth centt. Folio; ff. 2, in double columns.

At the end of a 13th-cent. copy of the chronicle of the Dukes of Normandy, by Benoit de Ste. More.

PROPHECIES OF MERLIN, and others. *English* and *Latin.*

1. Propheey, in 73 lines, beginning: "Quen ye kokke in the northe bygges his nest." In a hand of the 15th cent. f. 249 b.

See the Bannatyne reprint (1833) of Waldegrave's edition (1603) of *Scottish Propheecies*, p. 6; and see also *Bernardus de cura rei familiaris, with some Early Scottish Propheecies, etc.* edited by J. Rawson Lumby for the Early English Text Society, 1870, pp. 18, 19.

2. Propheey of the Eagle, or of Merlin Silvester; in *Latin;* in two paragraphs, the first beginning: "[S]icud rubeum draconem albus expellet"; and the other beginning: "[M]ortuo leone iustitie surget albus rex et nobilis in britannia." It ends: "Tunc probitas generosa non patietur illi irrogari iniuriam qui pacificato regno occidet." In a hand of the 13th cent. f. 250 b.

Royal 5. F. xv. f. 3 b.

Vellum; end of the XIIIth cent. Quarto; on the reverse of one of the fly-leaves of a MS. of theological treatises; in 14 lines.

Prophecy of Merlin Silvester. *Latin.*

Begins: "Mortuo leone iusticie." Ends: "et rumor operis alpes transcendet." Compare the copy described as Royal 8. D. III. f. 163, col. 2.

Royal 15. C. xvi. ff. 183 b, 184.

Vellum; XIVth cent. Folio; 2 columns, each having 52 lines, with 5 lines over on another column. With a blue initial, flourished with red. Preceded by a copy of the Historia of Geoffrey of Monmouth. (See pp. 44, 239.)

Prophecies of Merlin Silvester: three Prophecies joined into one, and headed: "Prophecia Aquile." *Latin.*

1. Prophecy revealed to Edward the Confessor, beginning: "Arbor fertilis." f. 183 b, col. 2.

2. Prophecy, beginning: "Sicut rubeum draconem." f. 183 b, col. 2, line 13.

3. Prophecy, beginning: "Mortuo leone iusticie"; and ending: "qui pacificato regno occidet." f. 184, line 17.

Colophon: "Explicit prophecia aquile."

The prophecy revealed to the Confessor on his death-bed is (probably for the first time) recorded in the Vita Æduuardi composed by a contemporary, of which there is a 13th-cent. copy in Harley 526 (ff. 38–57), and which H. R. Luard has edited for the Rolls in the *Lives of Edward the Confessor* (1858). The prophecy occurs at ff. 55, 55 b of the MS., and at p. 431 of the printed edition.

Royal 13. E. ix. f. 27.

Vellum; about A.D. 1400. Large Folio; on one leaf, in double columns, having 61 lines to a full column. With an initial in red, flourished with blue.

In a MS. containing geographical and historical collections, in *Latin*, amongst which are:

1. Mirabilia; Imago Mundi. ff. 5, 24 b, 28.
2. Travels of Sir John Maundeville. f. 40.
3. "Anti-Alcoran." f. 78.
4. Chronicle of Martinus Polonus. f. 102.
5. Succinct chronicle of the world, ending with annals of England brought down to 1393. f. 138.
6. Extracts from Higden's Polychronicon. f. 160.
7. Chronicle of England from 1272 to 1292 (see the Rolls edition of Thomas Walsingham's *Historia Anglicana*, 2 vols., 1863-64). ff. 177-326 b.

Interspersed amongst these works are the following legends:

1. Thirty-four verses on the first dynasties in Britain, from Albina and Brutus to Brutus Greenshield. *French.* f. 3.
2. Legends of the tomb of Joseph in Egypt, the cross of the Thief, etc., taken from the Otia Imperialia of Gervase of Tilbury. f. 25 b.
3. The present article. f. 27.
4. Thomas Becket's vision at Sens. Two copies, the latter of which is the longer. ff. 27 b, 94.
5. Revelations of Purgatory, made by the ghost of one William of Beaucaire in 1211, etc.; also from the Otia Imperialia. f. 72.

Prophecies of Merlin Silvester; and others. *Latin.*

1. Propheey of the Lily, the Lion, and the Son of Man; beginning: "Lilium in meliori parte manebit/et veniet in terram leonis"; and ending: "Et tunc accipiet filius hominis signum mirabile et transibit in terram promissionis." f. 27.

2. "Prophecia Tradita per beatam mariam." A mere enumeration of the seven kings, beginning with Henry II. and ending with Edward III. In two hexameters:

"H. patre defuncto. reget. R. Rex. Ique relicto:/
Tunc H. fit. post. E. E. post. E. postea mira." f. 27.

3. Prophecies of Merlin Silvester. A heading is here given, which properly belongs to the propheey beginning: "Arbor fertilis," but that propheey is here omitted. The heading begins: "Hec propheeia," and ends: "duorum sanctorum." It is followed by two propheeies written as one. The first begins: "Sicut rubeum draconem," and ends: "secundus excessus" (see f. 27, col. 2, line 40); and the other begins: "Mortuoque leone iustieie." The latter ends in most copies with the words: "pacificato regno occidet" (see f. 27 b, line 19); but here there are 10 lines added, relative to Richard I., beginning: "Cedrus alta libani," and ending: "et municiones erunt/." f. 27 b.

Cotton, Appendix iv. f. 102 b.

Vellum; xvth cent. Folio; on one page, which has only 24 lines, nearly half the page being left blank. With a blue initial, flourished with red.

The whole MS. contains (all in *Latin*):

1. "Guido," a work giving examples of letter-writing. f. 2.
2. Sir John Maundeville's Travels. f. 59.
3. The present article. f. 102 b.
4. Philobiblion of Richard de Aungervile (or de Bury). f. 103.
5. Provinciale, drawn up in 1343. ff. 120–124.

At f. 124 is the signature, "R. Aiscouh," in a hand of the 15th cent. At the beginning (f. 1) is the entry: "Oliuerus Naylerus 1596 Reg. xxx. 7," and on the next leaf is the signature of another owner, Thomas Allen, of Gloucester Hall (now Worcester College), Oxford, who died at a great age in 1632. Some other books passed from Allen to Sir Robert Cotton, perhaps through the medium of Sir Kenelm Digby, who had been placed under Allen's care at Oxford; one of these books (Julius B. III.) bears the signature both of Allen and of Digby (f. 3).

Prophecies of Merlin Silvester. Unfinished. *Latin.*

1. Prophecy, beginning: "Arbor fertilis," and ending: "tribulacione remedium."

2. Prophecy, beginning: "Sicut rubeum draconem," and ending (imperfectly): "Quinti quadriga." The complete passage in Faustina A. VIII. (f. 115 b) and elsewhere is: "Quinti quadriga uoluetur in quadrum"; and it is explained in the commentary printed by Schulz. *Hist. Reg. Brit.* p. 465, note *e*, as referring to Henry II. (the fifth Norman king) and his four sons. Giraldus Cambrensis also remarks, in his *Expugnatio Hibernica*, lib. i. cap. 33 (Rolls edition, p. 279), that the conqueror of Ireland, called "sextus" by Merlin Ambrosius, is called "quintus" by Merlin Silvester.

Royal 13. A. iii. ff. 135 b, 136.

Vellum; early XIVth cent. Octavo; on two pages. At the end of a Geoffrey's Historia.

Prophecy of Merlin Silvester. (See Royal 12. C. XII. f. 15 b.) *Latin.*

Begins: "A quodam phitonico dudum in cambria fuerat prophetatum quod catulus lintheus." Ends: "et ad sidera connolabit."

Royal 12. C. xii. ff. 14–16 b.

Vellum; about A.D. 1340. Quarto; ff. 3, having 27 to 31 lines to a page. With an initial in red.

In a volume of miscellanea:

1. A Service in honour of Thomas of Lancaster (beheaded 1322). *Latin.* f. 1.
2. An Inspeximus, on the part of Edward II., of charters granted to the Brethren of St. John of Jerusalem. *Latin.* f. 2.
3. Hymns, Modes of divination, Receipts for dyeing linen, Prophecy (f. 6) of the death of Edward II. in "1326" (corrected from "1325"), Charms against mice, etc., Latin Epigrams, and Moral rhyming hexameters in mixed *Latin*, *French* and *English*. f. 4.
4. Arithmetical problems. *Latin.* f. 8.
5. Receipts for dishes. *French.* f. 11.
6. Account of a new False Prophet in the East in the year 1335. *Latin.* f. 13.
7. The present article. f. 14.
8. A treatise "Coment hom deit regarder sun estat," in a hand of the end of the 13th cent. f. 17.
9. Historical Romance of Fulk Fitz-Warine (written in two hands, the second one, at f. 53, being the same as that of articles 3–7). *French.* f. 33.
10. Short metrical chronicle from Brutus to death of Gaveston (1312). *English.* f. 62.
11. Poem of Amis and Amilion. *French.* f. 69.
12. Hymns, Verses on aspects of the moon (imperfect at beginning), Interpretations of dreams, Prognostications of weather, Rules for diet, etc., in *Latin* and *French*, ending with two diagrams to be used for chiromancy. f. 76 b.
13. Book of divinations. *Latin.* ff. 108–123 b.

Prophecy, here attributed to Merlin Silvester, preceded and followed by other prophecies, the last of which is imperfect at the end. *Latin.* In the following order:

1. Explanations of various prophetical symbols, to which is added a prophecy sent to the King of Castile and to the learned masters of Toledo, beginning: "Quoniam superbis resistit deus." f. 14.

2. Prophecy, beginning: "Methodius dicit Sub gallo hispano corruet francia." f. 15.

3. Ten leonine hexameters, said to have been found written in an antique scroll, lying on a rock of St. Michael's Mount, Cornwall, beginning:

"Ni pax formetur/draco candidus egredietur
In cursum gallis ruit hinc albanica vallis." f. 15.

4. "Extractum de libro Merlini siluestris qui wallice est conscriptus et in cambria prophetauit sic." Beginning: "Catulus lintheus in lupum rapidum conuertetur/" Ending: "et ad sidera

conuolabit." f. 15 b. The same prophecy as in Faustina A. VIII. f. 116.

5. Prophecy of the Lily, the Lion, and the Son of Man. f. 16. Heading: "Hermerus deus sapientum/Anno a creatione mundi/ VI^m V^c XXXVij/" Begins: "Lilium regnans in nobiliori parte mundi monebitur contra senem leonem/" Ends: "filius hominis mare transiet et portabit signum mirabile ad terram promissionis/ set prima causa promissa sibi remanebit."

6. Prophecy of Thomas Becket. f. 16 b. Begins: "Quando ego Thomas Beket." Ends (imperfectly): "eiectus iniuste ab abbate suo/de abbathia sua . qui rogat ut abbatem suum . . . ."

Cotton, Claudius E. viii. ff. 1 b and 23.

Vellum; end of the XIVth cent. Folio; ff. 2, in double columns, having 47 lines to a column. With illuminated initials. In a MS. written for Henry Le Spencer (known as the Warlike), Bishop of Norwich (1370-1406), his arms being emblazoned on f. 1, and on other leaves in the volume. It contains the Flores Historiarum attributed to Matthew of Westminster, and many historical and astrological miscellanea.

PROPHECIES. In prose and verse. *Latin.*

1. Prophecy assigned to Merlin Silvester. It begins: "A quodam spiritu Phitonico dudum in Cambria prophetatum est quod catulus liutheus in lupum rapidum conuertetur." After the words, "ad sidera conuolabit," the present copy has a dozen lines, beginning: "Egredietur unicornus de plaga occidentali."

2. Prophecy of the Lily, the Lion, and the Son of Man. f. 1 b, col. 2. Heading: "Homerus [*more properly* Hermerus] deus sapientum," etc. Begins: "Lilium regnans." Ends: "remanebit."

3. Thomas Becket's Vision at Sens. f. 1 b, col. 2.

4. Four metrical prophecies. *Latin.* f. 23, col. 2.

a. "Versus Alani uiri religiosi per quos cognoscitur sextus Hibernie." In 4 elegiacs, beginning: "Illius imperium gens barbara."

b. "Versus de Normannia uaticinales de eodem sexto." In 13 hexameters, beginning: "Anglia transmittet . leopardum." See also Arundel 57, f. 4 b.

c. "Versus cuiusdam nomine Gildas per quantum tempus regnabit idem sextus." In 6 hexameters, beginning: "Ter tria lustra tenent."

d. "Versus revelati beato Thome Martiris [*sic*] Cantuar. de regibus Anglie." In 8 hexameters, beginning: "H . patre submarcet . post R . reget J."

Cotton, Cleopatra D. iii. f. 184.

Vellum: xvth cent. Quarto; written in 24 lines on two-thirds of a page. This was originally the first page of a fly-leaf belonging to a copy of the Chronicle of Brute, down to 1333, in *French* (ff. 74–183 b), bound up with a Latin chronicle of England down to 1303, with detached entries to 1314, compiled at the abbey of Hales Owen, in Shropshire (ff. 1–56 b): with chronological tables down to 1295 (ff. 59–72); and with miscellaneous documents, chiefly relating to the abbey of Selby, in Yorkshire (ff. 185–203 b). At the end of the Chronicle of Brute is added: "This bowke is William Jenyns otherwis cauled lancastre herld [1526–27] to the noble and mighti prince king Henry the viij^th."

Prophecy of the Lily, the Lion, and the Son of Man. *Latin.*

Heading: "Verba prophecie secundum Hemericum." Begins: "Lilium regnans nobiliori parte mundi." Ends: "filius hominis mare transibit et portabit signum mirabile ad terram promissionis." Followed by: "Est autem Hemerycus in historia Almanorum quasi Myrlinus in historia Britannorum que verba sic exponuntur lilium interpretatur Rex Francie senex leo flandrea filius leonis dux Flandree filius hominis rex Anglie ferens in brachio feras id est leopardum in scuto Aquila gerens arma Imperator Sol francia capud mundi papa."

Harley 1008. f. 81.

Paper: xvth cent. Quarto; written on one page of 35 lines. In a volume containing religious and moral pieces in *Latin* prose and in *French* verse, in different handwritings.

Prophecy of the Lily, the Lion, and the Son of Man. *Latin.*

Heading: "Quedam prophecia Merlini." Begins: "Lilium regnans nobilissima parte mundi." Ends: "portabit signum mirabile ad terram promissionis." To this prophecy is added a key, beginning: "Lilium interpretatur rex Francie." f. 81.

On a page in a preceding part of the volume (f. 40) is an insertion of two prophecies, each in 5 hexameters. The first refers to the coming of Merlin's "Sextus," and begins: "Hic tria lustra tenet": and the other begins with a very corrupt version of the two lines, "H. patre," etc., that are to be found in Royal 13. E. ix. f. 27, and then goes on: "Aquila consurget aprum sibi consociabit," etc.

Cotton, Titus D. xix. f. 118.

Paper; xvth cent. Small Quarto; on one leaf, having 23 lines to a page. The MS. contains:

1. The present article. f. 118.
2. Chronology of England from 1326 to 1399. ff. 120–121 b.

Inserted in a volume with four other MSS.:

1. Classical and ecclesiastical antiquities of Rome, etc.; written in Italy. Formerly belonging to Vanino de Vanni, of Lucca. ff. 1–97 b.
2. Signs of the Day of Judgment, and a brief account of English history down to Edmund Ironside. Vellum. ff. 99–108.
3. Siege of Bedford Castle in 1224, etc. ff. 110–116 b.
4. Four theological treatises (ascribed in the catalogue to John Wiclif). In *English*. Vellum. ff. 122–170.

Prophecies: on "Sextus" in verse, and on the Lily, etc., in prose. *Latin.*

1. A couplet in elegiac verse, beginning: "Sextus Hibernensis"; followed by 4 hexameters, beginning: "Anglia transmittet leopardum." For the latter, see Arundel 57, f. 4 b, where they are accompanied by the 9 lines which here form the next article.

2. Nine hexameters, headed: "Versus S^te^ Marie missi ad S^tm^ Thomam Archiep^m^ C.," beginning: "Anglia regnabit," and ending: "hinc heremita."

3. Six hexameters, headed: "Per quantum tempus durabit sextus hibernensis per alanum virum religiosum." Beginning: "Ter tria lustra." Ending: "super ethera gaudet."

4. "Propheeia Hermerici." Beginning: "Lilium in meliori parte." Ending: "et transibit ad terram promissionis." f. 118 b.

Cotton, Faustina B. ix. ff. 241 b, 242.

Vellum; xvth cent. Quarto; on 2 pages, occupying 41 lines. Written at the end of a St. Alban's Chronicle, which begins, imperfectly, with the year 1360, and ends with 1399 (ff. 146–241 b). Followed by an elegy on Richard Scrope, Archbishop of York (beheaded 1405), in Latin rhymes, written in another hand. Bound up with a Chronicle of Melrose, in various hands of the 13th cent. (ff. 1–74 b), and the Chronicle of William Rishanger, written in the 15th cent. (ff. 75–144 b).

Prophecy on Asinus Coronatus (Richard II.), on Vulpes (Henry IV.), on Luna (House of Percy), suffering eclipse and

losing "duo cornua" (Hotspur and his father, in 1403 and 1408), and on the eventual recovery of Luna in conjunction with Sol (Edward IV.). *Latin.*

This is called in Vespasian E. VII. f. 88 b, "Prophetia Geffridi Eglyne," and its original is said to have been preserved in the abbey of Meaux (or Melsa), in Yorkshire.

Begins: "Asinus coronatus turbabit regnum." Ends: "sic nullum bonum irremuneratum nec vllum malum impunitum."

Cotton, Vespasian E. vii. ff. 78–126, 129, 130.

Vellum; about A.D. 1460–1480. Small Octavo; ff. 51, having 29 to 34 lines to a page. With initials in blue and red.

The whole volume contains: Calendar and tables compiled by John Somur, a Franciscan of Bridgewater, co. Somerset, in 1380 (ff. 1–63); descent of Edward IV. from Brutus, with arms (ff. 66 b–70), with other tracts and prophecies (some added by later hands) relating principally to the reign of Edward IV.

PROPHECIES OF MERLIN, etc. A collection of prophecies, evidently made by a Yorkist in the reign of Edward IV. (1461–1483), and probably early in that reign. With a list of contents at the beginning. *Latin.*

The arms at f. 70 are those of Henry Percy, 4th Earl of Northumberland, and 2nd Lord Poynings, whose father was killed at Towton (1461) on the Lancastrian side, but who himself became a Yorkist and was restored to his honours in 1469. From this, and from the mention of "Luna" (House of Percy) in some of the prophecies, it seems probable that the collector was one of the Percies, or in some way connected with them.

The list (f. 78) divides the contents into 56 articles (one of which, the 31st, is not a prophecy at all), usually denoting them by the first words. After a prologue upon prophecy (ff. 79–80), which is not mentioned in the list, the articles are as follows:

1. Account of Cadwallader, including the divine message to him ("intonuit vox diuina," f. 81) concerning the fall of the Britons and their future recovery; abridged from Geoffrey's Historia, xii. 14–19. f. 80 b.

2. Further mention of the angel's announcement to Cadwallader. f. 81 b.

3. Merlin on the return of Britons, in 4 leonines. f. 81 b.

4. Similar prophecy, in prose. f. 82.

5. "Vaticinium Alemanorum de sexto Hibernie." f. 82.

6. Prophecy "de eodem sexto," by one of the Sibyls, beginning: "Veniet Aquila ardens." f. 82.

7. Prophecy of the Virgin to St. Edmund of Pontigny, in 2 hexameters, beginning: "H. patre defuncto," followed by 12 prophetic lines, beginning: "Anglia te prodit." f. 83.

8. Three prophetic lines by "Eldegar," beginning: "Inter saxosum fontem." f. 83.

9. Prophecy of an anchorite, "tempore regis Egelredi." f. 83.

10. Prophecy relative to 1460, in 8 lines. f. 83 b.

11. Prophecy on "Sextus Hibernie" (with marginal date, 1455), in 54 lines (of which the last 6, however, properly belong to the end of the next article), beginning: "Tolle caput Martis." f. 83 b.

12. Prophecy on Scotland, in 36 lines, beginning: "Regnum scotorum," and ending: "Sanguine saxonico," etc. f. 84 b.

13. "Gildas de eodem sexto," in 29 lines, beginning: "Ter tria lustra." f. 85.

14. One of the Sibyls "de eodem," beginning: "Veniet Aquila Ardens." f. 85 b.

15. Prophecy of Mahomet about "delicata rosa," i.e. *Edward*, *ward* being the Arabic for "rose." f. 86.

16. Prophecy of Joachim for years 1450–1465. f. 86.

17. "Vaticinium Armonie de eodem Sexto H[ibernie]." f. 86 b.

18. Prophecy about "Lilium," "Leo," and "Filius hominis" (Edward), with a heading relative to "Hermerus." f. 86 b.

19. "Pronosticacio terre sancte de eodem sexto," beginning: "Cedrus alta libani." f. 87.

20. "Item de Sexto Gildas," in 35 lines, beginning: "Cambria carnaruan." f. 87 b.

21. "Vaticinium Filie sancti Germani de Sexto," beginning: "Draco maximus." f. 88.

22. "Item Merlinus in libro de Honoribus de eodem Sexto," beginning: "Orietur Draco. de asino." f. 88.

23. "Propheeia Geffridi Eglyne," upon "Asinus Coronatus" (Richard II.), "Vulpes" (Henry IV.), and "Luna" (the house of Percy), of which last it is said, "duo cornua perdet." A similar prophecy, in which it is said that "bestia abjecta" (*i.e.* the Mole, or Henry IV.) "duo lune cornua sibi auferet," is applied to the

battle of Shrewsbury (1403), where Hotspur and his uncle, the Earl of Worcester, were killed, by Adam de Usk, in his *Chronicon*, edited by E. M. Thompson for the Royal Society of Literature (1876), p. 80. f. 88 b.

24. "Vaticinium cuiusdam spiritus tempore regis Johannis." After speaking of the death of King John, this prophecy goes on: "Exibit Agnus a Wintonia," and it is similar in outline to the French prophecy on the six kings (for which see Julius A. v. f. 177 b), the kings here being called "Agnus," "Draco," "Capra," "Aper," "Asinus," and "Talpa," to whom there is here added another "Aper" (Henry V.). f. 89.

25. "Item alia prophecia de asino et de eodem Sexto." f. 90 b.

26. "Vaticinium Toleti de Sexto" (see Royal 12. C. XII. f. 14), followed by 13 lines of verse. f. 91.

27. Twenty-four rhyming hexameters, beginning: "Cesaris imperium." f. 92.

28. "Beda in libro de dictis merlini capitulo septimo." Nine hexameters, beginning: "Cum anni cristi." f. 92.

29. "Item alia prophecia secundum Bedam." Twenty-two rhyming hexameters, beginning: "Villa super twedam." f. 92 b.

30. "Versus de Britannia editi de Magistro Donakamme." Thirty lines, beginning: "Intras cum sole." f. 92 b.

31. "Item prophecia Merlini [Silvestris] . de eodem sexto II." The prophecy begins: "Mortuo leone iusticie." f. 93.

32. Three pieces, relating to Richard Scrope, Archbishop of York, beheaded 1405. f. 94.

33. Prophecy on the Wars of the Roses, headed: "Dicit magister Johannes de Muris," and beginning: "Infra annum certe." f. 104 b.

34. Fifty-six lines out of the Vita Merlini, beginning: "O rabiem britonum." f. 106 b.

35. Prophecy, headed: "Quidam sanctus Hemericus de Italia," etc., and beginning: "Leopardus insultando regnum Francie." f. 107.

36. Twelve hexameters, headed: "Prophecia Vrbani Pape quarti. Et secundum Bridlington. Taurus erit Gallus," etc., and beginning: "Flamine Romano." f. 109.

37. "Pronosticacio Dauid Viterbiensis," beginning: "In occiduis partibus." f. 109.

38. Thirty-seven lines, headed with the date of 1369, beginning: "Classes diuerse tendent," and ending with a passage of 6 lines: "Flan. Fran. consurgent," etc. (see *The Whole Prophesie of Scotland*, Bannatyne edition, 1833, p. 64), to which is added a prose passage, beginning: "Senes erunt sine sensu." f. 109 b.

39. "Item alia prophecia de eodem sexto rege," in 23 lines, beginning: "Fortes ecce reges." f. 110 b.

40. "Item Vaticinium Scotorum," in 16 lines, beginning: "Ecce dies venient Scoti sine principe fient." f. 111.

41. "Item alia prophecia Britannie," in 13 lines, beginning: "Anno Cephas mille." f. 111.

42. Prophecy, beginning: "Arbor fertilis"; generally ascribed to Merlin Silvester, and said to have been delivered by him in the spirit to Edward the Confessor, but here accompanied by a narrative in which Merlin is not mentioned. f. 111 b.

43. Prophecy of an angel to William the Conqueror, in 8 lines, beginning: "Anglorum regnum bastard bello superauit." f. 112.

44. Vision of Thomas Becket at Sens. f. 112.

45. "Reuelacio de sancta Birgitta," with a prologue, beginning: "Et quia nichil adquirendum est cum iniusticia. et quod regnum anglie cui debetur successio iure hereditario," the Revelation itself beginning: "Item loquitur sponsa ad dominum. O domine inquit ne indigneris sic adhuc quero semel iste rex habet duos filios et duo regna." f. 113 b.

46. Extracts from Bridlington's Prophecies, in 133 lines. Distinctio iii. cap. 5–12. f. 114 b.

47. Apparition of the diabolical hare to Richard II. f. 116 b.

48. Five hexameters on Henry VI. f. 116 b.

49. Passages from Merlin Ambrosius (Geoffrey's Historia, vii. 3), beginning: "Sextus Hibernie menia subuertet," with a commentary applying them to a period ending with 1460. f. 117.

50. Prophecy, beginning: "Lilium florebit et erit flos pulcherrimus." f. 117 b.

51. Prophecy delivered by a Franciscan to a Pope Innocent, beginning: "Erat quidem de ordine Minorum." f. 119 b.

52. Prophecy, making mention of the years 1460 and 1470, headed: "Johannes de Rupecissa," beginning: "Prima intelligencia est." f. 120.

53. Twenty-four lines, beginning: "De catulis olim quod opinio nostra tenebat." f. 121 b.

54. Prophecy, beginning: "Quorum prior agrestis castri veneris faciem habens leonis." f. 122.

55. Prophecy, headed: "De antechristo scire volentibus," and beginning: "Primo dicemus quare sic vocatur." f. 123.

56. Prophecy of the 15 signs of the Day of Judgment, beginning: "Prima die eriget se mare in altum." ff. 125 b.

A prophecy has been inserted farther on, in another hand of the same period (the same hand as that of the writer of a genealogy of the Virgin, at f. 126), which is a Latin version of a well-known English prophecy, beginning: "When the Cok in the North hath builded his nest" (see *The Whole Prophesie of Scotland*, Bannatyne edition, pp. 6–9). The present version is headed: "Prophecia Aquile mirabiliter dudum loquentis et prophetantis super muros ciuitatis Wyntoniensis." Begins: "Quando Gallus boree volare intendens nidificabit pullos preparando ad uolatum." f. 129. Ends: "obseruata lege christi morietur. in valle Josophat honorifice sepiliendus." f. 130.

Colophon: "Explicit prophecia aquile Wyntoniensis."

Cotton Roll II. 23.

Vellum; written about A.D. 1451, on both sides of the roll, which is 12 feet 6 inches long by 6 inches broad.

The roll contains a collection of political pieces in English prose and verse, made by an adherent of Richard, Duke of York, as follows:

1. Bill of impeachment of William de la Pole, Duke of Suffolk, by the House of Commons; 7th February 1450.
2. Verses: "For feer or for fauour of ony fals mane." Printed by Thomas Wright, *Political Poems*, vol. ii. (1861), p. 231.
3. Warning to the king. *Pol. Poems*, ii. p. 229.
4. On the arrest of the Duke of Suffolk. *Pol. Poems*, ii. p. 224.
5. A few notes extracted from the supplementary Bill against Suffolk; 9th March 1450.
6. Note of Sir Humphrey Stafford's death near Sevenoaks, 18th June 1450; followed by the Bill of Requests presented by the Commons of Kent under Jack Cade.
7. Warning to William Booth, Bishop of Lichfield and Coventry (Archbishop of York in 1452). *Pol. Poems*, ii. p. 225.

8, 9. Prophecies, Nos. 1, 2.

10. Notes on amount of tithes, etc.
11. "Names of the duke of Glowcestouris maynye that were taken at Bery and sent in to dynerse placez to presone"; February 1447.
12. "The namys that were endited at Rowchester afore the Cardinal of Yorke," etc.; 15th August 1451.

13. Notes relative to Jack Cade, and to the names of some of those killed in the tumults of 1451.
14. Bill presented by the Duke of York to the king in 1450.
15. Verses: "The rote is ded." *Pol. Poems*, ii. pp. 221-223.
16. List of French prisoners at Whitby in 1451-2.
17. Positions at the Duke of York's camp at Crayford, near Dartford, 1st March 1451.
18, 19. Prophecies, Nos. 3, 4.

Four Prophecies: of which the first is comparatively old, but the others appear to turn upon the politics of the year 1451. In alliterative and rhyming verses. *English.*

1. Propheey, in 75 lines, beginning:

"When the cocke in the Northe hath bilde his nest
And buskith his briddes and betenys hem to fle."

The same as the third section of the first propheey in *The Whole Prophesie of Scotland.*

2. Propheey, in 36 lines, beginning:

"S. mysed in myndes and merke þer a. P.
S. set by hemself savand a. J.
The lioun bes busked and lased in sondere
Saue a legge lafte in Albany landes."

3. Propheey, in 300 lines, beginning:

"Primo die
The propheey professid and j pight
Of maiden Sibille and many mo
Merlion a man of mykell myght
that in his thadam was full þroo
Þey said þe reame of fraunce shall right
Disseyvere on syndere and tweyne in to
And þe yere of oure lord be laid and light
A m^l. cccc. l and moo."

4. Propheey, in 20 lines, beginning: "When Sonday gooþ by E. D. and C" (the domiuical letters for the years 1449, 1450, 1451).

Cotton, Vespasian D. xviii. ff. 125 b–127* b.

Paper; xvith cent. Quarto; ff. 4, having 26 to 32 lines to a page. In a MS. containing works by William Thomas, clerk of the council in 1549 (executed by Queen Mary in 1554), which were written for the use of Edward VI.; with various historical and religious miscellanea, down to about 1560.

Two Prophecies: the first in regular Latin verses (with an *English* translation), and the other in jingling *Latin* prose.

1. Warning, how the neighbouring nations will combine against England, in 39 rhyming Latin hexameters intermixed with a translation in 145 six-syllabled English lines. The Latin text is nearly the same as that in Vespasian E. VII. (f. 109 b); but the translation is of the period of the present copy. The Latin text begins here with the line: "Insula que florem tulit an . vi cum leonina." f. 125 b. After 8 Latin lines, the first 24 English lines occur, beginning:

"By this vaticinacion
This yle of Englyshe nacion
that longe hathe borne the flowre."

The passage beginning: "Flan . Fran . consurgent," is at f. 127 *. The poem ends: "celestia queras."; translated: "To heaven warde adresse thee." f. 127 b.

2. A prophecy, beginning: "Ter decem viceno quinque CCCCC anno milleno, Tunc caueat omnis homo . qui prius fuerat mortuus resurget in altum bis sepultus erit iterum coronatus." f. 127 b.

Harley 559. ff. 1–13, 31–35, and 39–48.

Paper; XVIth cent. Quarto; ff. 13, 5, and 10, having 25 to 31 lines to a page. Intermixed with historical accounts of the Jewish kings and prophets and of the Anglo-Saxon and Anglo-Norman kings, in *Latin*, and in the same hand as that of the third set of prophecies.

POLITICAL PROPHECIES, some of them translated or adapted from old Latin texts, such as that on the Lily, the Lion, and the Son of Man (f. 2), or copied from old English texts, such as that beginning: "When the cok jn the north" (f. 43 b), and others composed in the 16th cent., all of them intended to be applied to the times of Edward VI., Mary, and Elizabeth. In verse and prose. *English* and *Latin*.

These prophecies are in three sets. The third set, written in a hand of a Scotch character (ff. 39–48), ends with a prophecy in Latin hexameters, referring to a year which in the margin (apparently in the same hand) is stated to be 1590; and as one of the lines begins: "Papa cito moritur," it might be supposed to have been written after the election and death of Urban VII. in that year; but the text is two hundred years older (see Arundel 57, f. 5), and the handwriting of the present copy looks at least fifty years older than 1590. The other two sets (ff. 1–13 and

31–35) are in hands of a later character; but they never refer to a later date than 1559, and might be supposed to have been written about that time.

Additional 27,879. Percy Folio, f. 239 b.

Paper; xviith cent.

"A Propecye." How a "Prince out of the north" shall conquer many lands "beyond the sea"; how he shall destroy Rome; and how he shall be "crowned Emperowne" both "of East and West," and shall gain a final victory in "the valley of Jehosaphatt." In 50 octosyllabics.

Begius: "A Prince out of the north shall come."

This is the old Scottish prophecy about "the Cock in the North," adapted to the time of the English Stuarts. Printed in *Bishop Percy's Folio Manuscript*, vol. iii. (1868) pp. 372, 373.

Royal 9. B. ix. f. 2.

Vellum; early xivth cent. Folio; written on the first page of the second fly-leaf of a 13th-cent. volume (containing the Liber Sententiarum of Peter Lombard). On the reverse of the first fly-leaf is an entry relative to the purchase of the volume by Roger de Fulford, Archdeacon of Lincoln (about 1270), and his presentation of it to Bardney Abbey, in the time of Peter de Barton (who resigned his abbacy in 1280). It afterwards belonged to the college of Tatteshall (f. 4).

Prophecy on Scotland: in 32 elegiaes. *Latin.*

Begins: "Rengnum scotorum fuit inter cetera regna." Ends: "Hostibus expulsis iudicis vsque diem."

Used by William F. Skene, when editing his *Chronicles of the Picts and Scots*, Edinburgh, 1867; see pp. xlii and 117, 118, for collation with the fuller text in the Colbertine MS. No. 4126 (of the 14th cent.), which had been previously published by John Pinkerton, in *An Enquiry into the History of Scotland* (London, 1789), vol. i. pp. 499, 500. For another rather fuller copy of these verses, see Titus D. vii. ff. 28, 28 b.

Harley 2253. f. 127, col. 2.

Vellum; early xivth cent. Folio; on one leaf of a volume, of which the portion written in double columns has 30 to 40 lines to a column.

The present article is No. 74 of a collection of lyrical and a few narrative poems in French and English, together with a few pieces in French, English, and Latin prose, amounting to 86 articles altogether. The narrative poems are:

1. Johane and Gilote, of Winchester. f. 67 b.
2. King Horn. f. 83.
3. The Jongleur of Ely. f. 107 b.
4. The two women on pilgrimage to St. Michael's Mount. f. 110.
5. The knight in the basket. f. 115 b.
6. The young squire and the waiting gentlewoman. f. 118.
7. The poor knight and his squire Huet; by Gwaryn. f. 122 b.

This MS. is bound up with another of the 13th cent., containing the following, in *French*:

a. A version of the "Vitas Patrum." f. 1.
b. Poem on the Passion. f. 23.
c. A prose version of the Gospel of Nicodemus, followed by lives of four of the Apostles. ff. 33 b–48 b.

Prophecy of Thomas of Erceldoune: delivered to the Countess of Dunbar, in answer to her question as to when the Scotch wars would end. In 17 short paragraphs in *English*, with a heading in *French*.

Erceldoune, in Berwickshire, on the banks of the Leader, a northern tributary of the Tweed, was a place of some importance in the 12th and 13th centt. The Earls of Dunbar are said to have had a castle at the east end of the village, whilst Thomas Rymour (called Leirmont by Hector Boece) had a tower at the west end. The name of "Thomas Rymor de Ercildune" occurs as that of witness to a grant given to the abbey of Melrose by "Petrus de Haga de Bemerside." It has been generally supposed that this "Petrus de Haga" was the same who himself witnessed a deed between 1162 and 1189. But it appears (from the index to the *Liber S. Mariæ de Dryburgh*, published by the Bannatyne Club, Edinburgh, 1847) that there was another "Petrus de Haga" about 1220; and that this was the one whose deed was witnessed by "Thomas Rymor" seems all the more probable as two of the other witnesses are Oliver, abbat of Dryburgh about 1250–1270, and Hugh de Peresby, Viscount of Roxburgh, who was alive in 1281. There is a transcript of another deed in the chartulary of the Trinity House of Soltra (Advocates' Library, W. 4. 14), by

which "Thomas de Ercildoun filius et heres Thome Rymour de Ercildoun" conveys to that house all the lands which he has inherited in Ercildoune. The date of this deed has been usually quoted as 1299, but by Dr. James A. H. Murray, in his edition of *Thomas of Erceldoune* (London, 1875), it is stated to be 1294. The most famous prophecy of Thomas of Erceldoune was spoken on the day of the death of King Alexander III. in 1286. It was addressed to Patrick, 7th Earl of Dunbar, who had married Christiana Bruce, aunt of the great Robert Bruce. Their son Patrick was the first who is recorded as Earl of March as well as Dunbar. It is perhaps this Christiana who is the Countess of Dunbar alluded to in the present article. The present prophecy is conjectured by Dr. Murray to have been actually composed by some one in the English army on the eve of the battle of Bannockburn (1314); and in this case, as nearly twenty-one years were to elapse between the prophecy and its fulfilment (see the last paragraph of the text), it was supposed to have been uttered by Thomas about 1293.

Heading: "La countesse de Donbar demanda a Thomas de Essedonne quant la guere descoce prendreit fyn/e yl la respoundy e dyt." First paragraph: "When man as mad a kyng of a capped man/" Ninth paragraph: "When bambourne ys donged wyth dede men/" (see Dr. Murray's introduction, p. xix). Thirteenth paragraph: "When a scot ne may hym hude ase hare in forme/ that the englyssh ne shal hym fynde." Seventeenth (and last) paragraph: "Whenne shal this be? Nouther in thine tyme ne in myne/ah comen and gon withinne twenty wynter ant on/"

First printed by John Pinkerton, in his *Ancient Scottish Poems* (London, 1786), vol. i. p. lxxiii, and lastly by Dr. James A. H. Murray, in *The Romance and Prophecies of Thomas of Erceldoune*, edited by him for the Early English Text Society (London, 1875), pp. xviii, xix. Another version, in which the name here called "bambourne" is written "banockes bourne," occurs in Arundel MS. 57, f. 8 b.

Cotton, Vitellius E. x. ff. 240 b–243.

Paper; late xvth cent. Folio; ff. 4. In double columns on the first page, but after this having every two lines written in one across the page; each full column having 48 lines. Begun on the reverse of the last leaf of a Legendarium, containing tales from the Vitas Patrum, and inserted in a volume of miscellanea, written in different hands of the 15th and 16th centt., formerly belonging to John Stow (f. 2 b).

Thomas of Erceldoune. A ballad, in three Fyttes, containing the prophecies, and also the introduction relative to Thomas's adventures with the Queen of the Fairies. A copy, mutilated by fire, having about 240 complete lines, and fragments of about 280 more. *English.*

Fytte I. is at f. 240 b; II. at f. 241 b; and III. at 242 b. The poem is headed: "Incipit prophecia Thome de Arseldoun."

Begins: "In a lande as I was lent
In þe gryking of þe day
Me a lone as I went
In huntle bankys me for to play."

Ends:

". . . forth þat lady gay/vpon hyr wayes for to wend
. . . horn on hyr palfray/and lefte thomas vnder a [ ]
. . . man wold I here./þat couth tel more of þis fer[le]
. . . kyng so clere./bryng vs to þi hall so hye."

Colophon: ". . . phecia thome de Arseldoun."

A portion of this copy was published by Sir Walter Scott, in illustration of part i. of the ballad of *Thomas the Rhymer*, in vol. ii. of the second edition (1803) of his *Minstrelsy of the Scottish Border*. In 1806 Robert Jamieson edited the whole poem pretty fully in his *Popular Ballads and Songs*, vol. ii. pp. 11–42, from a MS. at Cambridge marked Ff. v. 48. 11, collated with another MS. at Lincoln and the present copy. In the fourth edition of Scott's *Minstrelsy* (1810) the lacunæ were filled up from Jamieson's edition. A completer edition still was published by David Laing in his *Select Remains of the Ancient Popular Poetry of Scotland* (1822), article 4. None of these editors, however, made use of the copies in Lansdowne 762 and Sloane 2578; but they have since been collated with the present copy by James A. H. Murray, *Thomas of Erceldoune*, Early English Text Society (1875), the present text being at pp. 2–17.

Lansdowne 762. ff. 24–31, 48–58b, 61b–71, 75–88.

Vellum and Paper; earlier half of the xvith cent. Quarto; ff. 44, having 21 to 36 lines to a page.

In a commonplace-book kept by Henry Rowee, with insertions by other hands. Amongst the contents are several English poems.

On the first fly-leaf are the inscriptions: "Est liber mei Henrici Rowee," "Owinius" Feltham, and Edmundus Goodwin.

Thomas of Erceldoune. The narrative of Thomas's adventures with the Fairy Queen, together with his prophecies, and those of Merlin and others, in verse and prose. *English.*

1. Thomas of Erceldoune. A ballad, in three Fyttes; imperfect. Containing the first 493 lines, arranged in eight-line stanzas. ff. 24–31.

The text is corrupt; and in the 4th and 5th stanzas of Fytte I. the order of some of the lines is confused, and two lines are dropped out, and the marks of division are wrongly placed till after the 8th stanza. Fytte I. contains 264 lines, Fytte II. 152 lines, and Fytte III. 77 lines.

Begins: "As I me went this thender day
So styll makyng my mone
In a mery mornyng of May
In huntly bankes my self alone
I harde the meryll and the jay
The mauer menede of hir song
The wylde wode wale song notes gay
That all the shawys abowte hem rong."

Ends: "By that forde there is a bro
And by that bro ther is a well
A stone there is a lityll therefro
And by the stone sothe to tell
And at þat stone ar cragges iij."

Printed in James A. H. Murray's *Thomas of Erceldoune* (1875), pp. 3–43.

2. Prophecies relating to Flodden Field (1513), the French in Italy in 1520, etc., one of them ascribed to Merlin. In verse and prose. *Latin* and *English.* ff. 48–58 b. The first of the series begins:

"Ecce dies venient scoti sine principe fient."

3. Prophecies relating to church affairs in England and

politics in Scotland and upon the Continent. In prose and verse. *Latin* and *English*. ff. 61 b–71.

The second of these prophecies is in 81 long alliterative lines, beginning: "Whan the Cok in the north hath buylded his nest" (f. 62), and ending: "And in Josaphath buryed shall he be" (f. 63); being the same as the third part (*c*) of the first prophecy in Sloane 1802, where the whole article is headed: "Merlin's Prophecies," whereas here the prophecy is headed: "Brydlyngton." The last prophecy (f. 71) is in 17 lines, supposed to refer to Cardinal Wolsey, and begins: "Som men thynke that ye shall haue penaltie/"; ending: "and lett colen clowte alone/"; with the colophon: "The profecy of Skelton/1529/" (the year of Skelton's death); being a defective copy of a passage in Skelton's *Colyn Cloute*, lines 462–480.

4. Prophecy of Thomas of Erceldoune: a ballad containing a prophecy of events down to 1531, in 625 lines. ff. 75–88.

It introduces Thomas in much the same way as the beginning of article 5 of Sloane 1802; but it soon becomes quite different from that ballad; and it goes on to quote prophecies of Bede and "Merlyon," as well as those of "Arsedone" (Erceldoune). It begins:

> "Well on my way as I forth wente
> ouer a londe beside a lee."

Towards the end (f. 87 b) it says:

> "In the yere of our lorde I vnderstonde
> xv.c yere and one and thirty folowand
> all this shall apere."

Ends: "God that drank esell and gall
and for vs dyed on a treo
when he thynketh tyme to call
to heven bryng you and me Amen/"

Colophon: "Explicis proficia venerabilis bede marlionis Thome Asslaydon et aliorum." f. 88.

Printed as appendix ii. in James A. H. Murray's *Thomas of Erceldoune* (1875), pp. 52–61, with notes in the introduction, pp. lxxxi, lxxxii.

Sloane 2578.

Paper; middle of the xvith cent. Quarto; ff. 117, having from 26 to 31 lines to a page.

Collection of Prophecies: attributed to Merlin, Thomas of Erceldoune, and others. In verse and prose. *English.* With an index of names at the beginning, and a key to some of the prophetical figures at the end.

1. "Of him that shall wynne the holy cros." f. 5.

Begins:

"St. Thomas callethe him a vergin kinge," etc.

"Merlyn callethe him a bull of iiifolde nature," etc.

Ends: "Robert the scribe of Brydnyngton callethe him the Cock of Brytein, and of the tr . . . brvtes, which shalbe callid Edward, and he sh[all] mayntaine all trewthe, and distroye all . . . ."

2. Prophecies of Thomas of Erceldoune, forming the 2nd and 3rd Fyttes of the poem. ff. 6–11 b.

a. The 2nd Fytte is headed: "Heare begynnethe þe ii^{d} fytt I saye of ser thomas of Arseldon."

It begins: "Farewell thomas I wend my waye
I may no lenger dwell with the."

Ends: "Farewell I wend my waye
me behoves ouer yonder bent so browne
here endethe þe ii^{d} fytt I saye
of ser thomas of arseldon."

b. The 3rd Fytte (f. 9) begins:

"thies wordes thomas þat I saye
is but wanderyng and woughe."

Ends (imperfectly copied):

"I shall reken wheare euer I goo
to beare the price of curtese
And thus departid she and he. Finis."

This copy was collated by James A. H. Murray, in his edition (1875), pp. 18–16. See the description of Cotton, Vitellius E. x. ff. 240–243.

3. Prophecies of Sibyl. ff. 12–15 b.

Begins: "Cadar and Sibell both of them sayes
the name of Fraunce in his writinge."

Ends: "as traytours attainte all shalbe tyde
and thus their sorowe shall wax newe./Finis."

4. Prophecies of Merlin. ff. 15 b–17.

Begins:

"When the Cock of the Northe hathe buylde his neaste."

Ends: "desteny shall him not dere./Finis."

See the Bannatyne reprint (1833) of Waldegrave's (1603) edition of *Scottish Prophecies*, pp. 6–8.

5. Miscellaneous prophecies, some of them headed with the names of modern Welshmen and others; the first of which is marginally explained as referring to "Quene Jane," "Quene Mary," etc., whilst among the others there is one about Philip of Spain (f. 38 b), and (at f. 78) there are marginal interpretations of prophecies, erroneously referring them to the years 1576–80. ff. 18–111 b.

Sloane 1802.

Paper; about A.D. 1600. Oblate Duodecimo; ff. 53, having 11 to 15 lines to a page.

WHOLE PROPHECY OF SCOTLAND: a collection of prophecies, partly composed, partly adapted from earlier compositions, at various periods between 1513 (the date of Flodden Field) and 1550, together with some later additions; attributed to Merlin, Thomas of Ereeldoune, the Sibyl, and others. One of the prophecies predicts the accession of James VI. to the English throne. *English* and *Latin*. Copied from a text that has been mutilated in three places (see ff. 37, 38, 38 b).

Title: "The haill Propheeie of Scotland, Ingland, and su[m part] of Fraree, and Denmark. Propheeyit be Merueilous Merling, Beid, Berlingtonn, Thomas Rymour, Waldhaue, Eitraine, Banester, and Sibilla all according in one, conteining mony strange and merueilous things." f. 1. In the margin "contenand" is set against the last line but one; as if that (instead of "conteining") were the form used in the original.

1. Merlin's Prophecies. Three prophecies relating to Scotland, of which the first two are in long alliterative lines, and the third in rhyme with much alliteration.

a. Prediction how "ane freik" "fosterit far in the South" shall return "to the kith" "that he came fra." f. 2. This is

supposed by James A. H. Murray, in his edition of *Thomas of Erceldoune*, to have been originally written of James I., who returned to Scotland in 1424; but two lines of it: "In the mouthe of arrane," etc., are quoted by Spottiswood as applicable to the fall of the Regent Morton in 1581. It begins: "Merling sayis in his buke quha will reid right."

b. Propheey beginning: "Quhen the Cok crawis keip weill his came." f. 4 b. It ends:

"Beids buks haif I sene, and Banister alswa
Merneluis Merling and all accords in ane
Merneluis Merling is waistit away
With ane wickit woman wa mot scho be,
For scho hes closit thame in a Craig on Cornuel cost."

c. Propheey, beginning: "Quhen the Cok in the north hes biggit his nest." f. 7. It ends: "And in the Vaill of Josaphat buryit sall he be." Another copy of this propheey in the Cambridge University Library has been published by J. R. Lumby, after *Bernardus de cura rei famuliaris*, Early English Text Society, 1870, pp. 18–20. The Cambridge copy is followed by another copy of what is here the preceding propheey (*b*). See Lumby's edition, pp. 20–22.

2. "The Prophecie of Beid," in alliterative lines, concluding with a reference to the date of 1480. f. 10 b. It begins: "Betuix the cheif of the Somer, and the said wynter." Ends: "Thocht I wrait as it was, wyst I it nocht."

3. "The Prophecie of Merling," in 17 rhyming and 46 alliterative lines. f. 14 b. It begins: "It is to fall quhen thay it fynd." Ends: "With ane wickit woman wa mot scho be."

4. "The Prophecie of Bertlingtoun" (a name probably taken from John of Bridlington), compiled, from older prophecies, before the return from France of the Regent, John Stewart, 2nd Duke of Albany, on 18th May 1515; he having actually landed at Dumbarton, instead of at Aberlady as here predicted. ff. 17 b–22.

Begins: "Fra the Rubie be rasit, rest beis thair nane."

Ends: "Mony douchtie dedis sall he do thair efter
Quhilk salbe spokin of mony day better."

On the passage beginning: "The frenche wyfe sall beir the Sone" (f. 21), see Lord Hailes's *Remarks*, 1773, pp. 103–108; and see also James A. H. Murray's *Thomas of Erceldoune*, 1875, pp. xxxiv–xxxvi.

5. "The Prophecie of Thomas Rymour": a ballad arranged in its present form after the battle of Pinkie (1547), here (f. 26 b) called "Pinkert Cleuch"; written like prose, but with the lines divided by strokes. ff. 22 b–28.

Begins: "Still on my wayis as I went,/Outthroueh ane land besyde ane lie,/I met ane beirne vpon the bent,/Methocht him semelie for to see."

Ends: "I eraiut fast quhat wes his name,/Quhair that he come or quhat countrie?/In Erslingtoun, I wyn at hame/Thomas Rymour men callis me/."

6. "The Prophecie of Waldhave," *i.e.* St. Waldhave or Waltheof, abbat of Melrose in 1148–1160; a narrative of the meeting between Waldhave and Merlin (imitated from the legend of St. Kentigern), with prophecies delivered by Merlin. In two parts; the second of which seems to be much more modern than the first, at least in its present form; the last event referred to being apparently the fall of the Regent Morton in 1581. ff. 28–43 b.

The first part begins: "Vpon Lowdoun law allane as I laye,/Lukand to the Lowmand, as me leif thocht/" f. 28. It ends, imperfectly, with the words: "Heir in wyldernes I win my w . . ." f. 37.

The second part is headed: "Heir followis how waldhaue . . . iure this Spreit to schaw . . . sindrie thingis to cum, as f . . ." It begins: "Bot sumquhat sall I say as sm . . ." f. 37. It ends: "Lukand to the Lowmond, as me leue thocht." f. 43 b.

7. Five Latin prophecies, in elegiacs, the first being in 18 lines, the second, third, and fourth in 4 lines each, and the fifth in 2 lines. ff. 44–46 b.

They are headed: "Heir endis the prophecie of Waldhave and followis the Scottis prophecie in Latine"; and begin as follows: *a.* "Scotia mœsta dole"; *b.* "Cum fuerint anni"; *c.* "Anglia te perdet"; *d.* "Flan, Fran, consurgent"; *e.* "Post Jacobum, Jacobus." In the second line of *e.* an allusion is made to James I. of England as "filius daci": his marriage with Anne of Denmark was in 1589.

8. Propheey, headed: "Heir followis the propecie of Gildas"; beginning: "Quhen haly kirk is wrakit, and will hes na witt"; and ending: "In ane harnest morning at Eldoun hyllis." ff. 47–49.

9. Propheey, in prose, headed: "Heir followis the prophecie of the Inglis Cornicklis"; beginning: "Thair sall proceid," and ending: "than the warld salbe vnstabill." f. 49 b.

10. "The propheeie of Sibilla and Eltraine"; beginning: "Quhen the gait with the giltin horne is chosin to the see"; and ending: "And sa dois mak ane end." ff. 49 b–53.

Published, in an Anglicised form, as *The Whole Prophesie of Scotland*, etc. (following the same words as the title given above), by Robert Waldegrave, "Printer to the Kings most Excellent Majestie. Anno 1603." Waldegrave's text was republished, with slight variations, by Andro Hart, Edinburgh, 1615; and it has since passed through many editions, the last being a reprint of Waldegrave's edition, made for the Bannatyne Club in 1833. Some of the contents have been criticised by Sir David Dalrymple, Lord Hailes, *Remarks on the History of Scotland*, 1773, pp. 89–110; and also by Sir Walter Scott in the *Minstrelsy of the Scottish Border:* see his introduction to *Part Second* of *Thomas the Rhymer*. The whole subject has been more fully treated by James A. H. Murray, in his edition of *Thomas of Erceldoune* for the Early English Text Society, 1875; but he has overlooked the present volume.

Cotton, Vespasian E. viii. ff. 16–29.

Paper; xvith cent. Quarto; ff. 14, the first 13 of which have 29 to 41 lines to a page. The 14th leaf only contains 10 lines, the rest being occupied by a coloured drawing of the royal crest of Scotland (f. 29). This is followed by 45 more leaves, having coloured drawings of the royal crests of France and England, and the crests of the Scotch nobles, most of which are accompanied with the armorial bearings. Bound up with tracts in various hands.

Whole Prophecy of Scotland: containing propheeies attributed to Thomas of Ereildoune, Waldhave, Bede, Bertlington, etc. *English* and *Latin*.

1. Waldhave's Propheey, Part II.; the last 167 lines. Imperfect at the beginning. f. 16.

Begins:

"That the kinrik be Christ sall be cummerit . . .
bot the happear half sall the cok hane."

Ends:

"Lukand to the loumondes as me leve thocht."

Colophon: "Explicit prophecia waldhane."

See Sloane 1802, ff. 37 b–43 b, and *The Whole Prophesie of Scotland*, etc., Bannatyne edition, 1833, pp. [35]–[40].

2. "Prophicia merling"; in 192 lines. f. 18 b.

Begins: "Merling sayis in his buke quha will reid rycht."

Ends: "and in the wale of Josephat bureit sall he be."

See Sloane 1802, ff. 2–10, and *The Whole Prophesie*, pp. [3]–[9].

3. "Prophitia bede presbetere"; in 89 lines. f. 21.

Begins: "Betuix the scheif of the somer and the said winter."

Ends: "tho I wrait as it wes wist I it not."

See Sloane 1802, ff. 10 b–14 b, and *The Whole Prophesie*, pp. [9]–[11].

4. "Alia prophicia de Merling"; in 63 lines. f. 22 b.

Begins: "It is to fall quhen thai find." Ends: "with ane wickit [woman] wa mot scho be."

See Sloane 1802, ff. 14 b–17, and *The Whole Prophesie*, pp. [12]–[14].

5. "Prophicia berlingtoun"; in 117 lines. f. 23.

Begins: "Fra the rubie be rasit." Ends: "quhilk sall be spokin mony a day efter."

See Sloane 1802, ff. 17 b–22, and *The Whole Prophesie*, pp. [14]–[17].

6. "Prophicia thoma rymour"; in 248 lines. f. 25.

Begins: "Still on my wayes as I went." Ends: "thomes rymour men eall me."

See Sloane 1802, ff. 22 b–28, and *The Whole Prophesie*, pp. [18]–[25].

7. "Alia pro[p]hicia." Four passages of 4 or 6 lines each, belonging to the Latin Prophecies on Scotland, in elegiacs. f. 28 b.

See the Latin Prophecies in Sloane 1802, ff. 44–46 b, and *The Whole Prophesie*, pp. [60]–[64]; together with the *Metrical Prophecy*, beginning: "Regnum Scotorum," in W. F. Skene's *Chronicles of the Picts and Scots*, pp. 117, 118.

8. The last 10 lines of the Prophecy of Sibylla and Eltraine. f. 29.

Begin: "All his knychtis salbe keild." End: "This writis beid in his buik and so makis ane end."

See Sloane 1802, ff. 52 b–53, and *The Whole Prophesie*, p. [47].

Additional 27,879. f. 248.

Paper; middle of the xviith cent. Narrow Folio; one leaf, each page of which, if full, would contain 70 lines. Formerly belonging to Thomas Percy, Bishop of Dromore, who received it as a gift from Humphrey Pitt, of Shiffnal, in Shropshire.

The volume contains a collection of English ballads, from which Bishop Percy published a selection under the title of "Reliques of Ancient English Poetry."

KINGE HUMBER. Ballad how King Locrine of Loegria, the eldest son of Brut, defeated King Humber; and how Locrine himself was subsequently killed; and how his mistress Estrild and their child Sabrine were thrown into the Severn. In 12 six-line stanzas.

Begins: "When Humber in his wrathe ffull rage
King Albanact in ffeild had slaine."

Ends: "And euer since that runing streame
wherin these Ladyes drowned were
is called Seuerne throughe the realme
because that Sabrine dyed there
thus they that did to lewdnesse bend
were brought vnto a wofull end. ffinis."

Printed in *Bishop Percy's Folio Manuscript*, edited by John W. Hales and Fred. J. Furnivall, vol. iii. (London, 1868) pp. 437–440. Previously printed in the *Collection of Old Ballads*, vol. ii. (1726) pp. 5–7.

In the early MSS. of Geoffrey of Monmouth (see Titus C. xvii. f. 6, Harley 225, f. 12, and Royal 13. D. ii. f. 129) the girl is named "Habren." Giraldus Cambrensis also, in giving an account of the Severn, says: "Hæc Britannice Haveren, a nomine puellæ, filiæ scilicet Locrini, ibi a noverca submersæ, vocata est. Unde et Latine, mutatione aspirationis in S, ut in distortis a Græco in Latinum fieri solet, dicta est Sabrina. Sicut pro hal, sal; hemi, semi; hepta, septem."—*Descriptio Kambriæ*, lib. i. cap. v. vol. vi. of *Giraldi Camb. Opera*, Rolls edition (1868), p. 171. But Wace lays the scene near the Hampshire town Christchurch, and calls the river the *Avon;* and though this was probably a mistake, it must be allowed that it was repeated by Lazamon, who himself lived upon the Severn (see *Lazamon's Brut* (1847), vol. i. pp. 104–106). Sir Fred. Madden, in his notes to Lazamon (see vol. iii. pp. 313, 314), favours the claims of Hampshire; but he had probably not remarked the testimony of Giraldus.

Additional 10,292. ff. 1–76.

Vellum; early XIVth cent. The words: "le dousime iour de feueir," "lan de grace MCCC et xvi," are written on a miniature at f. 55 b, in the form of an inscription on the tombs of Nabor and the Sire de Karabel. Folio; ff. 76, in three columns, having 50 lines to a column. With an illuminated border and initials, and 61 miniatures.

SAINT GRAAL. The prose romance, how Joseph of Arimathea brought to England the dish out of which the Last Supper was eaten, filled with the blood of Christ, and known as the holy Graal; and how it was laid up in the castle of Corbenic in "la terre foraine," sometimes called the palace of adventures. Said to have been written by Christ Himself, and delivered to a solitary priest, and eventually translated from Latin by Robert de Borron. *French.* The author is named at f. 72, col. 1, as "mes sires robers de borron, qui ceste estoire translata de latin en franchois."

Begins: "Chil ki se tient et iuge au plus petit et au plus pecceor du monde."

Ends: "Ne ia ne fust eure ne per nuit ne per iour que la tombe fust sans lun des ij lyons. Car quant il auoient faim si en aloit li vns en proie et li autres demoroit por garder la tombe, et dura ceste merueille iusqua tant que lancelos del lac i vint qui les ochist ambes ij. Si se taist atant li contes de tout les lignies qui de celydoine issirent. et retorne a parler dune estoire de merlin quil conient a fine force adiouster a lestoire del saint graal porce que la branee i est et i apartient. Et commenche mes sires robers en tel maniere comme vus porres oir sil est qui le vus die. Ore nous consaut sainte marie."

Colophon: "Explicit li commencemens de lestoire del saint graal. Et chi apres uient lestoire de merlin. Diex nous maint tous a boine fin Amen." f. 76, col. 1.

This is here called the "commencemens" (elsewhere the first part, or book, or volume) of the Saint Graal, because the Quest of the Saint Graal (an entirely distinct work, properly belonging to the Lancelot du Lac, and ascribed to Walter Map) is regarded as the second part. See, for instance, Royal 14. E. III., where the Saint Graal is followed by the Quest. See, also, the printed edition (Paris, 1511–16), where the Saint Graal is followed by a combination of the Quest with additional adventures of Percival,

Gawain, etc., taken from other sources, under the title of "La conqueste du sainct greaal."

The present text substantially agrees with that of the first part (ff. i–cxvi) of the Paris edition, entitled *Lhystoire du sainct greaal.* It has been collated, and portions of it printed, by F. J. Furnivall, in the French text on the margins of the English *Seynt Graal,* edited by him for the Roxburghe Club, 2 vols., 1861–63: see especially the episode of Ypocras (pp. 19–43 of the printed edition), which is taken from this MS. f. 45, col. 2, to f. 48 b, col. 2.

Royal 14. E. iii: ff. 3–88 b.

Vellum; early xivth cent. Large Folio; ff. 86. In three columns, each full column containing 51 lines. With an illuminated border, initials, and 63 miniatures. The rest of the MS. contains: 1. Quête du Saint Graal. f. 89. 2. Mort d'Artus. ff. 140–161 b.

On the first leaf (f. 3) are several shields of arms, introduced into the ornamental designs, but which cannot be identified.

On the first fly-leaf of this volume are the autographs of "Elysabeth the kyngys dowther" (afterwards queen of Henry VII.) and her sister, "Ceeyl the kyngys dowther" (afterwards married to John, Viscount Welles), and also that of "Jane Grey" (f. 1). On the next leaf is written, in a hand of the 15th cent.: "Ceste liure est a moy Richard Roos chiualer." On the last fly-leaf are the following autograph entries: "E. Wydevyll" (afterwards queen of Edward IV., and mother of the two princesses above-mentioned), "Thys boke ys myne dame Alyanor Haute," and "Jane Grey."

Saint Graal. Imperfect at the end. *French.*

Robert de Borron is here, as usual, called the translator, but by the name of Pierres: see the passage (f. 84 b, col. 2) that speaks of "me sires pierres de borron qui cheste estoire translata de latin en roumans." This may have been a slip of the pen, another Pierres having been frequently mentioned just before. But compare the printed edition (Paris, 1514–16), where this other Pierres is always called Perron,* and where the passage in question stands (f. cxv, col. 2): "messire pierre de bosron lequel a translate ceste hystorie de latin en prose francoyse." In

* *Perron,* originally nothing but an oblique case of *Pierres,* is used in this part of the printed edition as a distinct name in the nominative: "perron luy respond" (f. cxiv b); "perron estoit plain" (f. cxv); &c.

the corresponding passage in Additional 10,292 the translator is styled "Robers de Borron."

Begins: "Chil ki la hautece et la signourie de si haute estoire comme est chele du graal."

Ends: "Car quant on ot sour lui mise vne tombe il en auint vne si grant merueille que endroit chele eure quil auoit este ochis en issirent goutes de sane qui auoient si grant viertu ke ia cheualers ne fust si fort naures ke sil en eust eu a touchier a ses . . ." (f. 88 b). About a column is here wanting to complete the romance.

This copy differs in phraseology from the first part (ff. i–cxvi) of that which was published at Paris in 1514–16; but the adventures are the same, except that the episode of Ypocras is omitted (which would otherwise occur at f. 60, col. 3). The present text has been printed by F. J. Furnivall, on the margins of the metrical English *Seynt Graal*, edited by him for the Roxburghe Club, in 2 vols., 1861–63; and he has supplied its deficiencies from Additional 10,292, art. 1.

Royal 19. C. xii.

Vellum; xivth cent. Folio; ff. 84, in double columns, having 52 lines to a column.

Saint Graal: commonly ascribed to Robert de Borron. Imperfect at the end. *French.*

Begins: "Cil qui se tient et iuge au plus petit et au plus pecheor de toz mande saluz."

Ends: "et por ce que vos de cele requeste feistes ma volente ferai ge la nostre de ce dont vos me requerez . . . ." About four or five more folios are here wanting to complete the romance.

The present text agrees pretty closely with that of Additional 10,292: the episode of Ypocras (which occurs in Additional 10,292 at f. 45) occurs here at f. 49. The imperfect passage with which this copy concludes corresponds with Additional 10,292, f. 71, col. 3, line 13. See also the printed edition, Paris, 1516, f. cxv, col. 1, line 23. A page here contains nearly as much in its two columns as the three columns of a page in Additional 10,292.

Additional 10,292. ff. 76–216 b.

Vellum; early XIVth cent. Folio; ff. 141, written in three columns, having 50 lines to a full column. With an illuminated border and initials, and 177 miniatures.

At the beginning of the volume (ff. 1–76) is the Roman du Saint Graal.

MERLIN: here, as usual, ascribed to Robert de Borron. *French.*

The preceding article, the Saint Graal, is described as by Robert de Borron; and in the last sentence of it the writer states that he will now turn to the "estoire de merlin," and goes on: "Et commenche mes sires robers en tel maniere comme vus porres oir," etc. The colophon of the Saint Graal also adds the title of the present article: "Et chi apres uient lestoire de merlin."

The present copy is not divided, as in the printed edition, into two parts. Paulin Paris supposes the original romance of Merlin to have ended with the coronation of King Arthur; the rest he calls the "Roman du roy Artus." The concluding words of the Merlin, according to this division, would here be: "Ensi fu Artus esleus a roy et tint la terre et le regne de logres lone tans en pais." f. 101. (See the Paris edition of 1498, vol. i. f. lxxvii b.)

The passage here, that corresponds with the conclusion of the printed part i., ends thus: "et blayse mist tout en escrit ensi comme merlins li conta. Mais atant se taist ore li contes ichi endroit de lui et retorne a parler del roy artu et de sa compaignie." f. 152 b, col. 3. But there is no formal division.

The magical imprisonment of Merlin, under the hawthorn in the forest of Broceliande, is related at f. 212 b, col. 3, f. 213.

The text is not so full as that of the printed editions, but the adventures are the same; only with two additions at the end (f. 216, col. 3, last line but two), viz. the return to King Arthur's court of the dwarf-knight Evadeam, and the birth of Lancelot du Lac and two of his cousins; the latter event being evidently added in order to connect the Merlin with the Lancelot.

Begins: "En ceste partie dist li contes que moult fu iries li anemis quant nostre sires ot este en enfer et il en ot iete eue et adam." Passage corresponding with the end of the printed Merlin: "Et li rois artus fu moult dolans de merlin . mes plus nen pooit faire . si len estuet souffrir si entendirent a monseignor G[auuain] fere feste la gregnor que len puet." f. 216, col. 3.

Beginning of the first addition: "Tantdis quil estoient en tele

ioie entra laiens en la sale euadeam." f. 216, col. 3. Beginning of the second addition: "Ce dist li contes que quant li rois artus se fu partis del roy ban de benoyc." f. 216 b, col. 2.

Ends: "et ce fu cil qui le trai et par qui il perdi le castel de trebes . si comme li contes le vous deuisera cha auant." f. 216 b, col. 3.

Colophon: "Explicit lenserrement de merlin diex nous maint tous a boine fin."

Harley 6340.

Paper; xvth cent. Folio; ff. 292, in double columns, having 35 lines to a column.

MERLIN: commonly ascribed to Robert de Borron. In 571 chapters. With a list of chapters at the beginning (ff. 1–13 b). *French.*

Title: "Cy commence le liure de merlin . Premierement, comment merlin fut engendre par lennemy en vne demoiselle . chappitre I." f. 14.

Begins: "Moult furent irez les ennemys quant nostre seigneur ihesu crist eut este en enfer."

Ends: "Et ce fut celluy qui le trahyt et par qui il perdit le chastel de trebes si comme le compte le vous diuisera puis apres."

Colophon: "Et cy finist lystoire de merlin."

The concluding passage of the coronation of King Arthur, which Paulin Paris considers as the mark of division between the original Romance of Merlin, by Robert de Borron, and the Romance of Artus, is as follows: "Et ainsi fut artus sacre et couronne et tint la terre et le regne de longres vray Roy long temps en paix." f. 60, col. 2. But this occurs here in the middle of a chapter. The passage corresponding with what is the conclusion of part i. in the Paris edition (1498) ends here, without any formal division into parts, thus: "retourne a parler du roy artus, et de toute sa grant belle et noble compaignie." f. 162, col. 2.

Written at greater detail than the text of the printed edition (2 vols., Paris, 1498), but containing the same adventures, only with two additional chapters, viz. that of the dwarf-knight Evadeam, and that of the birth of Lancelot.

Royal 19. C. xiii.

Vellum; xiiith cent. Folio; ff. 367, in double columns of from 46 to 54 lines each. With coloured initials, of which the first encloses figures.

LANCELOT DU LAC: here, as usual, attributed to Walter Map. In four parts, the two last being the Quest of the St. Graal and the Morte Arthur. None of the parts numbered, but the divisions strongly marked; the least decided of these being the one between the Lancelot proper and the Quest. *French.*

1. First Part (ff. 1–166) begins: "E[n la marche] de Gaulle e de la petite bretaingne"; and ends: "Mes atant se test ore li contes de li? e parole de Agravein lorgillex son frere . qui sestoit mis en meime la queste ou ses frere estoient . mes co ne fu mie al comencement quant la queste fu enprise car il nestoit mie lors a eurt. mes si tost cum il fu uenuz a eurt e il oi dire coment la queste fu enprise si fist meintenant autretel seremant cum li autre auoient fet e entra en la queste."

See the Paris edition (1513), vol. i. f. 1, to vol. ii. f. lxx b. The present copy ends in the middle of the second part, according to the printed editions of Rouen and Paris (1448, 1494, and 1513), but our early MSS. for the most part follow the present division, beginning the second part with the adventures of Agravain the Proud. There seems, however, in this MS. to have been a sort of division intended at f. 109 b, where the paragraph beginning: "A la premiere feste de ascension," answers to the words of the printed editions: "celluy iour tenoit eourt," which occur near the beginning of the second part in those editions. See the edition of 1513, vol. ii. f. 1 b, line 8. A passage, beginning with words addressed by Queen Guenever to Lancelot, in their first love-scene: "e vostre pensers ne fuste mie vilains . mais dolz e debonaires," and ending with the half-swoon of Lancelot, has been added (in an English hand), soon after 1300, at the foot of ff. 51 b, 52. This is not found in the old printed editions (see the Rouen volume of 1488, sign. i. 7); but Paulin Paris has printed it, with the rest of the love-scene, in *Les Manuscrits François*, vol. i. (1836) p. 189. It is also included among the copious extracts from two Parisian MSS. of the Lancelot, given by W. J. A. Jonckbloet, in the introduction to the second volume of his edition of the Dutch metrical romance, *Roman van Lancelot* (Hague, 1849), p. xlv.

2. Second Part (ff. 167–280) begins: "Quant li compaingnons

cil qui en la queste se mistrent de lancelot"; and ends: "si mande tuz ses barons efforceement quil soient a pentecust a camaalot . quil tendra lors la plus riche curt quil onques mes tenist puis quil porta corone."

See Paris edition (1513), vol. ii. f. lxx b, to vol. iii. f. lxxx b.

3. Third Part (ff. 280–322 b), otherwise called the Quest of the Saint Graal, begins: "A la ueille de pentecuste"; and ends: "ne uus en sauroit plus dire ne ne purroit sil ne mentist outreeamant."

Colophon: "Ici finist li contes de la queste del seint graal."

See the Paris edition (1513), vol. iii. ff. lxxxi–cxliii. Compare also F. J. Furnivall's edition of "La Queste," for the Roxburghe Club, in 1864.

4. Fourth Part, otherwise called the Morte Arthur. ff. 323–367.

The prologue begins: "Apres ceo ke mestre Gaut[ier] M[ap] out treite des auentures del graal asez suffisaument si cum il les auoit truuees es anciens escritz . e translate de latin en rumanz par la preere lo rei sun seinneur co li sembloit : si fut auis au roi ke ceo kil auoit fet ne deuoit pas suffire se il ne racuntoit la fin de ceus dunt il auoit deuant fet meneiun . e coment eil mururent dunt il auoit racuntees les pruesces . et pur co cumenca il ceste dereine partie . E quant il leut ensemble mise si lapela la mort Arthurs."

The narrative begins: "Quant bohorz fu uenuz a curt a camailot."

It ends: "si sen ala [Bohors] ouecques lercuesque e ouec bleobleheri : e usa ouek ces ii lo remanant de sa uie en seruise sen criatur nostre seigneur ihesu crist . si se test ore atant mestre Gautier del estoire de lancelot e de la fin lo roi Artur si outreement cum il le out troue en anciens escriz de almaire . ne nus nen purroit plus conter que il ne mentist de tutes choses."

Colophon: "Ici fenist li contes que en apele la mort Artus."

See the Paris edition (1513), vol. iii. ff. cxliii b–cclii. The prologue, however, is not in the Paris editions, but is printed (from Royal 14. E. III.) in the Roxburghe Club edition (1864) of the *Queste*, p. 248, together with the concluding words of this part (from Additional 10,294).

The texts of all our early MSS. of Lancelot differ slightly from one another, and very considerably from the text which was

printed at Rouen and Paris in 1488, and reprinted at Paris in 1494 and 1513 (for these three editions are identically similar in text); but the adventures in all are the same, or nearly so. The first volume of the first edition was printed at Rouen by Jehan le Bourgois, and the second volume at Paris by Jehan Dupré, both in 1488. They are often known as the Roman du Roi Artus, but they are the Lancelot.

As for the Roman du Roi Artus described in the *Bibliothèque des Romans* (1776, July, pp. 90–118), and stated there to have been published in 3 vols. folio in 1488—though it has been the subject of commentaries by Dunlop, in his *History of Fiction;* by Valentin Schmidt, in the *Wiener Jahrbücher* (January, 1825), pp. 103–105; by Grässe, in *Die grossen Sagenkreise* (1842), pp. 424–426; and by others—it is evidently a mere figment, a distorted image of the first edition of the Lancelot.

Lansdowne 757.

Vellum; XIIIth cent. Quarto; ff. 165, in double columns, having from 35 to 42 lines to a column. Imperfect at the beginning, and wanting the penultimate leaf; and written irregularly in different hands.

LANCELOT DU LAC. Early portion of the first part. *French.*

This portion begins with the description (slightly imperfect) of the arrival at Camelot of the Lady of the Lake, in order to introduce Lancelot to King Arthur; and it ends, about the middle of the first part, with the departure of Lancelot from Arthur's court, in company with Galehault. This was evidently often fixed upon as a pausing point in the first part. See the end of Royal 20. D. III. and the beginnings of Harley 4419 and Harley 6341. The first love-meeting between Lancelot and the queen is described at ff. 72 b–78.

Begins: ". . . chaceor fort et isnel qui tost lo port. La dame abate sa guimple deuant sa bouche et salue lo roi"—a passage agreeing with Additional 10,293, f. 36, col. 1, and Royal 19. B. VII. f. 34 b, col. 2, and (not quite so completely) with Royal 20. D. III. f. 51, col. 1, and (with considerable variations) with Royal 19. C. XIII. f. 24, col. 1, at bottom.

Ends: "Et li rois et sa compaignie sen repairent uers bretaine. mais si endroit se taist li contes de roi et de la raine. et de lor

compaignie que plus nen parole ancois retorne a galeot et a son compaignon qui sen reuont en lor pais a granz iornes tant com il poent cheuacher."

See the Paris edition (1513), vol. i. ff. xl–cxliiii.

Additional 17,443.

Vellum; XIIIth cent., but with 4 later leaves added at the end. Small Folio; ff. 131, in double columns, having 40 to 41 lines to a column. With coloured initials, two miniatures (ff. 1, 62), and the arms of Grandison at the bottom of the first page.

LANCELOT DU LAC. The third and fourth parts. *French.*

1. Quest of the Saint-Graal: or the third part of the Lancelot. ff. 1–61 b.

Begins: "A la ueille de la pantecoste."

Ends: "qant bo[hors] ot contees les auentures del saint graal teles com il les ot neues si furent mises en escrit et gardees en launoire de salebieres dont mestre Gaut[iers] map trest a fere son liure del graal por lamor del roi henri son seignor qui fist lestoire tranlater del latin en francois."

Colophon: "Si sen test atant li contes que plus nen dit des auantures del saint graal."

See Paris edition (1513), vol. iii. ff. lxxxi–cxliii.

2. Morte Arthur; or the fourth part of the Lancelot. ff. 62–131 b.

It begins with the prologue: "Apres ce que maistres gautiers ot traitie des auentures dou graal assez soufisantment si con il li fu auis si fu auis au roi henri son seignor que ce qil auoit fet ne deuoit pas soufire se il no racontoit la fin dom il auoit fet deuant mension comment cil morurent de qui il li auoit les proesces ramenteues en son liure, et porce commenca il ceste darriene partie, et qant il ot mise ensenble. il apella la mort au roi artus."

The narrative begins: "Quant boorz fu uenuz a cort en la cite meismes de camalot."

It ends: "[A]insiceques sen alla ly Roys B[oors] auecques larceuesques et bleob[eris], Si vsa auecques eulx le demourans de la vie por lamor de nostre seignor. Si se taist atant maistre gautier map de listoire de lancellot que moult bien a fait et conte tout ce que appertient et ce quil en aduint. Si finist iey son liure tant expressement et tant veritablement que nul du monde ne

pourroit dire plus de la mort du bon Roy artus comme par les anciennes hystoires et croniques nous raconte. Deo gracias."

This ending, with the rest of the last 4 leaves, is in a hand of the 15th cent.

See Paris edition (1513), vol. iii. ff. cxliii b–cclii.

Royal 20. B. viii.

Vellum; XIIIth cent. Small Folio; ff. 109, in double columns, having 57 lines to a column.

LANCELOT DU LAC. The second part. *French.*

Begins: "Or dit li cuntes que quant agreueins fu partiz de ses compainons ansi cum vus auet oi, Quil erra ii iurs enters et plus sanz auenture truuer."

Ends (after describing the madness of Lancelot): "Mes atant lesse li contes a parler de lui, et retorne au roi arturs et a cex que o lui estoient."

About 10 leaves are wanting to complete the second part, as commonly divided. The part could hardly be divided, as it is here, intentionally; for, after the 10 leaves just mentioned, occurs the beginning of the Quest, which never varies.

See Paris edition (1513), vol. ii. f. lxx, to vol. iii. f. lxviii. See also, for the concluding words, Royal 19. C. XIII. f. 272.

Royal 19. B. vii.

Vellum; XIIIth or XIVth cent. Quarto; ff. 294, in double columns, having 48 lines to a column. With coloured initials.

LANCELOT DU LAC: containing the Lancelot proper. Divided into two parts at the usual point; though it seems as if it had not been the original intention of the scribe to divide it at all. Imperfect at beginning and end. *French.*

1. First Part; with one leaf wanting at the beginning. ff. 1–247 b.

Begins: ". . . trebe. et dist a son seignur que moult a claudas parle a lui." Ends: "mains atant si taist li contes ore de lui [*i.e.* of mordred] ains retorne a parler de egreuain son frere."

See Paris edition (1513), vol. i. fol. ii, to vol. ii. f. lxx b.

2. Second Part; imperfect at the end. ff. 247 b–294 b.

Begins: "ore dist li contes que quant ogreuains fui partis de ses compainons ensi com vus auez oi quil erra ii iours enters et plus."

Ends: "si li auint un iour quil [le dux Galehains] chiualchoit soi quart par une forest . et estoit en la terre . . ."

See Paris edition (1513), vol. ii. ff. lxx b–cxix.

Royal 20. C. vi.

Vellum; early XIVth cent. Folio; ff. 187, in double columns, having 55 lines to the full column. With coloured initials, and two miniatures and illuminated initials (ff. 3, 150), and a pen-and-ink drawing of a knight (f. 4 b).

At the end of the MS. (ff. 186 b–187 b) are brief notices of the kings of England from Brute down to Edward I., the last entry being an account of the condemnation of the Welsh prince David, brother to Llewellin, by the parliament held at Shrewsbury, his execution, and the distribution of his quarters; this relates to events in the year 1283.

LANCELOT DU LAC: second, third, and fourth parts. Here, as usual, attributed to Walter Map. With a table of chapters at the beginning. *French.*

1. Second Part. Begins: "Or dit li cuntes que quant agrauains li orguelleus se fu partiz de ses compaingnons." Ends: "Si en i out tant assemble la neille de la pentecoste . quil nest nus se il les neist qui ne sen peust merueillier." Colophon: "Si fenist ci mestres Gautiers map son liure . et commence LE GRAAL." ff. 3–113.

See Paris edition (1513), vol. ii. f. lxx b, to vol. iii. f. lxxx b.

2. Third Part, or the Quest of the Saint Graal. Begins: "La neille de la pentecoste quant li compaingnon de la table roonde furent uenuz a kamahalot." Ends: "Et comment la suer perceual morrut et fu effoie el palais esperitel." Colophon: "Si se test ore li contes des auentures du saint graal. Et commence LA. MORT. LE ROI ARTU." ff. 113–149 b.

See Paris edition (1513), vol. iii. ff. lxxxi–cxliii. This part has also been published by the Roxburghe Club (1864) as *La Queste del Saint Graal*, edited by F. J. Furnivall, from Royal 14. E. III. At the end of this edition (p. 218) is printed the beginning of the following part (Morte Arthur), with its prologue, from Royal 14. E. III., and the end of it from Additional 10,294.

3. Fourth Part, or the Morte Arthur. It begins with the prologue: "Apres ce que mestre gautier map ot tretie des auentures du saint graal assez souffisaument si comme il li sembloit, si fu auis au roi henri que ce quil auoit fet ne deuoit pas souffire, se il ne racontoit la fin de ceus dont il auoit deuant fet mencion. Et comment eil morurent, de qui il auoit les proesces en son liure ramaintenues. Et por ce recommenca il ceste desreniere partie. Et quant il lot mise ensemble il lapela la mort artu."

The part itself begins: "Quant boorz fu uenuz a cort en la cite meismes de Kamahalot." It ends: "Et [Bohorz] usa auec eus la remenant de sa uie por lamor de nostre seingnor. Si se test ore mester Ganter map de lestoire de lancelot quar bien a tot mene a fin selonc les choses qui en auindrent. Et define ci son liure si outreement, que apres ce nen porroit nus raconter chose qui nen mentist apertement." Colophon: "Ci fenist la mort le roi artu." ff. 150–186 b.

See Paris edition (1513), vol. iii. ff. cxliii b–ccii. The prologue is not in the Paris editions; but see the note to the preceding article.

Royal 20. D. iv.

Vellum; early xivth cent. Folio; ff. 310, in double columns, having 40 lines to a column. With illuminated initials and borders, and 11 miniatures. Two of the miniatures appear to be later insertions, viz. those at ff. 1 and 102 b; the initial below the first of these contains two shields of the arms of England and of Bohun, and the initial below the other contains the arms of Bohun. Many of the other initials contain arms; for instance, France at ff. 9, 266, Leon and Castille (but with arbitrary colouring) at ff. 295 b, 301, and various other shields, some of them merely ornamental.

Lancelot du Lac. A portion of the romance. *French.*

It contains what, according to the usual division of our early MSS., forms the second half of the first part, and the first half of the second part, of the Lancelot proper; but here there is no formal division into parts, the adventures of Agravain merely beginning a fresh chapter (f. 168 b).

Begins: "Mout fu rice la cours ke li rois tint a celle pentecouste." Ends: "Et retourne a lanselot dou lak tout ensi kil sen entra en la foriest pereilleuse."

See the Paris edition (1513), vol. i. f. clxxv b, col. 2, to vol. ii. f. clxii, col. 2.

Additional 10,293. 10,294.

Vellum; early XIVth cent. (See Additional 10,292.) Two vols. Large Folio; ff. 383 and 96; written in three columns, having 49 or 50 lines to a column. With an illuminated border at the beginning of each volume, illuminated initials, and, in Vol. I., 436 miniatures, in Vol. II. 73 miniatures.

The first leaf of Vol. I. has been separately bound.

LANCELOT DU LAC. In three parts, of which the first is the Lancelot proper (here left undivided), and the second and third are the Quest of the Saint Graal, and the Morte Arthur. *French.*

Vol. I. Lancelot. Begins: "En la marche de Gaule." Ends: "Si y euint tant et tant en y ot asamble la uelle de la pentecouste quil nest nuls qui le veist qui a meruelles ne le tenist."

See Paris edition (1513), vol. i. f. i, to vol. iii. f. lxxx b. The adventures of Agravain the Proud, which in the MSS. usually begin the second part, occur here at f. 251, without any formal division into parts.

Vol. II. 1. Quest of the Saint Graal; here forming the second, but according to the divisions in most MSS. the third, part of Lancelot du Lac.

Begins: "A la veille de pentecoste." Ends: "Et quant bohors ot contees les auentures del graal teles comme il les auoit veues: si furent mises en escrit et gardes en labeie de salesbieres dont maistre gautiers map les traist a faire son liure del saint graal por lamor del roi henri son signor qui fist lestoire translater du latin en franchois. Si se taist atant li contes que plus nen dist des auentures del saint graal." Colophon: "Expliciont les auentures del saint graal." ff. 1–53.

See the Paris edition (1513), vol. iii. ff. lxxxi–cxliii. The present MS. has been collated with Royal 14. E. III. by F. J. Furnivall, for his edition of the *Queste del Saint Graal*, published by the Roxburghe Club, 1864.

2. Morte Arthur: here forming the third, but according to the divisions in most MSS. the fourth, part of Lancelot du Lac.

The prologue begins: "Apres che que maistres gautiers map ot traitie des auentures del saint graal asses souffisaument si comme il fu auis al roi henri son signor que ce quil auoit fait ne deuoit pas souffire sil ne raeontoit la fin de chaus dont il auoit deuant fait mention comment chil morurent de qui il auoit les proeces ramenteus en son liure et por ce commencha il ceste daaraine partie. Et quant il lot mise ensamble il lapela la mort al roi artu."

The part itself begins: "Quant bohors fu venus en la chite de camaalot," and ends: "et [bohors] vsa auoec els le remanant de sa vie por lamor de nostre seignor. Si se taist ore maistre gautiers map de lestoire de lancelot." To this are added a few concluding words, and the colophon: "Explicit de la mort le roi artu." ff. 53–96 b.

See the Paris edition (1513), vol. iii. ff. cxliii b–cciii. The prologue, however, is not in the Paris editions, but is printed (from Royal 14. E. III.) in F. J. Furnivall's *Queste* (Roxburghe Club), p. 248, together with the concluding words of Morte Arthur from the present MS. p. 249.

Royal 20. D. iii.

Vellum; beginning of the XIVth cent. Folio; ff. 207, in double columns, having 42 lines to a column. With coloured initials.

LANCELOT DU LAC. The first part, ending just about the middle of the part. *French.*

Begins: "En la marche de gaule." Ends: "Atant sen partent entre Galehout e lancelot e sen uont en lor pais e li rois e sa compaignie furent en bretaine." Colophon: "Si se repose aitant li contes ici endroit."

See the Paris edition (1513), vol. i. ff. i–cxliv; and compare Additional 10,293, f. 129, col. 1, Royal 19. C. XIII. f. 81 b, and Lansdowne 757, which ends with the same passage.

Harley 4419.

Vellum; XIVth cent. Folio; ff. 168, in double columns, having 45 lines to a column. With coloured initials, and with an illuminated initial and border to the first folio. Written apparently in the South of France or in Italy.

This volume has belonged to Nicolas Joseph Foucault, Marquis de Magny, and Conseiller d'État (died 7th February 1721); and his arms are on the binding, and his book-plate pasted inside the cover.

LANCELOT DU LAC. The latter half of the first part. Imperfect. *French.*

Begins: "Ore sen net Galehot entre lui et son conpaignon liez et dolenz liez de ce que ses compains sen uet auec lui dolenz de ce quil est remes de la mesniee le roi artus."

Ends: "Qant il ont grant piece demore ensemble si est esueilliez li amis a la damoisele et destendi ses braz et tasta entor lui quil cui . . . ."

Left unfinished. A little more than a column remains to conclude the part, supposing it to end (as is usual in our early MSS.) with the adventures of "Mordret" (the Mordred of the English Morte Arthur), before turning to those of his brother Agravain the Proud.

See Paris edition (1513), vol. i. f. cxliiii, to vol. ii. f. lxx, col. 2. It seems probable that this MS. came under the notice of Laurence Sterne, and suggested to him the conclusion of his *Sentimental Journey*.

Royal 14. E. iii. ff. 89–161 b.

Vellum; early XIVth cent. Large Folio; ff. 73, in three columns, having 51 lines to a column. With two illuminated borders (ff. 89 and 140), illuminated initials, and 43 miniatures.

LANCELOT DU LAC. The third and the fourth part, otherwise known as the Quest of the Saint Graal and the Morte Arthur (the latter imperfect); here, as usual, attributed to Walter Map. *French.*

1. Quest of the Saint Graal. ff. 89–139 b. Begins: "A la ueille de la pentecouste." Ends: "Quant il ont mengie li rois fist venir les clers qui metoient en escrit les auentures de laiens. et boort ot contees les auentures del saint graal teles com il les auoit aveues si furent mises en escrit et gardees en labeie de salebieres dont maistres gautiers map traist a faire son liure del saint graal pour la mour del roi henri son seigneur qui fist lestoire translater de latin en franchois. Si se taist atant li contes ke plus nen dist des auentures del saint graal."

This text, collated with that of Additional 10,294, has been printed by F. J. Furnivall in his edition of *La Queste del Saint Graal*, issued by the Roxburghe Club in 1864. See also the printed edition of the *Lancelot* (Paris, 1513), vol. iii. ff. lxxxi–cxliii.

2. Morte Arthur. Wanting nearly half the part. ff. 140–161 b.

Prologue: "Apres che que maistres gautiers map ot traitie des auentures del saint graal asses sousfissaument si comme il fu auis au roi henri son seignor ke che quil auoit fait nen deuoit pas

souffrir [*meaning* suffire] sil ne racontoit la fin de chiaus dont il auoit deuant fait mention comment chil moururent de qui il auoit les procches ramentenes en son liure et pour che commencha il ceste daaraine partie et com il lot mie ensamble si la piela la mort au roi artu."

The narrative begins: "Quant boors fu venus en la chite de camaalot." It ends (imperfectly): "quant lanc[elot] voit que li chastiaus fu assis del roi artu del homme que il auoit plus ame et ki plus lui auoit faite honnor et ore le connoist il a son anemi mortel. plus que vn autre. il en est tant dolens et tant lempoise quil ne set que dire non mie quil ait paour . . . ."

The prologue and the beginning of the narrative have been printed from this MS. in the *Queste del Saint Graal*, edited by F. J. Furnivall, for the Roxburghe Club, 1864, at p. 248. The prologue is not in the Paris editions of the *Lancelot*; but the narrative is there entire as the fifth part. For what remains of it in the present MS. see the Paris edition (1513), vol. iii. ff. cxliii b–clxxiiii, col. 1.

Harley 6341. 6342.

Paper; end of the xvth cent. Two vols. Folio; ff. 321 and 216, in double columns, having 36 to 39 lines to a column. With a few coloured initials.

Lancelot du Lac. The second half of the first part, and the whole of the second part. *French.*

Vol. I. Originally the second of three volumes of the Lancelot proper. It is divided into two sections.

a. The first section opens with the departure of Lancelot, together with his friend "gallehoz" [Gallehault], the "sire des loingtaines Isles," for the territories of the latter; and it ends (f. 142 b) with the colophon: "Cy fine gallehoz"; yet the death of Gallehault (see the end of vol. i. of the Paris edition of 1513) occurs here at f. 107. The adventures after the death of Gallehault to the end of this section (ff. 107–142 b) relate to Lancelot's ride in the "charrecte" driven by a dwarf, and to his imprisonment in the castle of Meleagant. Begins: "Or sen va gallehoz entre lui et son compaignon joieulx et dollent," and ends: "Mais cy endroit nen parle plus le compte de lui [meleagant] ne du Roy Artus ne de leur compaignie ains retourne a la seur de meleagant."

This is followed, as before mentioned, by the colophon: "Cy fine gallehoz," which here seems quite out of place. ff. 1–142 b.

See the Paris edition (1513), vol. i. f. cxliiii, to vol. ii. f. xxi b.

b. The second section (ff. 143–324) describes Lancelot's escape from the prison of Meleagant, and goes on to give an account of his disapppearing again from Arthur's court, and of the quest made after him. The adventures of Agravain the Proud (in this quest), which usually begin the second part (according to the division of our early MSS.), commence at f. 238 b, forming here only the beginning of a fresh paragraph. The section concludes with the begetting of Galahad (f. 303), Lancelot's being enticed into the enchanted dance, and a few adventures of Yvain, Bohors, and Gawain.

Begins: "Meleagant auoit une seur." Ends: "Mais atant laisse ores le compte a parler deulx quatre et retourne a parler de lanc[elot] et de ses aduentures et comment il fut deliure de la dance ou il sestoit mis et que le vallet lui laissa."

See the Paris edition (1513), vol. ii. ff. xxi b–cxxiii.

Vol. II. The last portion of the Lancelot proper, from his winning the magic chessmen to his recovery from a fit of madness by means of the Saint Graal, and return to Camelot.

Begins: "Or dit le compte que quant le vallet eust lessie lancelot a la dance."

Ends: "si en y eut tant ensemble la veille de la pentecoste quil nest nul quil ne sen peust merueiller."

Colophon: "Si finist ycy maistre gaultier map son liure de lanc[elot] et commence du saint graal et premier commence a parler de galaad le filz de lanc[elot]." To which is added: "Cy apres sensuit la queste du saint greal."

See the Paris edition (1513), vol. ii. f. cxxiii, to vol. iii. f. lxxx b.

Harley 4389.

Vellum; beginning of the XIVth cent. Folio; ff. 60, in double columns, having 37 lines to a column. A French manuscript. With coloured initials and 39 miniatures. Law-papers relating to the family of Cassin and others, one of them dated 1639, have been used for the fly-leaves (ff. 1, 62), and for pasting inside the boards. The volume contains also the book-plate of Nicolas Joseph Foucault.

TRISTRAM (written Tristan in the MS.). A portion of the first part of the prose romance, by Luces de Gast. Imperfect at the end. *French.*

It commences with the last adventures of Apollo the Adventurous, ancestor of Tristram, the birth of the latter occurring at f. 4 b, and concludes with the meeting between Galehot, "le segnor des lointaynes ysles," and his sister, who comes to tell him of their father and mother having been killed by Tristram.

Begins: "En ceste partie dit li contes que tant demora li rois Apollo a la cort li roi Clodonex." f. 2.

Ends: "Je vousisse parler allui, se ie trouer le peusse. Car ie li aport unes nouelle . . . ." f. 61 b.

See the Paris edition of 1520, ff. xix–xlv b.

Additional 23,929.

Vellum; late XIVth cent. Folio; ff. 86, in double columns, having 17 lines to a column as far as f. 64 b, and 44 lines to a column afterwards. With 15 illuminated initials, inclosing miniatures, and with many coloured smaller initials, the spaces left for which are not filled up after f. 64. The writing and the art are both Italian. At the foot of f. 1 is a letter F in gold. In an early binding of wooden sides covered with stamped leather. On the last fly-leaf is written, in a hand of the 16th cent.: "Memoria di trouar prons [?] —ad marcantonio di beltramo."

Tristram (Tristain or Tristan in the MS.). A portion of the first part of the prose romance, by Luces de Gast (here called "sire del castel del galt"). With the prologue. *French.*

The author, in his prologue, boasts that he was the first to translate any of the records of the Graal from Latin into French; but his work is full of allusions to the Saint Graal and to the Lancelot, whereas these romances never mention Tristram as an Arthurian hero. The first portion of this work, occupying 36 leaves of the present volume, deals with the descent of the kings of Leonnoys and Cornwall from Bron, the brother-in-law of Joseph of Arimathea; and it details the adventures of Sador (the Sadoc of the printed editions), the eleventh son of Bron, and Sador's son Apolo. The birth of Tristram occurs here at f. 37 b. The present copy ends with the rescue of Iseult from Palamides.

See the Paris edition (1520), vol. i. f. 51, col. 2, line 1.

The prologue (a great part of which has been restored by a modern hand) begins: "Apres ce que ie ai leu e releu e porneu par mai[n]tes fois le grant liure de latin celui meemes qui diuise apertement lestoire del saint graal." He proceeds to say that, as no one has translated it into French, "Ge Luce chenaler e sire del

castel del galt noisin prochain de saleberes com cheualier amoreus e enuoisiez empeing a traslatier de latin en françois une partie de ceste istoire . non mie porce que ie soie granment françois . ains apartient plus ma parleure e ma langue a la maniere dengleterre que a cele de francee com eil qui fui en engleterre nez . mes tex est ma uolentez e mi proposement che ie en langue françoise au mieuz que ie porrai non mie en tel maniere que ie ia iaquiere [*perhaps for* i quiere] aioster menconge/mes la uerite tote aperte demostrerai e ferai sauoir ce que le latins deuise de listoire de Tristain."

It ends: "Et por ce que ie sai bien que ce fu uerites uoudrai ie en comincier en cestui point lestoire de mon seignor · t · [ristain] en tel maniere."

The romance then begins: "Apres la passion de nostre seignor ihesu crist par cui trauailli et par cui mors nos fumes ostes de la prison tenebreuse e de la [peine?] pardurable . Joseph daramathie qui auoit este ses diseiples feeuz et loiaux uient puis en la grant bretaygne." f. 1, col. 2.

The handwriting changes after the 28th line of f. 64. The present copy ends: "Quant il furent descendus . tristan uint tout arme deuant son oncle et dit . oncle fait il uees cy la reyne yseult ie uous la rent . uous la donastes follement . et ie la uous remaine a moult grant paine . et se nous ames nostre amour si la gardes mieulx aucune fois . Le roy marc len mercie moult . et dit que iamais ne metra sa fame en telle auenture." f. 86 b. At the end is added, in a modern hand: "Questo libro ma inanci a un altro che comincia . Grant ioie font eil de leans de la roine isent e dient che noiremant est tristan le mieudres cheualier [en] cornouaille."

See the printed edition of 1520, vol. i. f. li, col. 2.

Harley 49.

Vellum; xvth cent. Folio; ff. 154, having 43 or 44 lines to a page. With initials in blue, flourished with red.

On the last fly-leaf (f. 155) is written: "Iste liber constat Ricardo duci Gloucestre"; and at the bottom of the same page: "Sans r . . . yr . Elyzabeth" (Elizabeth of York). At f. 148 b is the autograph of George Turbervyle the poet (died about 1595), with a distich, and at f. 154 b is the autograph inscription of his daughter, Judith Turbervile.

TRISTRAM (written Tristan). A portion of the first part, in seven divisions, distinguished by the letters A–G, as headings, and subdivided into chapters. Imperfect at the beginning. With a list of chapters at the end. *French.*

This copy begins, in the middle of the 5th chapter of Division A, with the account how Sadoc, the eleventh son of Bron, finds "Chelinde," the daughter of a king of Babylon, shipwrecked on the coast of Britain. The birth of Tristram (f. 43 b) is in Division C, chapter 48; and the copy ends after narrating how Yseult was delivered from a leper-house, and Tristram from a rock in the sea.

Begins: "Sadoc vient cel part et regardoit contremont et contreual et auoit grand merueille que ceo puet estre/" f. 1.

Chapter 92 of Division G ends: "mais quant ils furent venuz a lostell del cheualier il lour recoit ioyousement qar il reconoit bien tristan et sauoit bien quelle proesce il auoit fait et mainte bonte et que il set bien que tristan feust vn dez meillours cheualiers du monde et ewe estee en si grant auuue de mort receuoir et toutuoies sen est eschapee par sa proesce."

This is followed by the first three words of the next chapter: "quant li prodom." f. 148. The list of chapters (ff. 149–151 b) begins with chapter 1 of A, but it ends with chapter 92 of G; so that it seems probable that the copyist resolved to close that division with the 92nd chapter, after he had begun to write the next chapter.

Additional 5474.

Vellum; beginning of the XIVth cent. Folio; ff. 305, in double columns, having 47 or (towards the end) 48 or 49 lines to a column. Written in France. With a miniature-initial and border on the first page, and with 26 other miniatures. At the beginning is inserted a modern French "Mémoire," upon the possession of the volume by a family, whose name is not given, which derived it from the abbey of Fontfrede in Languedoc; adding: "Aujourdhuy le Manuscript est à vendre." In the Register of Sloane and Additional MSS. the volume is entered as "Purchased of a Fr. Emigrant," no year being named, but apparently before 1810.

TRISTRAM (written Tristran). The second part, as enlarged by Hélie de Borron. Wanting a leaf at the end. *French.*

In this, as in other early copies of the prose romance, the death of Tristram is caused by a stab with a poisoned spear, given him by King Mark (ff. 290 b–292 b); and there is no mention of the chief concluding subjects of the printed editions (derived from 12th-cent. poems), namely the two Iseults and the white and the black sails. According to Paulin Paris, *Manuscrits François*, tome i. (1836) p. 135, there is only one MS. known (No. 6776 of

the Bibliothèque) which agrees with the printed editions; and that is a MS. of the late 15th cent.

After the death of Tristram there are here nine sections, each beginning with the words: "Or dist li contes," or something equivalent; and generally marked by an initial of special size. The subjects of these sections are as follows: 1. Lament of King Mark, burial of Tristram and Iseult at Tintagel, and Sagremor's departure with Tristram's arms towards Camelot. f. 292 b, col. 2. 2. Adventures of Galahad and Lancelot. f. 293, col. 2. 3. Adventures of Galahad, Bohors, and Perceval before the castle of La Marche, and the knighting of Samaliel. f. 294 b. 4. (Without any special initial.) Adventures of Samaliel and Kay the Seneschal. f. 297 b. 5. Adventures of Lancelot in a boat, and his arrival at the Palace of the Graal. f. 299. 6. Palamedes christened and made a knight of the Round Table, followed by adventures of Galahad, Bohors, and Perceval, with an account of the Graal. f. 301, col. 2. This section ought probably to be divided in two, there being apparently some omission at f. 301 b, col. 2 (compare Royal 20. D. II. f. 311, col. 2). 7. Encounter of Palamedes and Lancelot, and slaying of Palamedes by Gawain and Agravain. f. 303. 8. Arrival of Galahad, Bohors, and Perceval, at Sarras, and deaths of Galahad and Perceval. f. 305. 9. News of the deaths of Palamedes, King Baudemagus, and Erec son of Lac, told to Sagremor; and commencement of his own news, relative to the death of Tristram, imperfect at the end. f. 305 b, col. 2.

The volume begins: "En ceste partie dist li contes que . iii . iours entiers demoura mesire ywains en la maison le roi march . et lors se porpensa quil iroit ceuauchant parmi le roiaume de cornuaille pour sauoir sil porroit en nule maniere aprendre nouueles de tristran." f. 2.

See the printed edition (1520), vol. ii. p. ix, col. 2.

It ends in the middle of the dialogue between Sagremor, who is returning to King Arthur's court at Camelot with the arms of Tristram, and a knight who has just left the court, with these words: "or sachies que che furent les armes dun si proudome et de si boin cheualier que por la haute cheualerie que ion sauoio en lui . iou nai pas tant de hardiment que iou lespenge a mon coste . ains la port a mon col pendue si com nous nees . diex aide fait il qui fu chil qui . . . ." f. 305 b, col. 2.

See the same passage, together with the next sixteen lines, in Royal 20. D. II. f. 314 b, col. 2, where the dialogue is still, however, not quite complete.

Most of this version of the second part of Tristram has been left unpublished; but the death-scene was printed by Paulin Paris, in his *Manuscrits Français*, vol. i. (1836) pp. 200–208.

Royal 20. D. ii.

Vellum; beginning of the XIVth cent. Folio; ff. 314, in double columns, having 44 to 50 lines to a column. Written apparently in the Netherlands; with illuminated initials, some of which are connected with borders, and 58 (each at the beginning of a section) contain miniatures. On the first fly-leaf (f. 1) is a set of rules for predicting the course of the year, according to the day of the week on which the 1st of January falls, in French verse, written towards 1400; and on the reverse of this fly-leaf are two inscriptions of the 15th cent., the first being: "Cest liure cy est a gorge nessefeld," and the other: "G. Hermanuille," together with some doggrel verses (apparently written by Nessefeld) upon Charles de Hermanville, and a song (in a later hand) having the burthen: "De bien seruir." On the same page (f. 1 b) is inscribed: "entier en tout Kirkeby," in a hand of the 16th cent.

TRISTRAM (written Tristran). The second part, by Hélie de Borron. Slightly imperfect at beginning and end. *French.*

Although the first quire of eight leaves is complete, there is about a leaf of matter omitted at the beginning; this leaf having probably been kept back for the sake of a large miniature. The latter portion of the romance is here, as in other early copies, entirely different from that of the printed editions. After the death of Tristram there are here eight sections, answering to Nos. 1, 2, 3, 4, 5, 6 (part i.), 8, and 9 of Additional 5474.

The volume begins: "Or dit li contes que quant li rois marc ot abatu monsengnor y[vain] as blanches meins einsi come ie uos ai conte." f. 2. See Additional 5474, 2nd section, f. 2 b; and see the printed edition (1520), vol. ii. p. x.

The last leaf but one ends just at the close of the dialogue about the death of Tristram, between Sagremor and the knight coming from Camelot; it contains sixteen more lines of the dialogue than what remains in Additional 5474, and it ends with the words: "Apres ceste parolle demande sagremor au chevaliers uos bianz sire qi de la cort uenez messire lanc[elot] dullac iest il ancore a la cort retornez de la queste." f. 314 b, col. 2.

The last page (describing Sagremor's return to court on Monday morning) is mutilated at the top. It begins: ". . . lundi matin acort li rois estoit moult desconfortez de noueles que chascun ior li estoient aportees." The second column of the last page has likewise lost about half a dozen lines at the top. It ends with describing the mourning at Camelot for Tristram, saying: "li rois artus en fist un lai qui fu apelle le lai roial et lane[elot] en fist · i · autres et cil a chascun ior quil fesoient ce duel disoient et por cele dolor porterent tuit li cheualiers de la table reonde · i · an antier robe noires et de la furent trouees a porter premierement robes noires explicit."

Colophon: "Ci faut li romanz de tristran et Diseult La b[l]onde De cornoalle." f. 315, col. 2.

Egerton 989.

Paper; A.D. 1475. Quarto; ff. 465, having 26 to 37 lines to a page. With initials in red, the first of which is edged with blue.

At the head of the first page is written: "A Anne de Grauille de la succession de feu monseigneur ladmyral mil v^{c} et xviii." This volume therefore belonged to the collection of Louis Malet, Sire de Graville, Admiral of France 1486, died 30th October 1516; and afterwards to his third daughter, Anne Malet de Graville, who was married to her mother's first cousin, Pierre de Balsac, Sire d'Entragues. Paulin Paris describes a MS. of the Bibliothèque Nationale, No. 6897 ^{2}, with the same inscription, except that the date is given as "v.c.xliii."(?): see *Manuscrits François*, tom. ii. (1838) p. 277. Anne de Graville belonged to the household of Queen Claude, first wife of Francis I.; and at the queen's request she wrote the poem of Palémon et Arcita, taking it from a prose French translation of Boccaccio's Teseide. See the pamphlet by the Marquis de Laqueuille, entitled *Anne de Graville: ses poésies, son héréditation*, Chartres, 1858.

TRISTRAM (written Tristan). The latter half of the second part, as enlarged by Hélie de Borron. With an epilogue. *French.*

The present text, although modernised, substantially agrees with that of the early MSS. It commences with the Quest of the Graal (corresponding to the passage in Additional 5474, f. 178). Tristram is here struck with the poisoned lance, f. 415 b; and the lovers die together, f. 423. After this there are 12 sections, some of which are divided differently from those in Additional 5474 and Royal 20. D. II., but contain a very similar text, except that of the last section (the return of Bohors to Camelot, bringing the tidings of the deaths of Galahad and Perceval), which is not in the other two copies.

Begins: "Or dit le compte et la vraye Hystoire du saint greal le deuise que quant messire tristan de lionnoys se fut party de ses compaignons de la table ronde qui la queste du saint greal auoit juree." f. 1. The last section begins: "Qvant messire Boord fut reuenu a court" (f. 461 b), and ends: "Si se taist ores le compte des auantures du saint greal pource que bien les auons menees a fin. Ne jl nest nul que apres celluj compte en peust plus dire sil ne vouloit mentir." f. 465.

The epilogue begins: "Assez me suis trauaille de cestuy liure mectre a fin"; it goes on: "Beaulx ditz plaisans et delictables yay mis a mon pouoir. Especialment du noble et tres bon cheualier tristan de leonnois/et de la noble et tres plaisant royne la belle ysut la bloye royne de cornouaille. Et pour les beaulx ditz quj y sont que le roy Henry dangleterre a bien veuz de chief en chief et bien veoit encore souuentes foiz comme celluy quj souuent se delite mest jl aduis que pource quil a assez plus trouue ou liure de latin que tuit le translateurs de cestuy liure nont retrait en francoys ma jl requis et par soy et par aultruy que je luy vouleisse translater cestui liure. lequel jay translate comme pour monseigneur. Et pource que maintenant la froidure de cestuj yuer sera despassee. Et nous serons au commancement de la doulce saison que len appelle la saison de ver. Je quj adonc me seray reppose. apres le grant trauail que jay heu de cestuj liure entour quj jay demoure ciuq ans entiers si que jen ay laisse toute cheualerie et toutes autres soulaz Me retourneray sur le liure de latin. et sur les autres liures quj extraitz sont en francoys Et pouruoyeray adonc de chief en chief Et ce que je verray que y fayl lra jey mectray et en feray vng liure tout entier ou je acompleray se dieu plaist toutes les choses que messire luces du gant quj premierement commanca a translater cestuj liure Et maistre gaultier mappe quj fist le propre liure de M. lancelot du lac, et messire Robert de beiron/Et tout ce que nous nauons mene a fin je fineray la si dieu me donne tant de vie que je puisse cestuy liure mener a fin a mon jntencion." f. 465.

After a repetition of thanks to King Henry of England, the epilogue ends with some expressions of piety. It is an abridgment of that in a MS. in the Bibliothèque Nationale (104 Nouv., 6776 [2] Anc.), where the author says: "je qui sui appelez Helyes de Berron qui fui engendrez dou sanc des gentis paladins des Barres, qui de tout tens ont été commendeour et soingnor d'Outres en Romenie qui ores est appelée France," etc., and which concludes with

entitling the work "li livres don Bret" (see Paulin Paris, *Man. Fran.* t. i. pp. 139, 140, and Eugène Hucher, *Le Saint-Graal*, t. i. p. 38); but it is not the same abridgment as that in MS. 757 Nouv. (7177 Anc.) of the Bibliothèque Nationale (published by Hucher, pp. 160, 161).

Colophon: "Cy fine listoire de messire tristan de leonnoys et de la royne ysut de cornouille et des fays de mains autres bons cheualiers du temps le roy arthus Laquelle ystoyre fut acheuee descripre le XXI^{er} jour doctobre le propre jour des XI^{m} vierges lan MIIIj^{c}LXXV."

Additional 12,228.

Vellum; about A.D. 1352. Folio; ff. 352, in double columns, having 38 to 41 lines to a full column. With many coloured and some illuminated initials, and with 363 miniatures and drawings at the bottom of the pages. The backgrounds of several of the early miniatures, behind the figures of kings, bear the arms of Louis of Taranto, who married Queen Joanna of Naples in 1347, was styled king by the Pope in 1348, and was crowned in 1352. In the latter year Louis founded the first Italian order of knighthood, that of the Nodo, dedicated to the Holy Ghost (the statutes of which were long afterwards adopted by Henry III. of France for the order of Saint-Esprit), and this foundation probably accounts for the device of a knot, introduced above the enthroned king in the first large miniature (at f. 4). Louis died, at the age of 42, in 1362. Meliadus, the hero of the romance, is always represented here as bearing the arms of Naples. He wears a helmet with two peaks, one argent and the other azure: see the initial letter at f. 112 b, and many other illustrations. In the pictures of battles and tournaments the heralds always wear coats of fleurs-de-lis (see f. 72, 146, etc.), but the fleurs-de-lis have a label over them only at f. 194 b, where the herald is cheering on the party of Meliadus. Some inferior artists of a later date have been employed upon this volume, in colouring a few of the old drawings, and adding several new ones; and amongst the latter is a card party (f. 313 b), which has been engraved in S. W. Singer's *Playing Cards* (London, 1816), p. 68. Some of the spaces left for miniatures are unfilled. At the bottom of f. 2 is written, in a hand of the 17th cent.: "ex libris T. de Metz." On a paper fly-leaf at the beginning is a long note, in the hand of Sir George Henry Freeling, Bart., who inherited the volume from his father-in-law, Robert Lang, of Moor Park, Surrey. Sir G. H. Freeling's note mentions it as having been previously in the Lamoignon and Roxburghe collections; and he says that he compared this MS. with an earlier one, which had also once belonged to the Roxburghe collection, and found the other to be rather the fuller of the two.

Meliadus. A portion of the first half of the great romance of Palamedes, by Hélie de Borron. With the prologue to the entire romance. *French.*

The prologue is so faded as to be here and there almost illegible; and some of the faded passages have been finally blotted out by conjectural restorations, made in a modern hand. In the following extracts the modern readings are given in italics, and a few conjectural readings are added between brackets. It begins: "A Deu qui ma done pooir et engin et force et memoire de finer honoreement le lyure del bret entor cui ge ai une tens trauallis ententiuement et curiosement ensine com ge mesmes ai dit en mon liure rent grace et merciz et loenges teles com cheualeur pecheor jolys et enuoisiez entenis as deduit [del]monde pent rendre." The author then thanks the three persons of the Trinity, for giving him leisure to complete his book of the Bret, and for enabling him thereby to win the good favour of King Henry of England; and he proceeds to say that this king has now ordered him to write another book, which is to contain "toutes les choses qui en mon liure del brut faillent, et en autres liures qui de la matiere del saint graal furent estrait." He proceeds to make the usual assertion, that no one had undertaken to translate the Graal stories from Latin into French, until "messire luces del gay" undertook the Tristram, beginning it well, but leaving the latter portion very incomplete; that the next of this series of writers was Gasse le Blond, a relative of King Henry's; that "missire" Walter Map *qui etoit clere le roi henri*" then produced the Lancelot; that Map was followed by Robert de Borron; and finally that he himself, Hélie de Borron, undertook the "*liure* del bret" at the request of his old companion in arms, "*mon seignor robert de boron*." After the completion of the Bret, he proceeds, the king found that there still remained much in the "grant liure del graall" which had not been translated; and he accordingly desired Hélie to continue the translations; and Hélie adds: "ge en droit moi [?] qui por son chenalier me tien[g] et bien le doi faire par raison voi[ll accomplir le sien coman]dement." He rejoices to think that his former works are so popular that "en touz les leux on cheualier o langue francoyse repairent sunt li mien dit chery . et honore sor touz autres diz francoys." He boasts that King Henry has already given him two castles. He proceeds to say that of the feats of ancient times he is about to make "une compilysom . vn liure grant et merueilleux . cel come ge le uoi en latyn . se mon liure del bret est grant cestui ne sera mie menor." He concludes thus: "Autre proposement ge nai fors a parler de cortoisie . et quant cortoisie est li chief

de cest mien liure . Or seroit bien raison et droit . que ge de cortois cheualiers encomencasse ma matiere . et Ge si ferai . se ge onques puis . de ouidirai [de cui dirai ge (?)] . de cui encomencerai ge cest mien liure . ce niert mie de lancc[lot] . mestre gauter map en parla bien soffissement en son liure . de mon seignor tristan niert mie cestui mien liure . Car el bret en ai auques dit . et de lui a len proprement vn liure fet . Quel nom li porrai ge doner cel com il plera a mon seignor le Roi henri . Il uelt que cestui mien liure . qui de cortoisie doit nestre . doi apeller palamedes . porce que si cortois fu toutenoies palamedes que nul plus cortois cheualiers ne fu au tens le Roi artus . et cel chealier . et si preuz come lestoyre neraie cesmoigne . Or donc quant a mon seignor plest que cest mien liure encomence el nom del bon palamedes." etc. And finally: "O grant ioie e o grant leesce o bone auenture ceste moie ouraigne . qui el nom de palamedes par la nolente del noble Roi henry doit estre encomenciee . Or encomencerai donc mon liure, el nom de deu, et de la sainte trinite qui ma iouente tiegne en ioie et en sante, et en la grace de mon seignor terrien, et dirai en cel maniere."

This prologue was published at the beginning of *Meliadus* (Paris, 1528), with no very important alteration, except in the passage where the author calls himself Helis de Borron: the "Ge" is there omitted, and "mon seignor" is changed into "dudit messire"; and in the prologue of the publisher (Galliot du Pre), this, the author's, prologue is attributed to Rusticien de Pise. This prologue has also been published, with a few verbal variations, by Paulin Paris, in his *Manuscrits François* (Paris, 1838), vol. ii. pp. 346–351. At the end of it, Paulin Paris says that Palamèdes is evidently a name inserted by mistake, and that the hero of the romance, in its original entirety, is the mirror of "cortoisie," Guiron le Courtois; and accordingly he always describes it under that name. Still, there is some other evidence that the original romance was known as *Palamèdes*, for it was probably to this that the emperor Frederick II. referred, in his letter of thanks to the Segreto of Messina, for sending him a book that had formerly belonged to one *Johannes Romanzorius*. His letter is dated 5th February 1240, and runs thus: "De LIV. quaternis scriptis de libro Palamidis qui fuerunt quondam magistri Johannis Romanzori, quos nobis per notarium Symonem de Petramajore mictere te scripsisti, gratum ducimus et acceptum." See *Hist. Dipl. Frid. II^di*, edited

by Huillard-Breholles, tom. v. (Paris, 1859) p. 722. *Gyron le Courtoys* is the name given to a separate romance (published by Verard, Paris, about 1501), and there attributed to the same Rusticien. Paulin Paris (vol. ii. pp. 355–360, and vol. iii. pp. 56–61 and p. 64) has given some account of Rusticien de Pise, from whose Arthurian compilations both these printed romances, the *Meliadus* and the *Gyron*, were drawn. Rusticien himself informs us, in a passage printed at the beginning of the *Gyron*, that he had been engaged upon what he terms "translating" a great book of romances belonging to Edward I. of England, whilst he (at that time only prince) was absent in the Holy Land; that is, in 1271–72. Paulin Paris has printed the words of Rusticien more fully (vol. ii. p. 356); and from these, and the work to which they form the preamble,* it appears that this "translation" was in fact a compilation of several Arthurian romances, especially the Quest of the Saint Graal, the Tristram, and the Palamedes (or *Guiron le Courtois*): see P. Paris, ii. p. 358. Subsequent copyists, continues Paulin Paris (vol. iii. p. 64), picked out individual adventures of this or that hero, and hence were derived the printed *Guiron* and *Meliadus*.

Another copy of Hélie de Borron's prologue, contained in a MS. in the Bibliothèque Nationale (No. 338 Nouv., 6959 Anc.), has been printed, with a few omissions, by Paulin Paris, in his *Manuscrits François*, tome ii. (1838) pp. 346–351; and again, in a complete form, by Eugène Hucher, *Le Saint-Graal*, but this copy seems to be of the 15th cent. See the *Catalogue des Manuscrits François*, tome i. (1868) p. 26.

The present copy of the romance substantially agrees with the printed *Meliadus*, till near the conclusion. There are a few references here and there to the author, and also to the elder de Borron. Thus, at the beginning, after telling how Esclabor the Babylonian (father of Palamedes, at that time only two months

* By a comparison of this preamble with that to the old French *Travels* of Marco Polo, Paulin Paris concludes (vol. ii. pp. 355, 356) that this romancer is the same as the Rustigiello, Rustapisan, or Rustaciens de Pise, who was the fellow-prisoner of Marco Polo in 1298, and is said to have done the literary work for him. Some further account of Rusticien is given by Colonel Henry Yule, in his introduction to the *Book of Ser Marco Polo*, vol. i. (1875) pp. 53–62. But Yule is mistaken in conjecturing that Rusticien might possibly have been "a comrade in arms of the two de Borrons," as Robert de Borron was certainly writing in the 12th cent., about a hundred years earlier than Rusticien de Pise.

old) and his brother were sent to Rome as hostages, and were allowed by the emperor to visit England, how they landed in Northumberland, and reseued the king from two knights, the author then mentions their setting out for King Arthur, but says that he will not dwell on their adventures by the way, as he has already detailed them in his "liure del bret" (f. 16 b). He then goes on to say that King Arthur was at "Kamaalot," which was a noble city, until it was sacked by King Mark of Cornwall; as to which he says: "missire robert de borron mi compaignon . encomenca a dire en son liure cele destrucion . et celui desertement et encomenca a dire la descorde del roi artus . et de mon seignor lancelot . et de celui lygnage . [See f. viii b of the printed edition.] Mes porce quil ne deuisa tout apertement celui fait," "le deuiserai ge en mon liure tout clerement"; and he concludes this digression with saying that, if Tristram and Palamedes had lived to the time of this quarrel, King Arthur would soon have been put down by Lancelot. (See f. 16 b: after the word "lygnage" the passage is unprinted.) Meliadus is first mentioned at f. 34, where King Pharamond of Gaul speaks of his prowess to King Arthur. Tristram, the son of Meliadus, is only mentioned as a little child (ff. 218. 254, 321 b). (See the printed edition, ff. xcviii b, cxii b, cxxxix.) The agreement between this MS. and the printed copy lasts down to the close of the combat between Meliadus and "aryhoan de sessoigne" [Saxony], the ancestor of "Ogyers le danois" (f. 349). This is followed by the anecdote how Charlemagne preferred Meliadus to his son Tristram, as in the printed edition; but the last chapter, which is left unfinished, only resembles the printed edition in the first two or three lines. This chapter (which in the printed edition is numbered cxxviii.) begins: "Or dit li contes que puis que aryhoan fu gueriz . et il se fu partiz de la meson le roi artus por aler en denemarche . car en sesoigne ne uoloit mie aler . por la uergoigne quil auoit . de ce quil auoit este mis au desouz de cele bataille." f. 349 b, col. 2. It goes on to tell how Meliadus took leave of King Arthur, who bade him return in time for the tournament to be held at Pentecost; how the "bons chenaliers senz poor" asked Meliadus why he looked pensive; how he answered that he knew the tournament was to be a prelude of action against his old friend King Claudas; and how the "bons chenaliers" tried to persuade him that Arthur had been a still better friend, and that therefore he might fairly turn against King

Claudas. The chapter ends in the middle of a sentence, halfway down the first column of the last page, f. 352 b. The first page of this chapter (f. 349 b) corresponds to f. clii of the printed edition. The succeeding pages in the printed edition (ff. clii–cxcix) relate to adventures of Ariohan, Giron le Courtois, Tristram, Palamedes, etc., mixed up with a few of Meliadus himself.

The romance begins: "De grant ualor de grant puissance de grant ennoiseure pleing . de grant deduit de grant solaz fu li Rois artus senz doute . sor touz le Rois sor touz les princes qui a son tens regnerent el monde molt sot . molt pot . et molt ualut." f. 3. It ends imperfectly (in the middle of a speech from the Chevalier sans peur to Meliadus): "mes il me dona adonc le conseill . et me dist . que ge me meisse en labandon tout seurement . et que por gaaignier le reaume de logres uos nauriez ia lardement de metre uos en ceste ioste . por lui me mis ge ensint com ge me mis . uos estiez a celui tens si renomez com uos sauez que len ne tenoit parlement par le monde se de uos non . et par celui refus que ues feistes de cele ioste."

Additional 23,930. ff. 1–87 b.

Vellum; XIVth cent. Folio; ff. 87, in double columns, having 48 lines to a column. Written in an Italian hand; with coloured initials, and 5 illuminated initials (ff. 1, 27, 32 b, 55, 79). At the bottom of the first page is a heraldic shield, or, 2 bars, sable.

The present article is followed by the Letter of Prester John, and other pieces, in *Latin*. ff. 88–94.

GUIRON LE COURTOIS. A portion of the latter half of this romance, originally attached to that of Meliadus, and thus forming the great romance of Palamèdes, by Hélie de Borron. In two divisions. *French*.

Wherever the name of the hero is written in full in the present MS., it is "Guron": see ff. 27, 55, and elsewhere.

1. The First Division begins in the middle of an account given to Guiron le Courtois, by the knight "qi portoit le seu mi partis," of a discourse between a damsel and a "uilains cheualier," and ends with the adventures of Guiron and Sers. ff. 1–26. The first two or three words are almost effaced, but, as far as they can be deciphered, they begin: "Q[ant . . . . . (?)] la damoiselle entendi cestui parlement elle comance assourire e repondi tout en sou-

riant Sire Cheualier dit elle . se diex uos doint bone auenture dites uos a certes ce qe uos males orendroit disant." See the printed *Gyron*, f. ccij. N.B.—Just before this passage the numbers of the folios (in the printed *Gyron*) pass from "cx" to "cci"; and this folioing is borne out by the table of chapters at the beginning.

This division ends: "Sers biaus amis ce dit Gu[ron,] or sachies tout ueraiement qe se ie euse talent a cestui point de seiorner com ie seiornasse orendroit plus uolentiers auec uous qe auec cheualier qe ie sache orendroit el roiaume de logres. Je ne seiornerai en nul leu deuant qe ie aie trouie celui qe ie uois qerant, ore mais uous comant ie a uostre seignor Qar ie [ne] pois demorer et maintenant uient a son cheual et monte et se part diluec en tel guise . mes atant selle hore li contes a parler de Gu[ron] et de sers et retorne a parler della damoiselle qui sestoit partie tantost diluec, et por deuiser ce qe elle fist de breuz—deo gratias—Amen." See the printed *Gyron*, ff. ccii–ccxxvii b.

2. The Second Division relates the adventures of "Brehuz sans pitie" in the cave, where he meets the grandfather of Guiron, and hears the whole history of Guiron's lineage. It proceeds to tell how Guiron overtook "Danayn le Rous" and "la belle damoiselle qe Bloie estoit apellee"; how he vanquished Danayn, but spared him, and how he afterwards rescued him from a giant. ff. 27–87 b.

It begins: "Qant la damoiselle ce dit li contes se fu partie de Guron e de li autre en tiel guise cum ie uos cont elle sen alla tout a pie mout lie." f. 27. See the printed *Gyron*, f. ccxxvii b.

After this there are three points of subdivision: viz. at the commencement of the passages, where—*a*. Brehus is left in the cave; beginning: "Apres ce qe la damoyselle se fu partie de Brehus." f. 32 b. See the printed *Gyron*, f. ccxxxiiii. *b*. Guiron follows in pursuit of Danayn; beginning: "En ceste partie dit li contes qe puis qe Guron se fu partis de sers." f. 55. See the printed *Gyron*, f. cclvii b. *c*. Guiron is just about to surprise Danayn and the damsel; beginning: "Ensint grant feste et ensint grant ioie cum ie uos cont demore leiens Gu . le bon cheualier." f. 79. See the printed *Gyron*, f. cclxxx.

The third subdivision of the Second Division ends thus: "Cil cheualier fu apelles . Callinans li noir le fors le legiers . et fu apelle noir por ce qe si peres estoit merueilleisement blanch et cil estoit un pon plus blunes . Si lesse ore li contes a parler de

Gu[ron] a ceste fois et retorne au bon cheualier sans peor. Qar grant piece sen est ore tens et dit en tel maniere." f. 87 b, cols. 1, 2. See the printed *Gyron*, f. celxxxix.

A fourth subdivision was begun, but the transcriber only copied the following lines of it: "En ceste partie dit li contes qe tant cheuauche le bon cheualier sens peor qil uint es destrois de sorelois. Il nauoit adonc en sa compeignie ne dame ne damoiselle fors un escuier seullement qi li portoit sun escu et sun glaiue. Qant il fu la uenus" (*left incomplete*). f. 87 b, col. 2. See the printed *Gyron*, f. celxxxix.

This text agrees pretty closely with that of the *Gyron le Courtoys* printed at Paris (about 1501, says Brunet) for "Anthoine verard."

Additional 25,434.

Vellum; end of the XIIIth cent. Small Folio; ff. 184, in double columns, having 40 lines to a column. Written by a Flemish hand; with coloured initials, and a few illuminated initials, and a miniature on the first page.

Prophecies de Merlin. Translated from the Latin by "mestre richart dyrlande," at the command of the emperor Frederick II. Imperfect at beginning and end. *French.*

These prophecies are quite unconnected with those in Geoffrey of Monmouth's Historia; and such as are not purely romantic relate more to the affairs of Italy and of the Holy Land than to those of France or Germany, and hardly at all to those of England. The present copy appears to begin with the second part, in which Merlin dictates his prophecies to "mestre Antoinnes." At f. 4 b is a prophecy about the crown of "celui empereour dorbance qui au tens del deluge se noia en mer"; how it will be drawn up by a poor fisherman, and sold by him to a jeweller in "sarragouce"; and how the jeweller will melt down the gold and take the four gems that were in it to Messina, and sell them to the emperor "qui ceste prophecie fera tranlater de latin en francois." This paragraph ends (owing to the wrong insertion of ff. 5, 6) at f. 7, thus: "mes atant lesse ore li contes a parler des prophecies merlin car bien i saura retourner et parole de mestre richart dyrlande de cetui qui

tranlata cetui liure du latin en francois." The following paragraph relates (f. 7) how, by advice of a knight, this prophecy was dispatched to the emperor (Frederick II.) by itself, as soon as the translator reached it; how the emperor confirmed the truth of it, and sent the gems to the "soudan de babiloine o toute la prophetie tranlatee de francois en sarrazinnois. Et si vous di apertement que li empereeur de rounne menuoia v onces dor pour seulement cele prophetie que ie li enuoiai. Et me fist prier en touz guerredons que ie me hastasse du translater."

After f. 68 b, col. 1, there are but few prophecies scattered among chivalrous narratives, such as those of "Alixandre li orfelins," ff. 75 b, 137 b, 165, 182, and 184 (see Malory's *Morte Arthur*, book x. chapters xxxii.–xxxix.); the great tournament given by "li hauz princes galeholt," with the deeds of Palamedes, etc., ff. 77 b, 79 b, 80 b, etc. (see Malory, book x. chapter xl. etc.). To these are added adventures of Morgain la Fée and her minion Breuse sans pitié, and of Percival, Dinadam, etc.

Imperfect at the end, at the concluding portion of the story of "alixandre li orfelins" (ff. 182, 184: f. 183 being wrongly inserted). There are also some deficiencies in the middle of the volume, the principal gaps being after f. 27 b and after f. 94 b.

For the connection between Merlin and the Hohenstaufen emperors, see the Chronicle of Fra Salimbene (published in *Monumenta hist. ad prov. Parmensem et Placentinam pertinentia*, 4to, Parma, 1857), in which there is an account of a dispute (in the year 1248) relative to the merits of the mystic and prophet, Abbat Joachim, and also of Merlin; one of the speakers saying: "Merlinus, anglicus vates, de Friderico primo et de Henrico filio ejus et de Friderico secundo Imperatoris Henrici filio, quæ prædixit, vera videntur" (p. 106). This passage is translated in T. L. Kington's *History of Frederick the Second* (1862), vol. ii. p. 477. Prophecies of Merlin were at this time current in Italy in macaronic verses (see Fra Salimbene again, p. 309), and such verses were probably the originals of some passages in the present romance. Paulin Paris (*Manuscrits François*, 1836, vol. i. p. 130) quotes a passage from a MS. in the Bibliothèque Nationale, No. 6772 (Fonds Anciens), to show that this collection of prophecies, etc. was completed in 1272. The passage quoted by him does not seem to be in the present MS.

Most of the present volume has been printed, but in a strange

state of disorder, as the third volume of *Merlin* (the first and second volumes containing the romance, and the third the prophecies), published at Paris, 4to, 1498. The prophecy as to the gems out of the crown of the emperor of Orbance is printed at f. lvii; but without the account of the fulfilment, the name of the translator, etc. The story of "alixandre li orfelins" seems not to have been hitherto printed in French; and such is the case with a few other adventures.

Harley 1629.

Vellum; end of the xiiith cent. Quarto: ff. 70, in double columns, having 40 lines to a column. With coloured initials, and with 2 miniatures and illuminated borders at ff. 29 b, 70, and an illuminated border, and a space where a miniature has been cut away at f. 47 b.

This MS. has been long misarranged, as is evident by the discoloration of f. 1, and by the ink-marks on f. 32 b, left by the inscription of an owner (at the end of the 16th cent.) on the next folio. This inscription is: "ffowlke ap dauid lloyd est possesor."

Prophecies de Merlin: said to have been translated from Latin into French by "mestre richart dyrlande," at the command of the emperor Frederick II.: but the passage relating to the authorship is lost in the present MS. Imperfect at beginning and end, and in various other parts. *French.*

The remains of the present MS. consist of three principal parts and some odd leaves.

1. The First Part begins at f. 33, in the middle of Merlin's interview with the three ministers from Rome (see Additional 25,434, f. 16 b, l. 15), as far as f. 40 b, and proceeds continuously from f. 1 to f. 8 b, where it breaks off in a prophecy relative to the serfdom of Great Britain (see Additional 25,434, f. 30 b, col. 2, l. 2). Begins: "mierlins regarde biertoul." Ends: "il sera redoutes par toutes . . . ."

2. The Second Part begins (f. 9) in the middle of the visit of a damsel sent by Merlin to "maistre antoine" (see Additional 25,434, f. 38, l. 21), and ends (f. 32 b) in the middle of a prophecy relative to a great preachment of monks (see Additional 25,434, f. 62 b, l. 19). Begins: ". . . . en gales et droitement a maistre antoine leuesque de gales." Ends: ". . . . et par lor preecemens seront dounees vnes grans partie . . . ." ff. 9–32 b.

3. The Third Part (ff. 41–64 b) begins in the middle of a story how "brehus" (*sans pitié*) had dishonoured the daughter of "thomas" (see Additional 25,434, f. 70 b, col. 2, l. 25), whom one learns from the Additional MS. to have been "li quens de miaus," and ends (f. 64 b) in the middle of the quarrel between Palamedes and Corsabrins. (Missing in the Additional MS. in the gap after f. 94 b.) Begins: ". . . . thomas que con est brehus ki sa fille li a honnie." Ends: "grant de prouece, et lors laiscent core . . . ."

4. Two loose leaves; one relative to the "apostoiles climens," and to various prophecies, and the other to movements in the courts of King Arthur and the "riche roi pesceor," and to one of the visits of Meliadus (Tristram's brother) to the tomb of Merlin. ff. 65, 66.

5. Two leaves, relative to a knight's being helped by the damsel "flours de lis" to escape from the power of "morghe" (*la Fée*), etc. ff. 67, 68.

Probably missing in Additional 25,434, in the gap after f. 94 b.

6. Adventures of Palamedes and his brother Saphar, and an adventure of Dinadam before the tombs of the cheating merchant and the corrupt judge. ff. 69, 70.

See Additional 25,434, f. 107, col. 2, l. 8, to f. 109, col. 2, l. 20.

Cotton, Faustina B. vi. ff. 2–40 b.

Vellum; early XIVth cent. Quarto; ff. 39, in double columns, having 35 lines to a column. With initials in blue and red.

The present article is followed by:

1. Annals; in hands of the 14th cent. ff. 41, 66, 69.
2. Lists of monks of Croxden, Staffordshire. f. 92.
3. Papal letters: in hands of the 12th cent. f. 94.
4. Notices of churches and church lands in London that belong to the cathedral church of Canterbury; in a hand of the 12th cent. f. 100.
5. A calendar obituary of the nunnery of Daunton, in Kent (?); in a hand of the 14th cent. ff. 101–106 b.

MERIADOC, and GAWAIN: two Arthurian romances. Followed by a brief abstract of the Historia of Geoffrey of Monmouth, down to the beginning of Merlin's Prophecies. *Latin.*

1. Meriadoc. Story how King Caradoc of Wales, whose royal seat is at Snowdon, resigned his kingdom in favour of his two young children, appointing his brother regent. Caradoc is

murdered, and his children exposed in the forest of Arglud; but they are saved, and brought up for five years by the huntsman Ivor and his wife Morwen. The boy, Meriadoc, is carried off by Sir Kay to the court of King Arthur, and the girl, Orwen, by King Urien into Scotland. Meriadoc avenges his father's murder. He crosses to the continent, and succeeds, after many wild adventures, in rescuing the emperor's daughter from her ravisher, King Gundebald. With a prologue. ff. 2–23.

The prologue is as follows: "Incipit Prologus R. In Historia Meriadoci regis Kambrie. Memoratu dignam dignum duxi exarare historiam: cuius textus tantarum probitatum tanti que leporis decoratur titulis. ut si singula seriatim percurrerem: fani dulcorem in fastidium verterem. Legencium igitur consulens utilitati: illam compendioso perstringere stilo statui. sciens quod maioris sit precii brevis cum sensu oracio: quam multiflua racione vacans locucio."

The romance is headed: "Incipit Historia Meriadoci Regis Kambrie."

Begins: "Igitur ante tempora regis Arturi qui totius britannie monarchiam optinuit insula tres in partes digesta. Kambriam videlicet. Albaniam. et Loegriam. plurimorum regum subiacebat imperiis." f. 2.

Ends: "Nascitur post hec: meriadoco filius ex quo multi reges et principes processerunt. Meriadocus vero in omni probitate consenuit." f. 23.

This is one of those romances alluded to by Sir Frederic Madden, in the introduction to *Syr Gawayne*, published for the Bannatyne Club (1839), p. x, note, as "*five Latin* romances still existing in manuscript." For some account of it, and the possible connection of its hero with Conan Meriadoc, see A. Schulz's edition of the Historia of Geoffrey of Monmouth (Halle, 1854), book v. chapter xiv. line 10, note at pp. 292, 293.

The early part of this romance was not improbably founded upon a Mabinogi; but the present version was not written by a Welshman, or he would not have said: "Sedes vero regni Caradoci regis. et quo maxime frequentare solebat: penes vinalem montem qui Kambrice Snavdone resonat exstabat" (f. 2, cols. 1, 2) whereas the genuine Welsh name for the range is *Eryri*, and the word *Snowdon* is essentially English.

2. Gawain. Story how "Walwanius" is born of a secret

amour between Loth, son of King Sichelinus of Norway, when a hostage at the court of Uther Pendragon, and Uther's daughter Anna. The child is entrusted to merchants, who are driven ashore near Narbonne, and the child and his box of treasures are carried off by a fisherman, Viamundus. The fisherman proceeds to Rome, which is just rising again out of the ruins left by the barbarians, he persuades the emperor that he is of noble birth, and receives the palace of Scipio Africanus as a residence. Viamundus confesses everything on his death-bed. Gawain is brought up by the emperor till he is fifteen, when he becomes known by the name of "Miles cum tunica armature" (f. 25 b). He is chosen by the Christians of Jerusalem as their champion against the king of the Persians, and he kills the Persian champion, Gormundus. He finally returns to England, and is acknowledged as a nephew by King Arthur. ff. 23–38 b.

Headed: "De ortu Walwanij nepotis Arturi."

Begins: "Vterpendragon Rex pater Arturi omnium britannie confinium prouinciarum sue dicioni reges subegerat tributariosque efficiens⁊ eorum filios partim loco obsidum . partim honestate morum militarique erudiendos disciplina . sua in terra detinebat. Inter quos loth nepos [Si]chelini regis Norgwegie educabatur." f. 23.

Ends: "Cetera que uirtutum Walwanij secuntur insignia qui scire desiderat⁊ a sciente prece uel precio exigat. Sciens quod sicut discriminosius est bellum inire quam bellum referre⁊ sic operiosius sit composito eloquencie stilo historiam exarare quam vulgari propalare sermone." f. 38 b, cols. 1, 2.

For an allusion to this romance, and for an abstract of it, see Sir Frederic Madden's *Syr Gawayne* (Bannatyne Club, 1839), introduction, p. x, note, and pp. xxxiii–xxxv.

3. A short account of Brutus, the Romans in Britain, and the history of Vortigern, taken from the Historia of Geoffrey of Monmouth; ending with the appearance of the red and white dragons. f. 38 b, col. 2, to f. 40 b, col. 2.

Begins: "Britones a troianis duxerunt originem." f. 38 b, col. 2.

Ends: "Rubeus uero gentem signat britannie que ab illo opprimetur. De ista materia que est de prophecia Merlini queratur alibi loco suo." f. 40 b, col. 2.

For the passage about the dragons, see Geoffrey's Historia, book vii. chapter iii.

Royal 15. E. v., 19. E. iii. and 19. E. ii.

Vellum; middle of xvth cent., and probably after A.D. 1461. Three volumes, Large Folio; Vol. I. (15. E. v.) having ff. 333, Vol. II. (19. E. III.) having ff. 304, and Vol. III. (19. E. II.) having ff. 378, in double columns, of 39 lines in Vol. I. and of 37 lines in Vols. II. and III. With illuminated initials; and with one miniature and a border at the beginning of Vol. I., seven miniatures and borders in Vol. II., and eleven miniatures and borders in Vol. III.

On the back of the binding, which was renewed about 1720, Vol. I. is marked as having formerly belonged to Henry VI., probably a mistake for Henry VII.

PERCEFOREST: or Anciennes Chroniques d'Angleterre. Revised by David Aubert, librarian to Philip the Good, Duke of Burgundy, in 1419–1467. *French.*

In the *Catalogue des MSS. de la Bibl. Royale des Ducs de Bourgogne*, by J. Marchal, Keeper of the Royal MSS. at Brussels, there are descriptions (see vol. ii. pp. 289–291) of Romances of Charles Martel and Charlemagne, stated to have been composed as well as transcribed by David Aubert, between 1448 and 1465. In vol. i. (pp. lxxxi, lxxxii) of the same catalogue there is some notice of Aubert, who is there said to have been born at Hesdin in Artois, and to have been calligraphist, painter, translator, and historian, as well as librarian to Philip the Good. Paulin Paris, in his *Manuscrits François* (vol. i. pp. 106, 107), only speaks of him as a "grossoyeur," when describing a romance which he had "grossé" in 1463. Vol. ii., however, of the "Conquestes du noble empereur Charlemaine" (as described in Marchal's *Catalogue*, vol. ii. p. 291) certainly does speak of that work as having been "extrait et conchié en cler françois par David Aubert"; and a similar claim is made by him in the present MS. See also the remarks on the position of Aubert, by Gaston Paris, in his *Histoire poétique de Charlemagne* (1865), p. 96.

The beginning of this romance contains an abstract of the Vœux du Paon; but Alexander the Great and the other chief personages of that chanson are here driven by a tempest to Britain (vol. i. f. 32), and Alexander bestows the sovereignty of Scotland upon Gadiffer, and that of England upon Betis (f. 36); and Betis, after piercing a magic forest and killing its wizard king, Darnant,

is called Perceforest (f. 57). This connection between Betis and England is mentioned in a 14th-cent. copy of the Vœux du Paon (Additional 16,888, f. 141, l. 2). But the romance in its present form is probably later than the accession of Edward IV. (1461), as we find the Queen of England declaring her badge to be the white rose (vol. i. f. 225 b, l. 6).

Vol. I. (Royal 15. E. v.)—1. "La table du premier volume des anchiennes cronicques de la grant bretaigne que nous appellons maintenant Angleterre." f. 1. The "Rubrices," into which the above table is divided, differ entirely from the heads of chapters in the printed edition.

2. Prologue of David Aubert, stating that he had undertaken this work at the desire of Philip the Good, Duke of Burgundy, adding: "Je dauid aubert comme lescripuain me suis emploie de mettre au net et en cler francois certaine[s] anciennes histoires que len puet et doit nommer selon le contenu dicelles Les premieres cronicques dangleterre/lesquelles aprez ce que le tres-excellent empereur et souuerain roy terrien alexandre/auecques le noble roy percheforest dangleterre/. Gadiffer roy descoce/et enuiron dixhuit cheualiers tant de lostel dalexandre comme des plains dangleterre et descoce eurent destruit les mauuais et Inobediens du lignage darnant quy tenoient les forest/en grant tirannie et seruage . comme cy aprez sera declairie./ordonnerent a vng bon et souffissant clerc nomme cressus qui estoit de lostel du puissant roy que sans y adiouster rien du sien/il couchast par escript les emprinses et leurs aduentures Ce quil fist voulentiers/lesquelles escriptures furent trouues. comme vous verrez cy aprez en vng chapitre qui en fait mention/ou il parle quant le conequerant alexandre arriua en angleterre/et aussi comment le preudomme qui les eut premierement en main/escriptes en langue grece les fit translater en latin/mais vng noble conte de haynnau fist tant au preudomme quil eut le latin quil fist couchier en francois." f. 3.

For this Count of Hainault, see below, art. 4.

Begins: "Les fais des anciens doit on uoulentiers lire/oyr et tres diligament retenir."

Ends: "Priant a tous coulz qui le lirront ou orront lirre quilz vueillent de leur grace suppleer a mon ygnorance/en corrigant mes faultes/lesquelles ie remetz en leur discretion."

3. Description of the island of Britain, and stories of its fabulous kings, from Brutus to Pir (for which Pir see line 3800 of

the printed edition of Wace's *Roman de Brut*); followed by a few lines of connection with the next section. f. 4.

Begins: "Bretaigne que len dist estre la meilleur des aultres isles."

Ends: "sans conuoitise des biens daultrui/pourquoy ilz demouroient paisibles auec leurs subgetz."

Compare the printed *Perceforest* (Paris, 1528), vol. i. ch. i. and also ch. iii.–xvii., in which, however, the description of Britain is four times as long and the portions taken from Wace's *Brut* have been differently turned.

4. "Comment le conte guillamme de haynnau arriua en angleterre ou il trouua maniere dauoir la coppie de ces cronicques./" How William the Good, Count of Hainault (afterwards father of the English queen, Philippa), came to the court of Edward II. in 1307, and visited an abbey on the banks of the Humber called "Wortimer," where he obtained the Greek MS. begun by Cressus and completed by other chroniclers; how Count William found that it had been only partially translated, and then only into Latin; and how he committed it to a monk of the abbey of St. Landelin of Crêpin in Hainault, by whom the whole MS. was translated into French. ff. 26 b–28.

Begins: "Lan de lincarnation nostre seigneur/mil cec et sept/ le jour de la purification nostre dame/."

Ends: "laquelle selon le latin commence ainsi./"

Compare *Perceforest* (1528), vol. i. ch. ii., in which the date, however, has been altered from 1307 to 1287. It appears from Paulin Paris, *Manuscrits François*, vol. i. p. 141, that the Paris MSS., like the present copy, read 1307, which is the year of the accession of Edward II.

5. First volume of the romance itself. ff. 28–333 b.

Begins: "Lan de la fondation de la noble cite de Romme quatrecens ans/. Phelippe filz de Aminte/et pere de Alexandre saisi le regne de Macedone/."

Ends: "Atant se taist listoire du Roy dangleterre/et deuisera du roy descoce comment il visita depuis son peuple qui lui fist moult de plaintes."

Colophon: "Cy fine le premier volume des cronicques du roy percheforest dangleterre./"

See *Perceforest* (1528), vol. i. ff. xv–clix.

Vol. II. (Royal 19. E. III.)—Three hundred leaves of the text

of the second volume of Perceforest, the last of which is numbered "CCCLxii," about 70 leaves having been lost. Preceded by a table of contents and a prologue.

The leaves have been folio'd by the scribe; but he has made so many mistakes that we can only state the approximate numbers of the missing leaves. The losses occur as follows: (1) Eight leaves at the beginning. (2) About 37 leaves after f. 20; answering to f. xi b, col. 2, l. 27, down to f. xxv (mistakenly numbered xxviii), col. 2, line 3 from the bottom, in vol. ii. of the printed *Perceforest*. (3) About 8 leaves after f. 58; answering to f. xli, col. 2, l. 6 from bottom, down to f. xliiii b, col. 1, line 2 from the bottom, in *Perceforest*, vol. ii. (4) About 9 leaves after f. 120; answering to f. lxx, col. 2, l. 3, down to f. lxxiii b, col. 1, l. 7, in *Perceforest*, vol. ii. (5) About 8 leaves at the end.

The prologue begins: "Pour ce que aulcun effors len ne puet pas descripre en vng volume vne histoire de longue narration/necessite constraint den faire deux ou trois ou plus." f. 1. The romance begins (in the middle of an interview between King Perceforest and the girl Lyriope): "saluerent benignement/mais si tost que le roy la congneu." See *Perceforest* (1528), vol. ii. f. iiii b, col. 1, l. 8. It ends (in the middle of a herald's address to Pelleon): "Ie le dis pour ce que Iestoie present en la court du noble roy perceforest ou une damoiselle messagiere apporta nouuelles que le preu lionnel/le tor de pedrac/estonne/troylus de royalville et vng aultre cheualier qui porte le." See *Perceforest* (1528), vol. ii. f. el b, col. 1, lines 9–13.

Vol. III. (Royal 19. E. II.)—Three hundred and seventy-five leaves of the text of the third volume of Perceforest, the last of which is numbered "cccexviii," about 45 leaves having been lost. Preceded by a table of contents and a prologue.

Two of the lays which are given entire in this copy, the "lay secret" (f. 54) and the "lay piteux" (ff. 236–238), are not in the printed edition, where they are only mentioned as having been sung (see *Perceforest*, vol. iii. f. xxxvi and f. cxiiii).

The losses occur as follows: (1) About 3 leaves at the beginning. (2) About 20 leaves after f. 5; answering to f. iii, col. 2, l. 8 from bottom, down to f. xii, col. 2, l. 9 from bottom, in *Perceforest*, vol. iii. (3) One leaf after f. 13; answering to f. xv b, col. 1, l. 6 from bottom, down to f. xvi, col. 1, l. 29, in *Perceforest*, vol. iii. (4) About 6 leaves after f. 30 b; answering to f. xxiii b, col. 1, l. 5,

down to f. xxvi, col. 2, l. 18 from bottom, in *Perceforest*, vol. iii. (5) One leaf after f. 63; answering to f. xl, col. 2, l. 5, down to f. xl b, col. 1, l. 36, in *Perceforest*, vol. iii. (6) One leaf after f. 69; answering to f. xliii, col. 2, l. 8, down to f. xliii b, col. 1, last line, in *Perceforest*, vol. iii. (7) One leaf after f. 78; answering to f. xlvii b, col. 2, l. 10, down to f. xlviii, col. i, l. 11 from bottom, in *Perceforest*, vol. iii. (8) One leaf after f. 82 b; answering to f. xlix b, col. 2, l. 38, down to f. l, col. 2, l. 30, in *Perceforest*, vol. iii. (9) About 7 leaves after f. 107: answering to f. lxi b, col. 2, l. 24, down to f. lxiv b, col. i, l. 24, in *Perceforest*, vol. iii. (10) Two leaves after f. 328; answering to f. cxlv b, col. i, l. 30, down to f. cxlvi, col. i, l. 26, in *Perceforest*, vol. iii. (11) One leaf missing at the end.

The prologue begins: "Comme dit est ou second liure parlant de ceste matiere." The romance begins (in the middle of a description how Gadiffer the younger, nephew of King Perceforest, is assailed by evil spirits): ". . . . les tenebreuses comme chas huans chauuesoris et aultres bestes qui partoient des creuz des arbres." See *Perceforest* (1528), vol. iii. f. ii, col. 2, line 6 from bottom, where the passage begins: "Ainsi faisoient vollatilles tenebreuses."

The present copy ends (in the middle of a speech of Troylus de Royalville to Zellandine, relating how he had obtained access to her in her magic sleep, through the agency of the tricksy spirit Zephir): "Et a ce departir Iauoie cel anel en mon doy/et elle auoit ou sien ung anel dor enrici dun rubin adont nous changasmes ensemble par bon amour/et pour auoir plus." See *Perceforest* (1528), vol. iii. f. clix, col. 2, l. 19, where, however, the speech of Troylus is merely epitomised.

This episode is a very curious version of the Sleeping Beauty. Zellandine is delivered of a child in her sleep; the child is laid by her side, clutches at one of her fingers and sucks it, and presently begins to cough; the mother awakes, and the child coughs up the sleep-thorn.

Perceforest was published at Paris in 1528, and again in 1531–32, each time in 6 volumes folio. A very genial notice of this romance, by Fr. W. Valentin Schmidt, appeared in vol. xxix. of the Wiener *Jahrbücher der Literatur* (Vienna, 1825), pp. 108–124.

Additional 10,295.

Paper, with 2 leaves (ff. 2, 13) on Vellum; end of xvth cent. Quarto; ff. 443, having 21 lines to a page. With red initial letters to the paragraphs, and an illuminated initial and coloured flower border on the vellum leaf at the beginning. On the first fly-leaf is an extract from the *Catalogue des Livres de M. Pierre-Antoine Bolongaro-Crevenna* (Amsterdam, 1789), vol. iii. part ii. p. 92, saying: "Ce MS. est le n°. 4022 du catalogue du duc de la Vallière—M. l'Abbé Rive en a publié une notice très ample" (4to, 1779). To this a long note is added by Richard Heber (at the sale of whose books, in 1836, the MS. was bought by the Museum), beginning: "This MS. was in the Vallière Collection—and in the Roxburghe, whence it was bought by my friend E. V. Utterson, who used it in collation on his publication of 'Arthur of little Britain.'" The rest of the note is taken from Utterson's preface.

The arms of the Duke of Roxburgh are stamped on the covers.

Artus de Bretagne. A romance written in the 14th or 15th cent. *French.*

Begins: "Apres la mort le bon roy Artus qui tant fut noble roy et gentil." f. 2. This vellum leaf ends in the middle of a sentence, which is not correctly concluded on the following paper leaf. It is as follows: "Le duc Jehan ot ung enffant de sa femme quilz firent appeller en la remenbrance de haulte renommee du bon roy lui donnerent nom dartus . Ceste enffant fut de tres grant beaulte."

The romance ends: "Or ne fait mie a demander si hector gouuernaus et le maistre en menerent de la mort artus et florence grant dueil tant que nul ne le pourroit dire Et laissa artus son enfant en garde au roy hector gouuernaus, Et au maistre et tout ce que lui apartenoit . Et plus nen dit listoire ainz sen taist."

Published in 1493, under the title of *Le petit artus de bretaigne*, and republished at Lyons in 1496, and at Paris in 1502 and 1514. John Bourchier, Lord Berners, made a translation of it, the 2nd edition of which was published (about 1520–30) by Robert Redborne, and republished, with a critical preface, by E. V. Utterson, in 1814.

The present copy substantially agrees with the Paris edition of 1514, though there are many textual variations. One of the early owners of the MS. has made some marginal notes and marks in it, to show that between f. 199 b and f. 205 there is a passage (itself also in some disorder) which ought to follow f. 198. At f.

199 begins an account of how king "amendus" and the "gentille florence" went to "Corinthe" together with the Emperor of India, which is the 49th chapter of the Paris edition of 1514 (and the 61st of Lord Berners, who calls the town "Cornite"); and in the middle of this chapter (f. 199 b–205) are inserted some of the adventures of Arthur against what Lord Berners calls the "Toure Tenebrous," which ought to have been concluded in the preceding chapter.

Royal 20. C. ii. Art. I. ff. 1–209 b.

Vellum; xvth cent. Folio; ff. 209, in double columns, having 30 lines to a column. With illuminated initials, and with one large and 27 smaller miniatures, each of them accompanied with a border. Followed by Apollonius of Tyre, also in French prose.

Cleriadus et Meliadice. A romance, of which the hero is a son of the "conte desture" (Count of Asturias) and the heroine an English princess. It seems to be only the opening sentence that has caused it to be attached to the Arthurian romances. *French.*

Begins: "Apres le tamps du Roy artus et des compaignons de la table ronde Il fut en engleterre la quelle estoit appellee pour le tampz la grant bretaigne vng Roy que on appelloit philipus. Celuy Roy estoit preudhons et loyaulx en tout son tampz et auoit este trauellans de son corpz au tant et plus que cheualier qui fut en son rengne. Ce Roy icy auoit espouse vne tres vaillant dame qui estoit de treshault lignage issue du pays de gascoigne si sentramerent le Roy et le Royne toutte leur vie. Or estoit le Roy de moult grant eage et nauoit pour tous enfans que vne toutte seulle fille qui estoit appellee meliadice." f. 1.

The song sent by Meliadice to her lover, beginning: "Alez vous en mon desir amoureux," is at f. 49. But this is not followed by anything answering to the song in the *Bibliothèque des Romans* (January 1777, pp. 44, 45), which is there given as the reply of Cleriadus.

Ends: "Et faisoit le Roy cleriadus les armes et vaillances pour lamour de la Royne meliadice sa femme come Il auoit fait par deuant/et vescurent long tempz ensamble en telz biens honneurs et prosperitez comme vous avez par devant ouy Et atant se

tait le conte a parler deux car icy endroit fine le Romant du Roy cleriadus et de la Royne meliadice sa femme, et plus nen parle pour le present."

Colophon: "Explicit le Rommant de cleriadus et de meliadice." f. 209 b.

Published by Antoine Verard at Paris in 1495; an edition unknown till 1850 (see Brunet's *Manuel*, 5th edition, tome ii. 1861, p. 106), and again in 1514, and twice subsequently. An abstract of the romance is given in the *Bibliothèque des Romans* for January 1777, pp. 26–68. An English metrical version, called *Clariodus*, was published by the Maitland Club, Edinburgh, 1830, in the preface to which is a brief account of this romance (pp. vi–ix), with two extracts agreeing substantially with the present MS. See the two passages at f. 4 b, near the bottom of col. 2, and at f. 209 b; the latter being the conclusion, which is quoted above.

Arundel 220. Art. I.

Vellum; early XIVth cent. Small Quarto; ff. 2, in double columns of 30 to 36 lines. With coloured initials. Followed by a Latin chronicle of the "Brut," adapted by Trivet.

Birth of Merlin, and his arrival at the court of king "Vortiger." A poem in 258 lines. *French.* ff. 4, 5.

The author says that he has translated his story "en romaunz de latyn" from the "Brut," by which he means to denote the Historia of Geoffrey of Monmouth.

The present article is headed with the following rubric: "Issi comence coment Merlyn ambrosie fu nee e de sa nessaunce e de sa mere."

Begins: "Seignours vus ke alet deuisaunt
E vne chose e autre dysaunt
De cele chose ke merlyn prophetiza
Ly vns dist sa e ly autres la
Tele chose ke il vnkes ne pensa
Ne vnkes en quer ne ly entra."

Ends: "Kaunt vortiger vit cele batayle
Il en auoyt graunt merueyle
A merlyn pria ke il le demonstrat
Quey lur batayle signefiast

Merlyn comence dounk a plorer
E pus a prophetizer
Adoune ad prophetize merlyn
De cel luere dekes a la fyn
Du secle du temps ke auendroyt
E coment le secle fineroyt
Issi le poet ia oyer
Si del escoter en auet desyr." f. 5 b.

Here the poem breaks off. A foot-note is added, referring to the next article (Trivet's Brut) for the prophecy delivered by Merlin, in these words: "vt infra sequitur in Bruto vbi incipit prophetizare in latina li[n]gua in XXI folio [now reckoned as f. 26] ad illum . § . Ve rubeo draconi."

Harley 6223. Art. I.

Paper; about 1560. Folio; on one leaf, being f. 123 of a collection of articles, bound in one volume. On the preceding leaf (which is the paper cover of the article), is written: "The life of Merlin in vers. A Histori of Englan taken out of the Booke of Eaton Collegg R: S: 1615." On two other covers in the same volume (ff. 93, 143) the same writer subscribes himself "R: St:" [R— Stow].

MERLIN: an English metrical romance, from the beginning down to line 62, in the handwriting of John Stow, the historian.

Begins:

"he that made withe his honde
wynde wode watar and londe
gyff them all good ending
that lystynyth to my talkyng
and I shall tell you be fore
how merlyne was gote and bore
and of his wysedomes also
and of othar happis many mo."

Ends:

"but the steward ser fortegere
was full wyckyd as ye shall here
and was ther agaynst withe all his myght
bothe by day and also by nyght
for he thought hym selff by treson . . ."

This unfinished text was published in the Exordial Observations (pp. x–xiii) to *Arthour and Merlin*, a metrical romance, edited from the Auchinleck MS. by Will. B. D. D. Turnbull, for the Abbotsford Club, Edinburgh, 1838. The lines, however, bear no resemblance to those in the Auchinleck MS.; but they are nearly identical with the beginning of Merlin in the Percy Folio.

Additional 27,879. ff. 72 b–89.

Paper; xviith cent. Narrow Folio; ff. 17, having 70 to 76 lines to a page. Article 40 in Bishop Percy's MS.

MERLIN. A metrical romance, in 9 parts, containing 2378 lines altogether. *English.*

This poem contains the history of king "Vortiger," and the birth of Merlin (in Part III.), and his early feats, down to the death of Uther Pendragon. The events relating to Merlin are fuller than those given by Geoffrey of Monmouth and Wace, and they agree with those given by Robert de Borron, in the prose romance of Merlin. The present version is probably translated from a French po m.

Begins: "Hee that made with his hands
both winde water and lande"

Ends: "Pendragon was out sought
and to the church full fayre brought
he was grauen and layd full merrye
in the towne of Glasenburye
and thus ended that doughtye knight
god grant his soule to blisse soe bright
and all that done soe for the right
I pray Jesu for his might
he grant them heauens blisse aboue
Amen amen for his mothers loue."

Printed in *Bishop Percy's Folio Manuscript* (1867), vol. i. pp. 422–496. See the introduction (pp. 419–421) for a comparison between this and the Auchinleck MS. (published by Abbotsford Club in 1838), the Lincoln's Inn MS. (abstracted by Geo. Ellis), and other MSS.

Cotton, Nero A. x. ff. 90 b–126.

Vellum; end of the XIVth cent. Small Quarto; ff. 37, having 69 written pages, each of which contains about 36 lines. With 6 initials in blue, flourished with red, and with 4 full-page miniatures. The present article is the last of four poems, all apparently by the same author, that form the second portion of the volume, the three other poems being:—

1. The Pearl (so entitled in the printed edition), a religious and allegorical poem on the death of a child, in 101 twelve-line stanzas, preceded by 4 full-page miniatures. f. 37.
2. Cleanness (so in printed edition), a moral and religious poem in 1812 long alliterative lines, preceded by 2 full-page miniatures. f. 56.
3. Patience (so in printed edition), a moral and religious poem in 531 long alliterative lines, preceded by 2 miniatures.

These three poems were edited by Dr. Richard Morris, for the Early English Text Society, No. 1, 1864.

Sir Gawain and the Green Knight. A poem in staves of unequal length, each stave beginning with 14 to 28 long alliterative lines, and ending with 5 short lines, the first of two syllables, and the four others of six syllables, which rhyme alternately, and make up what is technically called a bob and a wheel. In four *Fyttes* (as the divisions have been headed in the printed editions), containing altogether 2530 lines. *English.* ff. 91–124 b.

The story seems to be compounded of incidents derived from various Arthurian romances. It tells how a knight all in green came to King Arthur's court, and agreed with Sir Gawain to exchange blows with a battle-axe; how Gawain cut off his head; how he, the knight, picked up his head, and summoned Gawain to receive the counter-blow at the green chapel; and how Gawain stood several trials manfully, and was spared by the green knight. The composition is ascribed by the last editor to 1320–30.

Begins:

"Siþen þe sege and the assaut watz sesed at troye
þe borz brittened and brent to brondez and askez."

Ends:

"þus in arthures day þis aunter bitidde
þe brutus bokes þer of beres wyttenesse
syþen brutus þe bolde barne bozed hiderfyrst
after þe segge and þe asaute watz sesed at troye

I wysse
Mony aunterez here biforne
Haf fallen suche er þis
Now þat here the crown of þorne
He bryng vus to his blysse. Amen"

Under the poem is written: "Hony soyt qui mal pene," and over the miniature on the next page (f. 125) is the couplet:

"Mi minde is mukul on on þat wil me noȝt amende
Sum time was trewe as ston and fro schame coupe hir defende."

Edited by Sir Frederic Madden for the Bannatyne Club, in the volume called *Syr Gawayne*, London, 1839; and re-edited by Dr. Richard Morris, as No. 4 of the Early English Text Society, 1864. Madden has given a description of the entire MS. at pp. xlvii–l, the text of the present article at pp. 3–92, and notes at pp. 299–326. He conjectures that the author may have been "Huchowne of the Awle Ryale" (Hugon of the Aula regalis), mentioned in Andrew Wyntown's Cronykill of Scotland, book v. ch. xii., and supposed by many to be the same as the Sir "Hew of Eglintoun" who flourished 1361–81, and who is one of the poets named by William Dunbar in his "Lament for the Makaris," stanza 14 (see David Laing's edition, 1831, vol. i. p. 213, with a note on Sir Hew's life in vol. ii. p. 355). The conjecture that it was composed by "Huchowne," or by any Scotch author at all, has been contested by Morris, in his preface to No. 1 of the Early English Text Society, 1864. But in No. I. of *Anglia, Zeitschrift für Englische Philologie*, Halle, 1877, pp. 109–149, Moritz Trautmann has re-examined the question of authorship of this and other alliterative poems. He considers that Morris has insisted too much upon peculiarities of dialect, which might be entirely due to the scribe; and he brings strong evidence, by comparison of style and diction, to show that the alliterative Morte Arthure and the Pystyl of Swete Swsane really were written by Huchown; but at the same time Trautmann shows that the poems in the present volume are in all probability due to another author, the Destruction of Troy to a third, Golagros and Gawane to a fourth, and the Anturs of Arthur at the Tarnewathelan to a fifth.

Additional 27,879. ff. 17 b–24 b, 101 b–105, 223 b–226 b.

Paper; xviiith cent. Narrow Folio; ff. 14, having about 74 lines to a page. Bishop Percy's MS.

1. The grene knight. A metrical romance in two parts, containing 516 lines. *English.* ff. 101 b–105.

Begins: "List: wen Arthur he was King
he had all att his leadinge
the broad Ile of Brittaine"

Ends: "thus endeth the tale of the greene knight
god that is soe full of might
to heauen their soules bring
that haue hard this litle storye
that fell sometimes in the west countrye
in Arthurs days our king./ffins."

Printed in *Bishop Percy's Folio Manuscript*, edited by Hales and Furnivall, 1867, vol. ii. pp. 58–77, having been previously published in Sir Frederic Madden's *Syr Gawayne* (Bannatyne Club, London, 1835), pp. 221–242, with notes at pp. 352–354.

2. Turke and Gowin. A ballad in 337 lines. *English.* ff. 17 b–21 b.

Begins: "Listen lords great and small
what aduentures did befall
in England where hath beene
of knights that held the round table
which were doughty and profittable
of kempys cruell and keene"

Ends: "god giue them good life far and neere
that such talking loues to heere
Amen for charity./ffins"

Printed in *Bishop Percy's Folio Manuscript*, 1867, vol. i. pp. 90–102, and in Sir Fred. Madden's *Syr Gawayne* (Bannatyne Club, London, 1835), pp. 243–255, with notes at p. 355.

3. The marriage of Sir Gawaine. A ballad, on the same subject as the Wife of Bath's Tale; in 217 lines. *English.* ff. 21 b–24 b.

Begins: "Kinge Arthur liues in merry Carleile
and seemely is to see
and there he hath with him Queene Genever
that bride soe bright of blee"

Ends: "Soe did the knights both more and lesse
reioyced all that day
for the good chance that hapened was
to Sir Gawaine and his lady gay. ffins."

Printed in *Bishop Percy's Folio Manuscript*, 1867, vol. i. pp. 105–118; having been previously published in two different forms (completed and incomplete) by Bishop Percy in his *Reliques*, 1st and 4th editions, 1765 and 1794. It was also published in Sir Fred. Madden's *Syr Gawayne* (Bannatyne Club, London, 1835), pp. 288–297, with notes at pp. 358–360.

4. CARLE OF CARLILE. A metrical romance, in 500 lines. *English.* ff. 223–226 b.

Begins:

"Listen: to me a litle stond
yee shall heare of one that was sober and sound
hee was meeke as maid in bower
stiffe and strong in euery stowre
certes withouten ffable
he was one of the round table
the knights name was Sir Gawaine"

Ends:

"god grant vs grace itt may soe bee
Amen say all ffor charitye. ffinis"

Printed in *Bishop Percy's Folio Manuscript* (1867), vol. iii. pp. 277–294; having been previously published in Sir Fred. Madden's *Syr Gawayne* (Bannatyne Club, London, 1839), pp. 256–271, with a note at p. 356, where it is described as "a rifacimento of the olden romance in the Porkington MS."—viz. *Syre Gawene and the Carle of Carelyle*, published in the same volume, pp. 187–206.

Additional 19,554. ff. 57–100 b.

Paper; about A.D. 1468 (the date with name of scribe—"E. Towler"—appended to the preceding article). Quarto; ff. 41, in double columns, of 45 to 48 lines. Preceded by the metrical romance of Wigalois. At the end of the volume are 18 verses, under the date of 1541, saying that in this year a commission was sent to settle the boundary disputes between Aschau and Kufstein (in the Tyrol); that the writer, one of the commissioners, had brought "doctor Wigelas" (the present volume) to his headquarters at

"Kaltenberg" (Rattenberg?); that, owing to a fall from his horse, he was laid up at Aschau for three days, and that he passed the time in reading through "Her Vbeÿn" (the present poem).

IWEIN. Metrical romance of Iwein, the Knight with the Lion, adapted from the Chevalier au Lion of Chrestien de Troyes, by Hartmann von Aue; probably composed before 1201. In about 8000 lines. *German.* ff. 57–100 b.

The prologue (in 28 lines) begins:

"[Wer an] recht guet
Wendet seinen muet
Dem volg sald vnd ere." f. 57.

Ends: "Er was genantt Hartman
Vnd was ain vn werder tichter
Dyser awentewer mer."

The poem begins:

"[E]s het der kunig Artus
Ze karidol in seinem haus
Ze ainen pfingsten gelayt
Nach reicher gewonhait
Ain so schone hochzeyt." f. 57, col. 2.

Ends: "In was fraw Lunet mit
Mit irem diensthafftn syt
Sy hat mit guetm sine
Ir zwaier mine
Bracht ze allem guete
Als sy in irm muete
Lange het pegert
Ir dinst was wol lones werdt
Ich wane sy sein also genos
Das sy des leben nie mer verdros."

Edited by G. F. Benecke and K. Lachmann, as *Iwein, eine Erzählung von Hartmann von Aue*, Berlin (2nd edition, 1843); and also by Fedor Bech, in vol. vi. of Franz Pfeiffer's *Deutsche Classiker des Mittelalters*, vol. iii. of the works of Hartmann von Aue, Leipzig, 1869.

Cotton, Galba E. ix. ff. 4–25.

Vellum; xvth cent. Folio; ff. 22, in double columns, each column having 47 lines. With initials in blue and red.

YWAIN AND GAWAIN. A metrical romance, in 4032 lines. An abridged translation of the Chevalier au lyon by Chrestien de Troyes. *English.*

After the rubric: "Her bigyns Ywaine and Gawain," the poem begins:

"Almyghti god that made mankyn
he schilde his servandes out of syn
and mayntene tham with myght and mayne
that herkens Ywayne and Gawayne."

At f. 16 b is another rubric: "Here es the myddes of this boke," followed by the 2429th line: "Syr Ywayn rade into the playne."

The poem ends:

"and so sir Ywain and his wine
in ioy and blis thai led thair line
so did Lunet and the liown
vntil that ded haues dreuen tham down
of tham namar haue I herd tell
nowther in rumance ne in spell
bot ihesu criste for his grete grace
in heuyn blis grante vs a place
to bide in if his wills be
Amen. Amen. per charite."

To this is added:

"Ywain and Gawayn thus makes en 'yng
god grant vs al hys dere blyssing. Amen."

Printed in Joseph Ritson's *Ancient English Metrical Romances*, (3 vols. 8vo, London, 1802), vol. i. pp. 1–169, under the title of *Ywaine and Gawin*. For the fullest analysis and comparison of the various versions of the story, see the essay by George Stephens, forming the 3rd part (*Inledning. m. m.*) of the Swedish metrical version, *Herr Ivan Lejon-Riddaren*, published by the Svenska Fornskrift-Sällskapet. The three parts appeared 1845, 1847, 1849. And see also Eugen Kölbing, in his introduction to Ivents saga, in his *Riddarasogur* (Strassburg, 1872).

Additional 15,035. ff. 57–61.

Paper; A.D. 1806. Quarto; ff. 5. Transcribed by Owen Jones (*Myrvyr*), from the MSS. of Lewis Morris.

Iarlles y Ffynnawn. An abridged translation of the Chevalier au Lion of Chrestien de Troyes. *Welsh.*

Agreeing closely in phraseology with the 15th-cent. copy in the Llyfr Coch o Hergest, but following in spelling the usual system of the copyist. Imperfect at the end. ff. 57–61.

Begins: "Yr amherawdyr Arthur a oed ynghaerlleon arwysc sev yd oed yn eisted diwarnawt yn y ystavell ag y gytac ev Owein vab Urien a χynoc vab Clydno a χei vab Kyvyr" [*for* Kynyr]. Ends: "Ac odyno ti a weli ystrat vegys dyfryn mawr a glan yr ystrat ti a weli pren mawr." See *Mabinogion*, vol. i. p. 7.

Printed (from the Llyfr Coch o Hergest in the Library of Jesus College, Oxford) in the *Mabinogion*, by Lady Charlotte Guest, London, 1849, vol. i. p. 1, with a translation and notes, and with an account of the various versions in other languages, and facsimiles of the most important MSS. A French translation of the present version is given by M. de la Villemarqué in his *Romans de la Table Ronde*, Paris, 1860, p. 179.

Additional 4857. ff. 113b–133b.

Paper; partly about 1670, and partly about 1690. Folio; ff. 21, having 36 to 41 lines to a page. In a collection of 14 sagas, chiefly romantic, copied for Magnús Jónsson of Vígr, in North-west Iceland. The first eleven of these were written by Thórðr Jónsson of Skarð on Skötufjörðr, also in North-west Iceland, in the course of 1669–70, the eleventh (a version of the Master-Thief, translated from the German in 1663) being dated the 8th March, 1670. Of the present article (which is the twelfth) the first 17 leaves are in the hand of Thórðr Jónsson, as far as f. 129 b, line 12; but the rest of f. 129 b and the remaining four leaves are in another hand; and this second hand is carried through the two sagas that complete the volume, the scribe signing the last of them (f. 143 b) as Jón Biørnsson, with the date of Vígr, 25 Jan. 1690.

Ívents saga. An abridged prose translation of the Chevalier au Lion of Chrestien de Troyes, made by order of the Norwegian king Hákon Hákonarson (regn. 1217–1262). In 14 chapters. *Icelandic.* ff. 113 b–133 b.

The text copied by Thórðr Jónsson is derived from the Arna-Magnæan MS., vellum, 489, quarto, which is MS. B. of Kölbing's printed edition. This MS. is imperfect, ending in the middle of chapter xi. of the printed edition (p. 123), which answers to a passage in chapter x. of the present copy (f. 129 b, line 12). The rest of the saga is copied by Jón Biornsson from a text derived from a Stockholm Royal MS., vellum, 6, quarto, which is MS. A of the printed edition.

Title: "Sagann af Artus Konge, oður Herra Jvent." Begins: "Hinn ágiæte artus kőngur ried fyrer Englande." Ends: "af þeim mikla fagnaðe, er hann hafðe af vnnustu sinne." Colophon: "Og lykur hier nu sögu af Herra Ivent, er Hakon kongur hinn gamle liet snua wr franzeisu i norrænu. Finis."

Printed, with a text substantially the same, but divided into 16 chapters, in Eugen Kölbing's *Riddarasögur*, pp. 75–136. A facsimile of the first three lines of the present copy is given at the end of part i. of vol. i. of Lady Charlotte Guest's *Mabinogion*.

Additional 4859. ff. 32–45 b.

Paper; A.D. 1693. Folio; ff. 14, having 37 or 38 lines to a page. Followed by Parcevals saga.

Ívents saga. In 15 chapters. *Icelandic.* This copy is derived from No. 6, vellum, quarto, of the Icelandic MSS. in the Royal Library at Stockholm, which forms the ground-text of the printed edition in Eugen Kölbing's *Riddarasögur*.

Heading: "Hier hefiast sögur af Artus koppum, og byriast med yuentz sögu." Begins: "Hinn agiæte kőngur artus ried fyrer Englande." Ends: "af theim mikla fagnaðe, er hann hafde af vnuztu sinne." Colophon: "Og lykur hier nu sögu af Herra Iventh, er Hakon Kongur hinn gamle liet snua wr franseysu i norræmu." Dated 22 Dec. 1693.

A facsimile of the first eleven lines of this copy is given at the end of part i. of vol. i. of Lady Charlotte Guest's *Mabinogion*.

Additional 14,967. ff. 149–167.

Paper; late xvth cent. Folio; ff. 19, having 31 to 38 lines to a page, with rubricated headings and marginal notes [see f. 139]. In a collection of miscellaneous Welsh poems and other pieces (amongst which is the story of Guido of Alais) in the handwriting of Guttyn Owain, the bard of Basingwerk Abbey, co. Flint.

Peredur ab Efrawc; the Welsh form of the romance of Perceval le Gallois, differing from the other forms of the story in regard to the vision of the Graal, which is here represented by the introduction of a bleeding lance and a head in a bason of blood, without apparently any sacred associations. For discussions of the connection of the two forms, and of the possibilities of the Welsh being the original, see *Les Romans de la Table Ronde*, by Hersart de la Villemarqué, Paris, 1860, p. 134, and *Curious Myths of the Middle Ages*, by the Rev. S. Baring-Gould, London, 1872, p. 604. The present copy differs slightly in spelling and phraseology only from that in the Llyfr Coch o Hergest. *Welsh.*

The title: "Llyma ystoria Beredur." f. 149.

Begins: "Evrawc Jarll bioedd iarlleth ynny gogledd a saith maib oedd iddaw ac nid oi gyvoeth yn bennaf yr ymborthai Efrawc namyn o twrneimant ac ymladdav a rryvelaedd."

Ends: "Ac yna y trewis arthur ai devlu gan y gwiddonod ac y llas gwiddonod kaer layw oll ac velly y tervyna am yr anryveddodav." f. 167 b.

Printed (from the Llyfr Coch o Hergest in the Library of Jesus College, Oxford) in the *Mabinogion*, by Lady Charlotte Guest, London, 1849, vol. i. p. 236, in which is a facsimile from the last page of the present copy.

Additional 4859. ff. 46–65 b.

Paper; A.D. 1694. Folio; ff. 20, having 37 to 39 lines to a page. In a collection of sagas, chiefly romantic, amongst which is that of Virgilius the Enchanter.

Parcevals saga and Valvers þáttr. Prose versions of two portions of Perceval (or "Li contes del graal"), a poem by Chrestien de Troyes. *Icelandic.*

1. "Saga af Parceual Artus Kappa," in 18 chapters; the early adventures of Sir Perceval, including his first sight of the Graal,

down to his confession to his uncle the Hermit, and his absolution, after not having received the sacrament for five years; to which is added a short passage relative to his marriage with Blanchefleur. ff. 46–60 b.

Begins: "Þannenn byriar sögu þessa að karl bió og atte sier kiellingu þau attu son að Einberne er hiet Parcenal." Ends: "Nu skalltu vera hier með mier þessa tuo daga, og suo giorde hann, og nam aa þessum tveimur Døgum gooda Bæn, og lifðe syðann sem gooður Christinn maður."

See Chrestien's poem, down to line 7887 of Ch. Potvin's edition, *Perceval le Gallois*, "deuxième partie, le poème, tome i" (Mons, 1866), p. 264; and see the prose *Perceval le galloys* (Paris, 1530), down to f. xxxv.

To this passage a short conclusion is added here, beginning: "Hann reið nu j burt og liette ei fyr enn hann kom til fögru borgar. Og varð Blanchiflúr vnnusta hans honum harla feiginn." Colophon: "Og lykur hier nu sögu Parcevals Riddara." Below the colophon is the date of the 4th Jan. 1694.

The present copy is manifestly derived, though not transcribed, from a MS., written about 1400, in the Royal Library at Stockholm, Icelandic MSS. on vellum, 4to, No. 6, which has been edited by Eugen Kölbing in his *Riddarasögur*, Strassburg, 1872, pp. 3–53. The Stockholm MS. has lost a leaf in the 8th chapter, towards the close of Blanchefleur's address to Perceval, before he fights Guingueron, and the gap is marked here by more than half a page being left blank after the words: "þui það væri ofglæpur og mikill skaðe yðar fagra lykama a wnga alldre." But the blank is partly filled up by 18 lines in another hand, beginning: "Skilldu þau þá samtal sitt," and ending (in the middle of the appeal of the vanquished Guingueron, praying not to be sent to Gorman): "gooðe herra gioreð ei það, þui ég drap hanns etc." f. 51 b. The next page begins: "Eg drap hans systurson." f. 52. For these passages see Potvin's edition of the poem, at lines 3310–3485, beginning: "Ne vostre cors, ne vostre áages n'est tes," and ending: "Car . i . de ses frères giermains De ceste guerre, li hoceis." ff. 112–118.

2. "Valuers þáttur," in 5 chapters; adventures of Valver, or Valven (*i.e.* Sir Gawain), with the scornful damsel (Orguellouse in Chrestien and Wolfram), and also in the bed of wonders, and with Grimomelas (*i.e.* Guiromelans). ff. 61–65 b.

Begins: "Nu hefur hier upp auðru sinne og segir af storvir-

kium herra Valvers, og hans ferðum Sem hann reið af kastalanum þeim hann hafðe j vere ð."

Ends (in the middle of a message given by Gawain): "þaa bið Eg þig að þu ryðer með mynu Erindi til myns Herra Artus konungs."

See Chrestien's poem, lines 7893–10,465 of Potvin's edition, tome i. p. 264, to tome ii. p. 42; and see the prose *Perceual* (1530), f. xxxv, col. 2, to f. xlvi b, line 12. In the Stockholm MS. there are two lines of the first chapter that are almost illegible: one of the paper MSS. derived from it, Arn.-Magn. 179, paper, folio, has supplied the words by conjecture; whilst another, Arn.-Magn. 181 a, paper, folio, has left a blank; and the same blank occurs here (f. 62), between the words "hunðum" and "þann er þú."

Both these articles have been edited by Eugen Kölbing, *Riddarasögur*, Strassburg, 1872, pp. 3–53, 57–71; and the editor had previously published comparisons between the text of the Icelandic translator and that of Chrestien de Troyes, in *Germania*, xiv. 1869, pp. 129–181, and xv. 1870, pp. 89–94. The abrupt conclusion of this version helps to illustrate the composition of the French poem; which is supposed to have been interrupted by the death of Chrestien de Troyes, in the middle of a passage describing the arrival of Gawain's messenger to King Arthur. In the Paris MS. 794, the "Si li demande qu'ele avoit" (line 10,601 of Potvin's edition, tome ii. p. 47) is subscribed: "Explycyt Percevax le viel," and is followed by the rest of the passage and several thousand lines of continuation. The Berne MS. No. 351 stops at the same line, without any additions. For the rest, see the remarks of Potvin (tome ii. p. 47, note), and also those of Birch-Hirschfeld in *Die Sage vom Gral*, Leipzig, 1877, pp. 68, 69.

Additional 27,879. ff. 10–14, 16, 17.

Paper; xviiith cent. On two leaves, each page having originally contained 60 lines, but having now only 29 and 30, the lower half of each leaf being torn away. Bishop Percy's Manuscript.

1. Sir Lancelott of Dulake. A ballad in 59 lines by Thomas Deloney. *English.*

Begins: "When Arthur first in court began
and was approued king." f. 16 b.

Ends with the first two lines of the stanza that is numbered "23":

"His name S[i]r Lancelott Dulake is
he slew my brother deere . . ." f. 17.

Printed in *Bishop Percy's Folio Manuscript*, 1867, vol. i. pp. 84–87, having previously appeared in Thomas Deloney's *Garland of Good-Will*, which went through several editions between about 1586 and 1709, and was re-edited by J. H. Dixon, for the Percy Society, in 1851. This ballad was also included in *A Collection of Old Ballads* (2nd edition, 1726), vol. ii. pp. 18–24, and again by Bishop Percy in his *Reliques*.

2. King Arthur and the King of Cornwall. A ballad, describing the adventures of Arthur and four of his knights, disguised as palmers, at the court of the king of Cornwall. In three parts. Imperfect both at the beginning and end, and with seven gaps in the middle, 301 lines being left. *English.*

Begins:

"saies come my euzen Gawaine so gay
my sisters sonne be yee
ffor you shall see one of the fairest round tables
that euer you see with your eye." f. 10 b.

Ends:

"Then forth is gone noble King Arthur
as fast as he could hye
and strucken he hath off King Cornwalls heade
and came againe by and by
he put the heade upon a sword point . . ." f. 14.

Printed in *Bishop Percy's Folio Manuscript*, London, 1867, vol. i. pp. 61–73, having been previously published in Sir Fred. Madden's *Syr Gawayne* (Bannatyne Club), London, 1839, pp. 275–287, with notes at pp. 356, 357.

Additional 19,554. ff. 2–56 b.

Paper; A.D. 1468. Quarto; ff. 55, in double columns, having 50 lines to a column. At the beginning is a pen-and-ink drawing of a king receiving a ring from his queen, probably to illustrate the other article in the volume, *Iwein*, by Hartmann von Aue (ff. 57–100 b).

Wigalois. Metrical romance of Wigalois, the Knight of the Wheel, by Wirnt von Gravenberg (or Gräfenberg, near Nürnberg),

who flourished early in the 13th cent., and who is said to have gone on the last German crusade (in 1228), and never to have returned. In about 10,000 lines. *German.*

The hero here calls himself "Wigaleis von Galoys" (f. 10, col. 2), in the printed editions, "Gwî von Galois" [*i.e.* Wi Galeys]. He is a son of Sir Gawain, and his early adventures resemble those of Giglain known as "Li Biaus Desconneus" (the English "Lybeaus Desconus") in this and several other particulars. The greater part of the poem, however, has not been traced to any original. At the end (f. 56, col. 2) the author says that he had learned the story from a "maister"; whereas in the printed editions he says that it had been repeated to him by a "knappe."

The prologue begins:

"Wer [n]ach [e]rn
Mit trewen well chern." f. 2.

It ends: "Wan es ist sein erstes wergk
Er haisset Wirznt von Grafenberg
Der welt ze mynen
Macht er es mit seinen synnen
Iren grues wolt er gewinen."

The poem begins:

"Es was vor als man vns sayt
Ain kunig der ye nach ern strayt." f. 3.

It ends: "Ich wil das puech enden hie
Das mich ain maister wissen lie
Der mir sein zu tichtn gunnd
Mit synn vnd auch mit munnd
Her wigelois vnd sein weib
Gross lieb pflag ir leib
An missewende
Vnzt an ir ende
Ir leben verdiendt hie
Gottes genad sy dort enpfie
Hie hat das puech ain ende
Got vns sein genad sende
Das wir sein huld erwerben
Er das wir sterben
Vnd ruech vns zu geben
Nach dem leben das ewig leben
Wer das puech geschriben hat

Dem helf got aus aller not
Durch seinen pitterleichen tod
In gottes namen
Sprechet alle Amen.
1468.
E. Towler."

G. F. Benecke published an edition of the *Wigalois* (12mo. Berlin), 1819, and in 1847 Franz Pfeiffer brought out a second edition, 8vo. Leipzig. The French poem was edited by C. Hippeau (8vo. Paris) in 1860, under the title of *Le Bel Inconnu, ou Giglain fils de Messire Gauvain et de la fée aux blanches mains: poème de la Table ronde, par Renauld de Beaujeu, Poète du* XIII^e *siècle.*"

Cotton, Caligula A. ii. ff. 42 b–57.

Paper; xvth cent. Octavo; ff. 15, in double columns, having 36 lines to a column and in two columns (ff. 45 b and 49 b) 39 lines.

LYBEAUS DESCONUS. Metrical romance of Geynleyn, son of Sir Gawain, in 2130 lines, arranged in stanzas, most of which are 12 lines apiece. *English.*

This is an abridged translation of the French metrical romance of *Giglains, or Li Biaus Desconneus*, by Renauld de Beaujeu (or, as he writes himself, Renals de Biauju), which is also connected with the German metrical romance of Wigalois.

Heading: "Incipit lybeaus disconus."

Begins: "Jhesu Cryst our sauyour
and hys modyr that swete flower
Helpe hem at her nede
That harkeneth of a conquerour
Wys of wytte and whyȝt werrour
And douȝty man yn dede
Hys name was called Geynleyn
Be yete he was of syr Gaweyn
Be a forest syde
Of stouter knyȝt and profytable
With Artour of the rounde table
Ne herde ye neuer rede." f. 42 b.

Ends: "Fele ȝer they leuede yn same
With moche gle and game

Lybeauus and that swete thyng
Jhesu Cryst our sauyour
And hys moder that swete flour
Graunte vs alle good endynge ·;·
Amen."

Colophon: "Explicit libeauus desconus ·;·" f. 57.

Printed from the present MS. in Ritson's *Ancient Engleish Metrical Romances*, London, 1802, vol. ii. pp. 1–9; and, again from this MS., in C. Hippeau's edition of *Le Bel Inconnu*, Paris, 1860, pp. 241–330.

Additional 27,879. ff. 156 b–171.

Paper; xvnth cent. Narrow Folio; ff. 15, having 78 to 81 lines to a page. Bishop Percy's MS.

Libius Disconius. A metrical romance, in 2241 lines, arranged in stanzas, sometimes of 6 and sometimes of 12 lines each. *English.*

This is an abridged translation of the French metrical romance of Giglains, or Li Biaus Desconneus, by Renals de Biauju, which is connected with the German metrical romance of Wigalois.

Begins: "Jesus christ christen kinge
and his mother that sweete thing
helpe them att their neede
that will listen to my tale
of a knight I will you tell
a doughtye man of deede
his name was cleped Ginglaine
gotten he was of Sir Gawaine
vnder a fforest side
a better knight without ffable
with Arthur att the round table
yee heard neuer of read." f. 156 b.

Ends: "they dwelled 7 dayes in the tower
there Sir Lamberd was gouernor
with mirth Joy and game
and then they rode with honor
Vnto King Arthur
the Knights all in same. ffis." f. 171.

Printed in *Bishop Percy's Folio Manuscript*, 1867, vol. ii. pp. 415–497, having been previously printed by Ritson from the Cottonian MS., Caligula A. II. Art. 7. The French original, together with another edition of the Cottonian text, was published by C. Hippeau in 1860.

Additional 11,157. ff. 1–46 b.

Paper; A.D. 1761. Quarto; ff. 46, having 28 lines to a page. In a volume of sagas.

GABONS SAGA OK VIGOLES, here entitled: "Saga af Her[ra] Wigoles." A translation of the Danish romance, Vigoleis med Guldhjulet (The Golden Wheel). In 32 chapters. *Icelandic.*

The corruption of Gawain into "Gabon" (the name of the hero's father) is due to the Danish Vigoleis; but the latter is, upon the whole, a close translation of the German romance, Wigoleis vom Rade, a prose version of the poem of Wirnt von Gravenberg. The Danish and German versions are both in 32 chapters, like the present Icelandic one; though one of the two Icelandic copies in the Royal Library at Stockholm, as described by A. T. Arwidsson, *Förteckning*, etc., 1848, p. 74, is in 42 chapters, whilst the other copy (*Förteckning*, p. 129) is apparently undivided. The first of these two copies is dated 1691, and the other 1683; and both they and the present copy probably contain the translation by Magnús Jónsson í Vígr (sometimes styled í Ögri), alluded to by the scribe of Erex saga, in Additional 4859, f. 71 b. Magnús Jónsson (nicknamed digri, the fat) was a man of importance in North-western Iceland, and the father of Thorbiörg, the first wife of Páll Vídalín. Magnús was married in 1662, and died in 1702; see Jón Espolín, *Íslands Árbækur*, vol. vii. (Copenhagen, 1828), p. 33, and vol. viii. (1829), p. 79. Four collections of romantic sagas, copied for Magnús in the course of 1667–1697, came into the hands of Sir Joseph Banks, and are now Additional MSS. 4857, 4859, 4868, and 4869.

The Danish Vigoleis (republished in 1829 by K. L. Rahbek, *Dansk og Norsk Nationalværk*) is not known in any printed form earlier than 1732; so that the Icelandic translation was probably made from a manuscript, as conjectured by Rasmus Nyerup, in his *Almindelig Morskabslæsning*, 1816, pp. 126, 127.

The present text begins: "Kőngur saa rieðe fyrer Brettlandi forðum daga er Artus hiet." The concluding sentences begin: "Herra Vigoles og hans Drottnyng Laria, lifðu þarefter mörg aar samann"; and end: "hätt lofuð og veg sæmuð um allder og að eylyfu. Amen." The scribe, Jón Sigurðsson, appends his name, and says that he copied this saga on the 1–8 May, 1761; and he adds a strophe of Drottkvæði, beginning: "Vigoles, vo þrælinn, varg skaða."

Additional 4859. ff. 66–74 b.

Paper; A.D. 1694. Folio; ff. 9, having 37 or 38 lines to a page. This article is preceded by Valvers þáttr, and followed by Möttuls saga.

Ereks saga Artuskappa. An abridged translation, in prose, of the poem of Érec et Enide, by Chrestien de Troyes. In 11 chapters. *Icelandic.*

Two other versions of this story in the middle ages were the Erec of Hartmann von Aue and the Mabinogi of Geraint ab Erbin, from the latter of which Tennyson derived his poem of Enid. The present text is nearly the same as that in the Arna-Magnæan MS. 181, of which chapter x. and other extracts have been published by Eugen Kölbing; but it contains a few readings more similar to those in the Stockholm MS., as quoted by him. See the article entitled: "Die nordische Erexsage und ihre Quelle," in *Germania* for 1871, pp. 381–414.

The present copy is headed: "Hier hefst saga af Erex artus kappa"; and begins: "Það er upphaf þessarar frásaugu að Artus kőngur sat i synum kastala, er Kardigan hiet." Ends: "þau gaatu tuo sonu hiet annar eptter fauður Evidæ enn annar Ilax eptter fauþr Erex, vrðu þeir baaðer kongar og alburðar menn og lyker fauður synum að hreyste og riddaraskap, og tooku ryke eptter føður sinn. Lykur hier þessare søgu af þeim agiæta Erex kongi og hanns frú hinne wænu Evida." To this Jón Thorðarson, the scribe, has added that next in order comes the saga of Samson the Fair (see a copy in Additional 4863, ff. 47–69, in a later hand); but that, as Magnús Jónsson of Vígr (for whom this volume was written) already possessed the saga of Samson in another collection, he will now go on to transcribe Möttuls saga. Jón Thorðarson ends with saying that he thinks that these Arthurian sagas

ought to conclude with "Viegoli" saga (*i.e.* Gabons saga ok Vigoles; see Additional 11,157, ff. 1–46 b), which had been translated from the Danish by Magnús Jónsson of Vígr.

Additional 27,879. ff. 140, 141.

Paper; xviith cent. Narrow Folio; ff. 3, having 71 or 72 lines to a page. Bishop Percy's MS.

Boy and Mantle. A ballad, imitated from the Lai du Corn of Robert Bikez, combined with the fabliau of the Mantel Mautaillé (sometimes known as Cort Mantel). In 194 lines. *English.*

Very early versions of the two stories here combined are also given as episodes in two long poems, both written about 1200; namely, the continuation of the Perceval of Chrestien de Troyes, by Gautier de Doulens, and the Lanzelet of Ulrich of Zatzikhoven. In the former the horn "bounef" is won by "Carados," *i.e.* Caradog Vreichvras (see Potvin's edition of *Perceval*, lines 15,672–15,772); and in the latter the mantle is won by Lanzelet's last lady-love, Iblis (see Hahn's edition of *Lanzelet*, lines 5679–6140).

The present poem begins:

"In the third day of May
to Carleile did come
a kind curteous child
that cold much of wisdome." f. 140.

Ends: "Craddocke wan the horne
and the bores head
his ladye wan the mantle
vnto her neede
euerye such a louely Ladye
god send her well to speede." f. 141 b.

Printed in *Bishop Percy's Folio Manuscript*, 1867, vol. ii. pp. 304–311, having been previously printed in Percy's *Reliques*. The Lai du Corn and Mantel Mautaillé were published, from copies of Oxford and Paris MSS. taken by Francisque Michel, in the appendix to Ferdinand Wolf's work, *Ueber die Lais* (Heidelberg, 1841), at pp. 327–376; and critical remarks by Wolf appear in notes in the same volume, at pp. 174–177.

Additional 4859. ff. 75–81.

Paper; A.D. 1694. Folio; ff. 7, having 37 or 38 lines to a page. This article is preceded by Ereks saga Artuskappa, and followed by Virgilius saga.

MÖTTULS SAGA, or Skikkju saga (Story of the Mantle). A version of the fabliau called Cort Mantel, or Le mantel mautaillé, translated from the French, as it is stated at the end of chapter i., by order of Hákon Hákonarson of Norway (regn. 1217–1262). In 11 chapters. *Icelandic.*

The French fabliau has been edited by Francisque Michel, from a copy in the Biblioth. Nat. of the 13th cent., in 836 lines, and published, with collations from two other MSS. (with one of which, a MS. of Berne, this translation agrees at the end), in the "Anhang" to the work, *Ueber die Lais*, by Ferdinand Wolf (8vo, Heidelberg, 1841), pp. 342–376. The knight, whose lady wins the mantle, called Carados in the French fabliau and Craddock in the Percy ballad of the Boy and the Mantle, is here called "Caradin."

Heading: "Hier byriar Møttuls søgu." Begins: "Artus kőngur hinn agiætaste hofdinge að huørs konar frækleik." Ends: "Enn huor sem i skyckiuna kemur, þaa syner hun hvylyk huor er su er henne klæðest. Nu endast hier Møttuls saga. Enn þier lifit sæler marga daga, og meigum vær þær gőðar konur lofa að verðleikumm þui þær eru verðar frægðar og fagnaðar."

Harley 2252. ff. 86–133 b.

Paper; late xvth cent. Small Folio; ff. 48, the first 16 of which have 30 to 36 lines to a page, while the remaining 32 leaves, written in another hand, have 42 to 46 lines to a page. In a volume containing also the romances of Hippomedon, with miscellanies partly relating to London, and including poems by Skelton and others, in a later hand, apparently that of John Colyns, of London, who at f. 133 b has written: "Thys Boke belongythe to John Colyns mercer of london, dwellyng in the parysshe of our lady of wolchyrche hawe anexid the Stockes in the pultre yn Anno domini 1517." See also mention of him in entries on ff. 163, 165. The inscription, "Sum Roberti Farrer," of the 16th cent., occurs at f. 1 b.

MORTE ARTHUR. A poem, in 3832 lines, taken from the last part of the French prose romance of Lancelot du Lac. *English.*

Written in eight-line stanzas, with some irregularities. A leaf (containing about 80 or 90 lines) seems to be missing after f. 102.

Begins:

"Lordingis that ar leff and dere
lystenyth and I shall you telle
By olde dayes what aunturs were
Amonge oure eldris that by felle."

Ends:

"Off lancelot du lake telle I no more
But thus by leve these ermytes sevyn
And yit is Arthur beryed thore
And quene Gaynour as I yow nevyn
W[y]t[h] monkes that ar ryght of lore
They rede and synge w[y]t[h] mylde stevyn
Jh[es]u that suffred woundes sore
Graunt vs Alle the blysse of hevyn." f. 133 b.

Colophon: "Amen.—Explycit le morte Arthur."

This MS. has been edited by F. J. Furnivall, 8vo, London, 1864. He has entered the number of lines as 3969, reckoning those that are lost to have amounted to 137 (see p. 50). It had been previously published by the Roxburghe Club in 1819. An analysis of the poem is in George Ellis's *Specimens of Early English Metrical Romances.*

Additional 27,879. ff. 89, 91.

Paper; xviith cent. Narrow Folio; ff. 2, having 70 to 72 lines to a page. Bishop Percy's MS.

King Arthur's Death. A ballad, in 251 lines. *English.* It consists, in fact, of two ballads, inartificially joined together.

The first of these begins:

"Off Bruite his blood in Brittaine borne
king Arthur I am to name." f. 89.

It ends: "and there dyed all my vallyant knights
alas that woefull day." f. 90.

The second begins:

"But vpon a Monday after Trinity Sonday
this battaile foughten cold bee." f. 90.

It ends: "King Arthur liued King 22 yeere
in honor and great fame
and thus by death suddenlye
was depriued from the same." f. 91.

Printed in *Bishop Percy's Folio Manuscript*, ed. 1867, vol. i. pp. 498–507.

Additional 4863. ff. 47–68 b.

Paper; xviiith cent. Folio; ff. 22, having 27 lines to a page. In a collection of romantic sagas, the present saga being preceded by that of Fertram and Plato, sons of King Artus of France.

Samsons saga fagra. A story of Samson the Fair, son of King Artus of England and his Queen Philippia; how he rescued his lady-love Valentina from the musical enchantments of the semi-troll Qventalyn; and how another hero killed Qventalyn. In 25 chapters. *Icelandic.*

Begins: "Artus hefur Kóngur heitið, hann rieði fyrir Englandi."

Ends, after telling about a wonderful mantle (möttull or skikkja): "sendihun hana í England til Artusar Kóngs hins Ryka, og rys þaraf æfentyr er kölluð er Skiekiu Saga, og lykur her að segia frá Samsoni hinumm Fagra."

Published by Erik Julius Bjorner, as No. 12 of *Nordiska Kämpadater*, Stockholm, 1737.

Harley 978. ff. 118–160.

Vellum; late xiiith cent. Small Quarto; ff. 43, in double columns, each of the first 48 columns having 32 lines, each of the following 120 columns (ff. 130–159 b) having 35 lines, with single exceptions (f. 160). With coloured initials. Among the contents of the volume, in various hands, are:

1. Hymns, and the song of "Svmer is icumen in. Lhude sing cuccu." (f. 11 b), with musical notes, followed by a calendar, etc. f. 2.
2. Sanitary treatises and detached rules in *Latin* and *French*, herbal in *Latin* and *English*, etc. f. 22.
3. "Ysopet," or fables in *French* verse, by Marie de France. f. 40.
4. Goliardic poems, and other satirical verses, in *Latin* and *French*. ff. 68 b–106.
5. Narrative of the victory of Simon de Montfort at Lewes, in 1264, in rhyming *Latin* verses. f. 107.
6. Romantic legend of Becket's parentage, in *Latin* prose, followed by the beginning of the same story in *French*. f. 114 b.

At f. 1 b is the following note by Sir Frederic Madden: "In all proba-

bility the earlier portion of this volume was written in the abbey of Reading, about the year 1240. Compare the obits in the calendar with those in the calendar of the cartulary of Reading, in MS. Cotton, Vespasian E. v."

Lays of Marie de France. Twelve lays, attributed to Marie de France (about 1250), and professedly translated from lays of Brittany. With a prologue of 56 lines, addressed to a king, probably Henry III. of England. In 5770 lines altogether. *French.*

At the end of the collection of fables, entitled "Ysopet," written perhaps in the same hand as the lays, in the earlier part of this volume (ff. 40–67 b), the authoress says: "Marie ai nun si sui de france" (f. 67, col. 2, last line); and she proceeds to say that she has used an English book by "Li reis Alurez" [*Alfred*], out of which she has translated the fables "Pur amur le cunte Willame" (f. 67 b). This "Willame" would appear to be the Count of Flanders, Guillaume de Dampierre II. (1244–1251), if the following words of the Couronnemens Renart (lines 3360–3363), a branch of the Renart undertaken at the desire of that count, are to be received in their most obvious sense:

"Et pour çou dou Conte Guillaume
Qui ceste honor eut encharcie,
Pris mon prologue com Marie
Qui pour lui traita d'Izopet."

See D. M. Méon's edition of the *Rom. du Renart*, Paris, 1826, tome iv. p. 122.

This interpretation of the passage, however, has been contested by Auguste Rothe (*Les Romans du Renard examinés*, Paris, 1845, p. 347), who maintained the old opinion, that Marie addressed her Ysopet to William Longsword, Earl of Salisbury, the natural son of Henry II., who died 1226. A summary of the conflicting views on the whole subject of her life and writings has been given by Edward Mall, in his *Dissertatio Inauguralis*, when contending for his doctor's degree at Halle, in 1867. Upon a few points all the critics are for the present agreed: that she was the "Marie de Compiegne" mentioned in L'Evangile de Fames (see Achille Jubinal, *Jongleurs et Trouvères*, Paris, 1835, p. 26); that she resided for some time in England; and that, in addition to her Ysopet and her poem on St. Patrick's Purgatory (the latter versified from the Latin prose of Henry of Saltrey), she wrote the present collection of lays.

A passage at the beginning of the first lay (Guigemar) will be quoted presently, in which Marie is named, but it seems rather doubtful whether the whole poem is there ascribed to her, or only a few moral verses. However, we know that she did write lays, for Denis Piramus, in "La vie seint edmund le rey" (see the early 14th-cent. MS. Domitian A. XI. f. 1), after speaking of the author of the romance of "partonope," says:

"E dame marie autresi.
Ki en ryme fist e basti.
E compensa les vers de lays.
Ke ne sunt par de tut verais.
E si en est ele mult loee.
E la ryme par tut amee.
Kar mult layment si lunt mult cher.
Cunt. barun. e chiualer.
E si en ayment mult lescrit.
E lire le funt si vnt delit.
E si les funt souent retreire.
Les lays soleient as dames pleire."

That the present lays were written in England may be inferred from the fact that two of them have English translations of the titles inserted in the text.

The prologue begins:

"Ki deus ad dune en science?
E de parler bon eloquence.
Ne sen deit taisir ne celer?
Ainz se deit uolunters mustrer."

It goes on:

"Pur ceo comencerai a penser.
De aukune bone estoire faire?
E de latin en romaunz traire.
Mais ne me fust guaires de pris?
J tant se sunt altres entremis.
Des lais pensai koi aneie?
Ne dutai pas bien le saueie.
Ke pur remambrance les firent?
Des auentures kil oirent.
Cil ki primes les comencierent
E ki auant les enueierent.
Plusurs en ai oi conter?
Ne uoil laisser ne oblier.

Rimez en ai e fait ditie:
Souentes fiex en ai neillie.
En le honur de uus nobles reis:
Ki tant estes pruz e curteis.
A ki tute ioie se encline:
E en ki quoer tuz biens racine.
Mentremis des lais assembler:
Par rime faire e reconter.
En mun quoer pensoe e diseie:
Sire ke uos presentereie.
Si uos les plaist a receueir:
Mult me ferez grant ioie aueir.
A tuz iurz mais en serrai lie:
Ne me tenez a surquidie.
Si uos os faire i cest present:
Ore oez le comencement." f. 118, coll. 1, 2.

The lays are as follows:

1. Guigemar; in 886 lines. f. 118, col. 2, to f. 125, col. 2.

How Guigemar of Léon shot a white doe; how his arrow bounded back and wounded him; and how his wound was cured by a lady's love. This lay is preceded by an introduction in 26 lines, the third of which contains the reference to Marie. The introduction is as follows:

"Ki de bone mateire traite:
Mult li peise si bien nest faite.
Oez seignurs ke dit marie:
Ki en sun tens pas ne soblie.
Celui deiuent la gent loer:
Ki en bien. fait de sei parler.
Mais quant il i ad en un pais:
Humme u femme de grant pris.
Cil ki de sun bien unt ennie:
Souent en dient uileinie.
Sun pris li uolent abeisser:
Pur ceo comencent le mestier.
Del malueis chien coart felun:
Ki mort la gent par traisun.
Nel uoil mie pur ceo leissier:
Si gangleur v losengier.
Le me uolent a mal turner:
Ceo est lur dreit de mesparler.

Les contes ke io sai uerrais:
Dunt li bretun unt fait les lais.
Vos conterai assez briefment:
El chief de cest comencement.
Sulunc la lettre e lescriture:
Vos mosterai un auenture.
Ki en bretaigne la menur:
Auint al tens ancienur." f. 118, col. 2.

After a blank space of two lines the lay then begins:

"En cel tens tint hoilas la tere:
Souent en peis souent en guere.
Li reis aneit un sun barun:
Ki esteit sire de liun." f. 118 b.

Ends: "De cest cunte ke oi auez
Fu Guigemar le lai trouez
Que hum fait en harpe. e en rote
Bone est a oir la note." f. 125, col. 2.

2. Equitan; in 314 lines. f. 125, col. 2, to f. 127 b, col. 2.

How King Equitan of Nantes loved his seneschal's wife, and how he was stifled in a boiling bath prepared for the seneschal.

Begins: "Mut unt este noble barun
Cil de bretaine li bretun
Jadis suleient par pruesce
Par curteisie. e par noblesce
Les auentures que oiéént
Ki a plusur gent auencient
Fere les lais pur remembrance
Que nes meist en ubliance
Vent firent ceo oi cunter
Ki nai fet mie a ublier
Dequitan que mut fu curteis
Sire des nauns iostis e beis [leis?]"

Ends: "Issi auient cum dit vus ai
Li bretun en firent un Lai
Dequitan cum il fina
E la dame que tant lama."

3. Le Freisne; in 518 lines. f. 127 b, col. 2, to f. 131 b.

How a girl-child was found in a hollow ash-tree near a convent, and hence called Le Freisne; how she was wooed by the Seigneur de Dol; and how her own twin-sister, called La Codre, became her rival.

Begins: "Le lai del freisne vus dirai
Sulunc le cunte que ieo sai."
Ends: "Le lai de la freisne en unt troue
Pur la dame lunt si nume."

4. Bisclaveret; in 318 lines. ff. 131 b–133 b, col. 2.

How a Breton baron was a warwolf, and how his wife stole away his clothes, so as to prevent his regaining his human form.

Begins: "Quant de lais faire mentremet
Ne noil ublier bisclaueret
Bisclaueret ad nun en bretan
Garwaf lapelent li norman."
Ends: "De bisclaueret fu fet li lais
Pur remembrance a tut dis mais."

5. Lanval; in 646 lines. f. 133 b, col. 2, to f. 138 b.

How Lanval, one of the knights of King Arthur, betrayed to the Queen the secret of his amour with a fairy, and how he was punished.

Begins: "Lauenture dun autre lai
Cum ele auient vus cunterai
Fait fu dun mut gentil uassal
En bretans lapelent Lanual
A Kardoel suriurnot li reis
Artur li pruz. e li curteis."
Ends: "Od li sen uait en aualun
Ceo nus recuntent li bretun
En un isle que mut est beaus
La fu raui li dameiseaus
Nul humme nen oi plus parler
Ne ieo nen sai auant cunter."

6. Deus Amanz; in 242 lines. ff. 138 b–140, col. 2.

How there is a mountain in Normandy, up which a princess was carried by her lover, and how they both died upon the summit.

Begins: "Jadis auient en normendie
Vne auenture mut oie
De deus amanz que sentreamerent."
Ends: "Pur lauenture des enfaunz
Ad nun li munz des deus amanz
Issi auint cum dit uus ai
Li bretun en firent un lai."

7. Ywenec; in 552 lines. f. 140, col. 2, to f. 144, col. 2.

How a young wife was jealously guarded in a castle at "Carwent" on the "Duelas"; how a prince visited her in the shape of a falcon; how the falcon was killed by a trap; how Ywenec was born; and how he avenged the death of his father.

Begins: "Pvis que des lais ai comence
Ja ni ert par mun trauail laisse
Les auentures que ieo en sai
Tut par rime les cunterai
En pris ai . c en talent
Que diwenec uns die auant." f. 140, col. 2.

Ends: "Lur seignur firent de yonee
Ainz quil partissent dilec
Cil que ceste auenture oirent
Lunc tens apres un lai en firent
De la pite de la dolur
Que cil suffrirent pur amur." f. 144, coll. 1, 2.

8. Laustic; in 160 lines. f. 144, col. 2, to f. 145, col. 2.

How a lady went out several nights, and said it was to hear a nightingale; and how her husband killed the bird.

Begins: "Une auenture uus dirai
Dunt li bretun firent un lai
Laustic ad nun ceo mest auis
Si lapelent en lur pais
Ceo est reisun en franceis
E nihtegale en dreit engleis."

Ends: "Vn lai en firent li bretun
Le laustic lapelent hum."

9. Milun; in 536 lines. f. 145, col. 2, to f. 149.

How Milun of "Suhtwales" had a natural son; how they met as strangers at a tournament; and how the son overthrew the father.

Begins: "Ki diuers cunte neut traitier
Diuersement deit comencier."

Ends: "De lur amur . e de lur bien
Firent un lai li auncien
E ieo que le ai mis en escrit
Al recunter mut me delit."

10. Chaitivel; in 240 lines. ff. 149–150 b, col. 2.

How a lady at Nantes had four suitors; how three of them were killed, and the fourth badly wounded, at a tournament; how she

tended the fourth, but would not forget the others; and how the survivor called himself "chaitiuel," the most miserable wretch of all.

Begins: "Talent me prist de remembrer
Vn lai dunt io oi parler."

Ends: "Le chaitiuel ad nun en us
Iei finist ni ad plus
Plus nen oi ne plus nen sai
Ne plus ne uus ne cunterai."

11. Chevrefoil; in 118 lines. f. 150 b, col. 2, to f. 151 b.

How Tristram laid portions of a hazeltree, carved with his name, in the way of the Queen (Iseult); and how that hazeltree, and a honeysuckle which grew around it, were symbols of himself and the Queen, who must live or die together.

Begins: "Asez me plest .e bien le uoil
Del lai que humme nume cheurefoil."

Ends: "Tristram ki bien saueit harper
En aueit fet un nuuel lai
Asez breuement le numerai
Gotelef lapelent en engleis
Cheurefoil le nument en franceis
Dit uus en ai la uerite
Del lai que iai iei cunte."

12. Eliduc; in 1184 lines. f. 151 b, col. 2, to f. 160.

How Eliduc was exiled from Brittany, and left his wife Guildeluec there, whilst he crossed the sea and took service with a king at Exeter; how the king's daughter, Guilliadun, loved him; how he took her to Brittany, and she fell into a long death-like swoon; how Guildeluec found her, and restored her by means of a flower that had been seen to revive a dead weasel; and how Guildeluec retired into a convent, and Eliduc married Guilliadun.

Begins: "De un mut ancien lai bretun
Le cunte .e tute la reisun
Vus dirai si cum ieo cutent
La uerite mun escient."

Ends: "Del auenture de ces treis
Li auncien bretun curteis
Firent le lai pur remembrer
Que hum nel deust pas oblier."

In the *Poésies de Marie de France*, edited by J. B. Bonaventure de Roquefort (2 vols., Paris, 1819–20), the first volume is occupied

by fourteen lays, two of which (Graelent and L'Espine) are peculiar to the French MSS., and three (Gugemer, Lanval, and Ywenec) have been printed from French MSS., collated with transcripts of the first two taken here and with George Ellis's edition of the third; whilst the prologue and nine of the lays are taken from the present MS. alone. One of the transcripts used by Roquefort (Deus Amanz) was made by the Abbé de la Rue; the others were made by Francis Douce and "M. Cohen," probably Francis Cohen, afterwards Sir Francis Palgrave.

Cotton, Vespasian B. xiv. ff. 1–8 b.

Vellum; end of xiiith cent. Narrow Octavo; ff. 8, each full page having 40 to 46 lines. For the rest of the volume, see p. 31.

LANVAL. A lay, by Marie de France; in 646 lines. *French.*

Title: "Ici comence Le lay de Launual."

Begins: "Lauenture de vn lay
Cum ele auint vus cunteray
Fait fu dun gentil vassal
En bretaigne lapelent launual
A kardoyl suiornout li reys
Arthur li prouz. e li curteys."

Ends: "De hors la sale auoient mis
Vn graut peron de marbre bis
Ou li paisant munteient
Ki de la curt le rei aloient
Launual est munte de sus
Quant la pucele vint hors al hus
Sur le palefrei derere li
De plein esles Launual sailli
Od lui sen vet en aualun
Vne puis nel uirent li barun
Atant fine la chauncun
Ce nus dient li bretun
En vn isle ki moult est beus
La fu raui li damiseus
Nus hom nen oi puis parler
Ne Je ne vus sai anant cunter." f. 8 b.

This text has been collated by Roquefort, for his *Poésies de Marie de France*, vol. i. pp. 202–250.

Cotton, Caligula A. ii. ff. 35 b–42 b.

Paper; xvth cent. Small Quarto; ff. 8, in double columns, having 36 lines to the column. For the contents of the volume, see p. 180.

Sir Launfal. A lay, by Thomas Chestre. In 174 six-line stanzas. In two parts. *English.*

It is chiefly a translation of the lay of Lanval, by Marie de France; but with this have been combined incidents from the lay of Graelent (included by Roquefort among the lays of Marie), and also from other sources. The names of the steed, "blaunchard," and the knave, "Gyfre," are not in either Lanval or Graelent; nor do they mention the "Erl of Chestere," to whose name here (f. 38 b, col. 2) is added: "Thus seyd the frensseh tale." The episode of "Syr Valentyne" of "lumbardye" is also only found in this version.

Part I. begins: "Launfal miles.
Be douȝty Artours dawes
That held engelond yn good lawes
Ther fell a wondyr cas
Of a ley that was y sette
That hyȝt launual and hatte ȝette
Now herkeneth how hyt was." f. 35 b.

It ends with the line:
"Gyfre and launfal the knyȝt." f. 38 b, col. 2.

Part II. (indicated by a space left for the initial) begins:
"A knyȝt ther was yn lumbardye
To syr launfal hadde he greet enuye
Syr Valentyne he hyȝte." f. 39.

Ends: "Thomas Chestre made thys tale
Of the noble knyȝt syr launfale
Good of chyualrye
Jhesus that ys heuene kyng
ȝeue vs alle hys blessyng
And hys modyr marye. Amen ⁘
Explicit launfal." f. 42 b.

Printed from the present MS. in George Ellis's appendix to his edition of G. L. Way's translations from Le Grand's *Fabliaux* (2 vols., 1800), vol. ii. pp. 298–340; and again by Joseph Ritson in his *Ancient Engleish Metrical Romancees* (3 vols., 1802), vol. i. pp. 179–205.

Additional 27,879. ff. 29 b–33 b.

Paper; xvnth cent. Narrow Folio; ff. 5, having 70 to 76 lines to a page. The Percy MS.

Sir Lambewell. A metrical romance. In three parts, containing severally 220, 286, and 130 lines. *English.*

It is a loose translation of the Lanval of Marie de France, made by some one who was acquainted with the version of Thomas Chestre.

Begins:

"Doughty in king Arthures dayes
when Brittaine was holden in noblenesse." f. 29 b.

Ends:

"this Lady now the right way nnmm
with her maids all and some
and shee brought Sir Lambwell from Carlile
far into a Jolly Jland
that clipped was Amilion
which knoweth well euery briton
and shee came there that Lady faire
shee gaue him all that he found there
that was to say all manner of thing
that euer might be to his likinge
and further of him hard noe man
nor more of him tell can
but in that Jland his life he spend
soe did shee alsoe tooke her end
but god that is the King of blisse
bring vs thither as his woning is . ffins." f. 33 b.

Printed in *Bishop Percy's Folio Manuscript*, London, 1867, vol. i. pp. 144–164.

Caligula A. ii. ff. 71–76 b.

Paper; xvth cent. Quarto; ff. 6, in double columns, having 39 to 45 lines to a column.

See the description of the MS. above, p. 180.

EMARE. In 86 twelve-line stanzas, with three lines over at the end, making 1035 lines altogether. *English.*

Emare (pronounced Emaré) is the daughter of an Emperor: her father clothes her in a rich cloth of gold, with love-scenes worked on it in jewels, and obtains the Pope's dispensation to marry her: she refuses, and is turned adrift upon the sea: she is driven to the shore of "Galys," where the king loves and marries her: she is delivered of a boy, named Segramour, during the absence of her husband in France, whose mother sends him word that the child is a monster: the king sends back an order to keep her till his return, but his mother turns her adrift, once more, with her mantle and her child: she is driven back to Rome, and adopted by a merchant: the King of "Galys" comes to do penance at Rome, and lodges at the merchant's house, and his son bears wine to him: the Emperor, too, arrives at Rome, to do penance also: and they all meet together. This is closely allied to the Man of Lawe's Tale, relating the adventures of Constance, as observed by Tyrwhitt in his Introduction to the *Canterbury Tales*. The earliest existing form of the Story of Constance, closely followed by Gower, in his Confessio Amantis, seems to be that in the French *Cronicles* of Nicolas Tryvet, which he wrote for Mary, daughter of Edward I., about the year 1315. See a copy of this version in Arundel MS. 56, ff. 45 b–50.

The first stanza is as follows:

"Jhesu þat ys kyng in trone
As þou shoope boþe sonne and mone
And alle þat shall dele and dyghete
Now leue vs grace suche dedus to done
Jn þy blys þat we may wone
Men calle hit henen lyghete
And þy moder mary heuyn qwene
Bere our arunde so bytwene
That semely ys of syghet
To þy sone þat ys so fre

Jn heuen with hym þat we may be
That Lord ys most of myghet." f. 71.

The last (the 86th) stanza, together with the 3 concluding lines, is as follows:

"Ther was a joyfulle metynge
Of þe emperour and of þe kynge
And also of Emare
And so þere was of syr [S]egramour
That aftyr was emperour
A fulle gode man was he
A grette feste þer was holde
Of erles and barones bolde
As testymonyeth þys story
Thys ys on of brytayne layes
That was vsed by olde dayes
Men callys playn þe garye
Jhe[su] c[hrist] þat settes yn þy trone
So graunte vs wyth þe to wene [wone]
Jn þy perpetualle glorye. Amen."

f. 76 b, col. 2.

Colophon:—"Explicit Emare."

Printed, from the present copy, by Ritson, in his *Metrical Romanceës* (1802), vol. ii. pp. 204–247: with notes (on the resemblance of this poem to poems by Gower and Chaucer, etc.,) in vol. iii. pp. 323–333.

Royal 17. B. xliii. ff. 116–131 b.

Vellum; xvth cent. Quarto; ff. 16, having 22 to 23 lines to a page. With an illuminated initial and border at the beginning.

The whole volume contains:

1. Sir John Maundeville's Travels. *Imperfect* at end. f. 4.
2. The present article. f. 116.
3. William Staunton's Vision of St. Patrick's Purgatory. Prose. f. 133.
4. Vision of Tundale. A poem. *Imperfect* at the beginning, f. 150. Dated, at the end, 1451. ff. 150–184.

Sir Gowghter. A metrical romance, professedly founded upon the Lays (here written "bayes," f. 116 b.) of Brittany. In 685 lines: arranged in stanzas that are, for the most part, 12 lines long. *English.*

The wife of "a duk in Ostryche," being over-anxious for a child, is deceived by a fiend, the father of "Merlyng;" and she bears Gowghter. The child grows up, and succeeds to the dukedom, and commits every kind of wickedness; but is suddenly arrested by learning who his father is. He begs the Pope to save him, who imposes upon him the penance of eating nothing except what comes out of a dog's mouth, and never speaking a word till he receives a sign of forgiveness. Sir Gowghter lives at the Emperor's Court as a Fool. The Emperor is attacked by the "Sowdane of Perce" (f. 124). On the first day God sends Sir Gowghter a black horse and armour, on the second day a red horse and armour, and on the third day a white horse and armour. This last equipment is the sign.

The 1st stanza is as follows:—

"God that art of myghtis most
Fader and sone and holy gost
That bought mane one rode so dere
Shilde vs from the fowle fende
That is about mannys sowle to shende
Alle tymes of the yere
Sum tyme the fende hadde postee
For to dele withe ladies free
In liknesse of here Fere
So that he bigat merlyng and mo
And wroughte ladies so mikil wo
That ferly it is to here." f. 116.

The last two stanzas are as follows:

"This tale is wretene in parchemene
In a stori good and fyne
In the first lay of britanye
Now god that is of mythes most
Fader and sone and holy gost
Of owre sowles be fayne
Alle that hathe herd this talkynge
Lytille moche old and yyng
Y blyssyd mote they be
God yeve hem grace whan they shal ende
To henyn blys here sowles wend
Withe angelys bryght of ble—
Amen pur charite." ff. 131–131 b.

Colophon: "Explicit vita Sancti." Guthlaci is evidently the word here omitted; as, in the stanza before the last two (f. 131), it is said that Sir Gowghter worked miracles upon the pilgrims to his shrine, where he was known as "Seynt Gotlake."

Printed in *Select Pieces of Early Popular Poetry*, edited by Edward Vernon Utterson, 2 vols., 8vo., (Lond., 1817), vol. i. pp. 161–190.

Additional 14,867. ff. 205–208 b.

Paper; 1758–1763. Quarto; ff. 41. In a collection of Welsh poetry and miscellaneous pieces entitled, "Y Prif-Feirdd Cymreig." Transcribed by William Morris, of Holyhead.

Hanes Taliesin: the story of Taliesin, relating the transmigrations of Gwion Bach, his re-birth as Taliesin, his exposure and his ultimate rescue and adoption by Elphin ap Gwyddno. In *Welsh*.

The prose part of this romance is clearly founded upon allusions in the poems attributed to Taliesin incorporated therein (though in the present copy only referred to as occurring in other parts of the volume). These are frequently met with separately, and in MSS. of dates as early as the 15th century, and are evidently older in language. They do not occur in the "Book of Taliesin" in the Hengwrt Library, and several of them, including the poem of "Hanes Taliesin," are attributed to Jonas Athraw o Fynyw, a bard of the 10th century, to whom reference is supposed by Skene to be made in the second stanza of the above poem (see *Archæologia Cambrensis*, 3rd series, vol. xii. p. 76). The prose portion of the romance has been attributed by Dr. Owen Pughe (*Cambrian Quarterly*, vol. v. p. 198), to Hopkin Thomas Phillip, whose date he there makes 1370, but in his *Cambrian Biography* (London, 1803) 1590 to 1630. Iolo Morganwg [Edward Williams], and Lady Charlotte Guest name Thomas ap Einion Offeiriad, who lived early in the 11th century, as the author or compiler. But no copy of earlier date than the present MS. is known to exist, nor is there any perfect MS. known. The version in the *Mabinogion* is compiled from this copy and

from one formerly belonging to Iolo Morganwg, while the fragment in the *Myvyrian Archæology* (vol. i. p. 17) is taken from Add. MS. 15,002, a copy of this, and that in the *Cambrian Quarterly* from Iolo Morganwg's MS. See also *Four Ancient Books of Wales*, by W. Skene (London, 1868), vol. i. p. 30.

The title; "Hanes Taliesin o'r Mângofion," [the story of Taliesin from the short notices]. f. 205.

Begins: "Gwr bonheddig oedd gynt ymhenllyn a elwid Tegid Voel ai dreftad oedd' ynglianol Llyn Tegid, ai wraig Briod a elwid Caridwen."

Ends with the poem of the transmigrations, which begins:

"Kyntaf i'm Huniwyd ar lun dyn Glwys
Yn llys Caridwen e'm penydiwys,"

and comes here in the position assigned to it in the *Myvyrian Archæology*, with a note attributing it to Llywelyn Ddu [*circ.* 1290 to 1340].

Printed in the *Mabinogion* by Lady Charlotte Guest (London, 1849), vol. iii. p. 322, with a translation and notes, and in the *Myvyrian Archæology* and the *Cambrian Quarterly* (see above).

Additional 15,002. ff. 144 b–147 b.

Paper; circ. 1800. Quarto; ff. 3½. In a collection of early Welsh poetry entitled "Barddoniaeth y Cyn-Feirdd," in the handwriting of Owen Jones (Myvyr).

Hanes Taliesin. The story of Taliesin. In *Welsh*. A copy of the preceding (with a few verbal alterations), beginning and ending in the same manner.

Printed from this copy in the *Myvyrian Archæology*, vol. i. p. 17.

Royal 13. A. xxi. ff. 113–117 b.

Vellum; early xivth cent. Quarto; ff. 5, in double columns, having 42 lines to a column. With initials in red and blue.

In a copy of the "Estorie des Engles" (ff. 113–150), which is preceded by a copy of Wace's "Roman de Brut" (ff. 40 b–113). Three leaves of the present article are mutilated, one (f. 115) at the top, and two (ff. 116, 117) at the bottom.

Havelok. An Anglo-Danish romance, by Geffrei Gaimar. Originally consisting, in the present copy, of 780 lines, of which 83 are now lost and 43 mutilated. *French.*

The present romance was inserted by Gaimar between his "Brut," that is to say, his translation of the "Historia" of Geoffrey of Monmouth and his "Estorie des Engles." Gaimar is believed to have been the first who translated "Geoffrey" into any modern language. At all events he obtained a copy of the "Historia" for that purpose from Walter Espec, who died in 1153. But Gaimar's "Brut" was soon eclipsed by that of Wace (finished in 1155); and it has now disappeared. The four extant copies of the "Estorie des Engles" are all preceded by copies of Wace's "Brut." The first 36 lines of Gaimar's "Estorie," however, belong more properly to his "Brut." They are followed by the story of Havelok; and a little further on there occurs a short notice of Havelok's last successor in the Danish kingdom of East Anglia. In order to show more clearly where these subjects are introduced, the "Estorie" may be divided into the following five sections:—§ 1. A retrospective reference to Certiz (the second Cheldricus of Geoffrey of Monmouth), who had been invited to Britain by King Arthur's rebellious nephew Modred (in 541 or 542, according to Geoffrey of Monmouth); and an account how the followers of Certiz continued to spread in the lands formerly possessed by Hengist, and also in North Britain from the Humber to Caithness, until Britain changed its old name into that of Engeland: lines 1–36 of Wright's edition of *Gaimar*. This section is condensed from Geoffrey's "Historia," lib. xi., cap. 1, combined with a passage in lib. ix., cap. 1, and lib. xii., cap. 16. § 2. The story of Havelock: lines 37–818 of Wright's edition. § 3. An account of the arrival of "Laltre certiz" (Cerdic), of the foundation of the kingdom of Wessex, and of the commencement of the reign of Chenriz

(Cynric): lines 819–896 of Wright's edition. Taken from the "Anglo-Saxon Chronicle," under the years 495–534. § 4. A statement, in 4 lines, how Norfolk and Lind-sey remained for some time under Danish kings, after the death of Havelok; followed by an account, in 22 lines, how the last of these Danish kings, named Wasing (or Walsig or Wasling), made war against two kings named Burgard and Geine le choard; how Chenriz came with his son Chehulinz (Ceawlin) to help Burgard, and how Wasling was killed by Chenriz, and was followed by two Saxon kings for thirty years: lines 897–922 of Wright's edition. § 5. The rest of the Estorie, from 552 till 1100, followed by the general epilogue: lines 923–6532 of Wright's edition.

At the beginning of section 2, as numbered above, Gaimar turns abruptly to the Danes in Britain, who (it appears) joined the Britons in resisting the progress of the Saxons. He then gives some account of a Danish king, Adelbrit, who reigned in Norfolk at the time when Costentin li nies Artur was "cheuetaigne" over Britain. Adelbrit (Gaimar adds) had conquered all the lands between Colchester and Holland in Lincolnshire; and he owned four "riches contez" in Denmark. The loss of Gaimar's "Brut" prevents our knowing whether his complete work contained any earlier details about this ancient Danish dynasty; but he briefly alludes to it in three later passages of his Estorie. His allusions occur in the following order: (1.) When Gaimar reaches the year 787, and records the descent of three Danish ships upon our coasts, he omits the assertion made by the Anglo-Saxon Chronicle, that England had never been attacked by Danish ships before; and he substitutes another assertion of unknown origin. He states that the Danes said among themselves that Britain was their lawful heritage; for that, before the arrival of the Saxons, this country had been held by their "reis Danes" (*i.e.*, Dan, the eponym of Denmark), by Ailbrith and "Haueloc" and others: lines 2077–88 of Wright's edition. (2.) When the Danes are preparing for battle at "Escnesdone" in 871, under Kings Baseng (Bagsec, A.-S. Chron.) and Halfdan and five earls, Gaimar follows the list of names given in the A.-S. Chronicle, but to that of the younger Sydroc he adds the words "Ki fu parent le rei Heneloc," and to that of Haralt the words "nevou Dane" (the Dan in this instance being perhaps Halfdan):

lines 2988 and 2990 of Wright's edition. (3.) When Cnut meets Edmund Ironside, on an island in the Severn, in 1016, Gaimar makes Cnut assert that his ancestor, King "Danes," held Britain in chief, nearly a thousand years before the time when Edmund's ancestor Certiz obtained a portion of it in fief from Modred: lines 4317–24 of Wright's edition.

Such is the fragmentary story of the first Danish dynasty in Britain, as it is transmitted to us through the Estorie; and it seems probable that Gaimar derived it direct from Anglo-Danish sources. Among the Latin, French, and English books which he consulted, he specifies four: see his Epilogue, lines 6441–78 of Wright's edition. These are:—(A) The book of Walter Espec, that is to say, Geoffrey of Monmouth's Historia; (B) The book of Archdeacon Walter of Oxford, perhaps an annotated Nennius; (C) The book of Winchester, a version of the A.-S. Chronicle (see lines 2233–8), the original of which was chained up at Winchester by order of King "Elfred" (see lines 2331–40); (D). The book of Washingborough (a village about four miles from Lincoln), this being "un liuere engleis," which treated of those Emperors of Rome who received tribute from "Engleterre," and also of their under-kings: lines 6469–78 of Wright's edition. If the boast which Gaimar puts into the mouth of Cnut, that the first Danish dynasty in Britain was nearly a thousand years older than the Saxon invasion, was supported by anything in one of these four volumes, it must have been in the Washingborough book, preserved in the midst of an Anglo-Danish population: and it is most probable that the book contained entries relating to post-Roman periods. But we have no evidence that Gaimar had access to any regular Anglo-Danish Saga; and there are one or two indications to the contrary, tending to show that he found the Anglo-Danish legends detached from one another, and further that they were without any date, and that he arranged them after the usual uncritical fashion of the mediæval compiler. Thus the order of two Sections of the Estorie, § 2 and § 4 (as we have numbered them above) ought perhaps to have been reversed. At all events § 4 looks suspiciously like a confused narrative of the years 868–71, when the territories of the Mercian king, Burgred, and of the "Comes Gainorum"* (*i.e.* Alderman of the Gainas

* The title given by Asser to Ethelred, Alfred's father-in-law.

in North Lincolnshire) were ravaged by the Danes; and when the King of Wessex came with his brother Alfred to the help of Burgred, and killed one of their kings, Bagsec (or Baseng, as Gaimar calls him).* Section 2 (containing Havelok) seems, on the other hand, to be a wild romance of one of the most famous Anglo-Danes of the 10th cent.: for one at least of Gaimar's authorities (as we shall presently find) almost certainly meant Anlaf Cuaran, when speaking of Havelok. If the tale originally began, as it begins now, with a reference to a certain King Constantine, this probably meant Cuaran's father-in-law, Constantine III. of Scotland: but Gaimar, with his head full of the Brut, would naturally understand it to mean the Constantine who succeeded King Arthur; and this may have been the chief cause why he inserted the tale in the 6th century.

The story of Havelok, as told by Gaimar, is as follows. In the days of Constantine, Arthur's successor, Adelbriet (in the Durham MS. Achebrit), a Dane, was king in Norfolk, and Edelsi, a Briton, was king in Lindsey. Adelbriet had married Edelsi's sister, Orwain, but both of them soon died, leaving an only child, Argentille (or Argentele, when the rhyme requires it), under the guardianship of her uncle. The heiress grows up at Lincoln. Edelsi is loath to part with Norfolk, and he marries her to a youth named Cuheran (in the Durham MS. Cuaran), in order to degrade her. Cuheran is a scullion ("quistrum"), who amuses the Court by wrestling with his fellow-servants, and playing practical jokes upon them, and the king has made him his "jugleur." ("De lui son jugleur feseit." f. 114; line 166 of Wright's edition). One night Argentille dreams of a bear that threatens her and her husband; but the bear is killed by a boar, and two lions come and kneel down before Cuheran. She awakes, and sees him asleep, with a flame issuing from his mouth. She wakes him up, and (quite in keeping with his character of jougleur) he gives a burlesque interpretation of her dream. She presses him about the flame. He then answers seriously, but he can only say that he is ashamed of the flame, and cannot tell what it means. She asks him after his lineage, and he says his people are at Grimsby. She wishes

* Wasing was perhaps the eponym of Washingborough (Wassingburge in Kemble's *Codex*, No. 981): but his deeds and his death certainly remind one of Bagsec.

to go there at once, and he promises to follow her counsel. In the morning King Edelsi gives them leave to go, remarking that they will soon be hungry and come back again. At Grimsby they find that Cuheran's putative father, Grim the fisherman, is dead; but Grim's daughter Kelloe, after some hesitation on account of the "folage" of Cuheran (f. 115, l. 347 of Wright's ed.), tells him that he is the son of a former king of Denmark, Gunter, who had been killed when King Arthur conquered that country; that his mother and her knights had taken refuge in a ship belonging to Grim, but had been killed on the high seas by outlaws, who had spared Grim and his family for old acquaintance sake; that Grim had built a house at Grimsby out of his ship, and had kept his family, including Cuheran, by selling fish and salt; and that his own name was not really Cuheran, but "Haueloc." The hero and Argentille now embark on board a merchantman belonging to Kelloc's husband, and they reach Denmark. The original usurper there, King Aschis (Geoffrey's Aschillius), has long since fallen on Arthur's side at Camlan; and his brother, one of the first conspirators against King Gunter, has now become King Edulf (or Odulf, Durham MS.). King Edulf is hated by many of the Danes, especially by "Sigar estalre" (f. 116, the Ang.-Sax. steallere), who had been King Gunter's seneschal, and who is lord of the town where Havelok lands. Six youths of this town assail Argentille. Havelok seizes an axe, kills five and maims the sixth, and retreats before a mob into a monastery, where he mounts a tower to defend himself. Sigar hurries up: he sees how Havelok keeps hurling the stones, and he remarks his likeness to King Gunter. He comes to terms with the hero, and takes him and Argentille to his house, and then asks him his name. The hero answers that at the Court (of Lincoln) they used to call him Cuheran, but that his real name is Havelok. At that name Sigar is silent. Gunter's infant son bore that name; he will try another test: he remembers the flame which the infant used to breathe; he looks into the bedchamber when Havelok is asleep, and he sees the flame. He now calls an assembly: he brings forth Gunter's horn, and he promises a ring, an amulet that will guard against dangers from flood or fire, to any one who can sound the horn. All the others fail, but Havelok sounds it. They salute him as king, and collect their forces. Edulf is overthrown: but Havelok pardons the

meaner sort. Havelok forms a fleet, and sails back to England. He fights a drawn battle with Edelsi. But again Havelok follows the counsel of Argentille; and she shows him a device for winning the second day. During the night they fix stakes in the ground, and set up the dead men in two squadrons. When the day dawns, and Edelsi's men see what numbers are arrayed against them, they compel their king to surrender her heritage to Argentille. A fortnight afterwards Edelsi dies, and Havelok and Argentille succeed to Lindsey as well as Norfolk. They reign for twenty years.

This tale offers some points of a mythical character. Argentille plays the part of a Valkyria: such as Svava (in Sæmund's Edda), who inspired a dumb and nameless youth, and gave him the name of Helgi: and such as Hild (in Snorri's Edda), whose father and lover, together with their men, fought for her in the Orkneys for many generations, and who raised the dead every morning with her magic song. The change from a magic song to a set of stakes might serve as a good illustration of the usual downward course of a myth; but it must be owned that Argentille's final exploit may have been merely derived from what (as we shall presently find) was a favourite Hiberno-Danish camp-story. The marvellous flame, on the other hand, appears here in its old mythical simplicity; and though the undeveloped hero is ashamed of the flame which he breathes, it is evidently recognised by Argentille as a token of his descent from kings and gods. This flame-breath could hardly have been attributed to a hero of Christian times. Dietrich of Bern, indeed, breathes fire; but in many respects he seems to represent a still older Dietrich (perhaps Wolfdietrich, as Wilhelm Grimm suggests*); and the fire which Dietrich breathes is destructive, the mediæval singers having degraded the original idea. The flame-breath of Havelok is a spiritual manifestation, only to be seen when his body is plunged in sleep. The same feature occurs in the old Roman legend of Servius Tullius; for there the flame plays round the head of the boy when asleep, and disappears when he awakes: Livy says—"Mox cum somno et flammam abisse" (lib. i. cap. 39). There are other points of similarity between these two legends. Servius is denounced by the sons of Ancus as a slave, unworthy to marry

* *Deutsche Heldensage* (1867), p. 366.

the heiress of Tarquin. But Tanaquil, who has seen the flame and has prophesied the future greatness of Servius, exhorts him to seize the throne: "Nunc te illa cœlestis excitet flamma" (Livy, i. 41). In short, just as Hamlet reminds one of the mythical Brutus, both in assuming madness and in bearing a hollow stick filled with gold: so, also, Havelok reminds one of Servius Tullius. The stories of "Hamlet" and "Havelok" bear marks of the same workshop: and they probably both contain a few Celtic elements, as we hope to show presently. It will be curious if it should hereafter be shown that the Britons not only connected themselves with Rome by inventing a new Brutus, but also adopted some of the real Roman legends, and transmitted them to their Scandinavian invaders. But this is not the place for any prolonged mythological dissertation.

As for the name of Havelok (or Habloc, as the old Grimsby seal spells it), we ourselves are quite convinced that it is the same as Abloec or Abloye, the ordinary Welsh form of Anlaf or Olaf. This was originally a native Welsh name, if we may trust the very antique genealogies in Harley MS. 3859, of which we shall presently offer a fuller notice. In this MS. the sixth son of the semi-mythical Cunedda, who is elsewhere sometimes called Aballach or Avallach, is called Abloye (f. 195, col. 3). But in the same MS. the same name is given to Anlaf Godfreyson, King of Dublin, who died in 941 or 942. The same name is also given in the Welsh Chronicles to Anlaf Godfreyson's cousin and successor, Anlaf Cuaran, who fought against Athelstan at Brunanburg (937), and who was twice King of Northumbria (943 and 949). This latter Anlaf was undoubtedly to some extent identified with Havelok before the time of Gaimar. And again, we hope to show that the names of Orwain and Argentille are Welsh. If all this can be proved, it follows that the theme has been at one time treated by Welsh minstrels. We ourselves believe that the Anglo-Danes then took up the theme, and connected Havelok's foster-father with the founder of Grimsby; and that the later English singers altered many of the subordinate names, and at length exchanged Argentille (or rather Argantel) for Guðborg or Goldborough. But now we will confine ourselves to that which we think can be proved.

The connection between Havelok-Cuaran and Anlaf Cuaran

might almost be assumed, merely from the identity of their nickname; * but there is another bit of evidence in the "Estorie des Engles," which proves that the two heroes were sometimes absolutely identified. This identification was evidently not known by Gaimar himself; for he not only places Havelok in the sixth century, but, when he reaches the year 949, he says, "Idunckes vint Anlas Quiran" (f. 133 b, l. 3550 of Wright's edition), thus adopting the form of Cwiran given in the Anglo-Saxon Chronicle. It was almost as evidently, however, known to one at least of Gaimar's authorities, or Gaimar would not have been enabled to make the remark that the younger Sydroc, who fell at Ashdown in 871, was related to "le rei Heuelloc" (f. 130 b, l. 2988 of Wright's edition); for this Sydroc, called by Ethelward Sihtrix (the Icelandic Sigtryggr) bore a name which was afterwards, indeed, common in North England and in Ireland, but only common in the race of Ivar, to which Anlaf Cuaran belonged. Anlaf's father was a Sitric, King of Northumbria, and his son was a Sitric, King of Dublin. In short, the connection between the two heroes, which the editors of "Havelok" have regarded as a mere mistake, consequent upon the popularity of the romance, existed really (we believe) at the very foundation of the Havelok-Cuaran legend, and helped to give the romance its present form.

We now come to our assertions about Welsh names. Kristian Köster has already called attention to the fact, that the Welsh chroniclers used Abloec for Anlaf; and he has quoted an entry under the year 1013 in the Strata Florida *Brut* (Rolls edition), where it is used in the case of Anlaf Cuaran: see Köster's little volume entitled *Sagnet om Havelok Danske* (Copenhagen, 1868), p. 78. But Köster speaks with some hesitation; and no further notice (we believe) has been taken of his remarks; and the one instance which he has given is derived from a MS. of the 14th century. There are others, however, to be found. The earliest known example occurs in a small MS. of the 12th century, which has been bound up with a few rather later MSS. in the middle (ff. 174–

* This name is written Kvaran in the sagas. In the *Revue Celtique*, tome iii. (1876–8), p. 189, there is a note by Whitley Stokes running thus: "Kvaran = Irish, cuarán 'a sock.' Welsh, curan, 'cocrca,' 'cothurnus,' Davies.—An Irish saint named Cuaran is celebrated at Feb. 9, *Martyrology of Donegal* (Dublin, 1864), p. 43."

198) of Harley MS. 3859. This MS. contains a Nennius (f. 171 b), a Chronicle of Wales (f. 191), a series of Welsh genealogies (f. 193), and the "Miracula" of Britain (ff. 195b–198). It has furnished Joseph Stevenson with Codex A of his edition of *Nennius*, Eng. Hist. Society (1838), and also the Rev. John John Williams ab Ithel with Codex A of his *Annales Cambriæ*, edited for the Rolls (1860). It has hitherto been described as a MS. of the 10th or early 11th century; and, though more recent judges have pronounced it to be of the 12th century, still there is good reason to suppose that it faithfully represents an original of the 10th century. The genealogies have been lately transcribed by Professor John Rhys, of Oxford, and he has informed us that the spelling of the names is remarkably archaic. The first genealogy, already published in the *Annales Cambriæ* (p. x), is (we believe) the latest in date, being that of Owen (son of Howel Dda), who was king of South Wales in 950–985. The last entry made in the Chronicle is for the year 951, followed by spaces for 23 more years. One is inclined, therefore, to surmise that the original was not drawn up later than 977. The years are not numbered; but, on counting each "an[nus]" the sequence of events is found to be fairly correct. Thus "Bellum brune" [Brunanburg] may be said to fix the entry in which it occurs as 937; and the third entry after it is "Ædelstan moritur," that is, 940, the usual death-year assigned to Athelstan; the next space is left blank, but the next to that (answering to 942) has the entry with which we are now concerned, "Abloye rex moritur" (f. 193, col. 2). A similar entry occurs in the Strata Florida *Brut* under 940; and it evidently refers to King Anlaf Godfreyson, of Dublin, whose actual death-year seems to have been 941. Dr. J. H. Todd quotes the Harleian entry, from the printed *Annales Cambriæ*, in the Rolls edition of the *War of the Gaedhil with the Gaill* (1867), p. 283, note 4, adding "Abloye [*i.e.* Amlaf]. c for f, as usual in the Welsh dialect of Celtic." Professor Rhys informs us that this note is not strictly correct: but he does not question the main fact, that the Irish Amlaeibh (or Amhlaeibh) is here, and elsewhere in Welsh chronicles, represented by Abloye. In the Strata Florida *Brut* Anlaf Cuaran is mentioned three times: (1) under 959, "Sons of Abloec devastate Caer Gybi"; (2) under 988, "Glumaen, son of Abloec, killed," (the Irish chroniclers stating

that "Gluniarainn," son of Cuaran, was killed by a drunken slave in 989); (3) under 1013 (correct date being 1014), mention is made of the battle of Clontarf, and of Dublin being then under "Sitric, son of Abloec." This last entry is the one referred to by Koster. Again, in the Gwentian Brut, *Archæologia Cambrensis* (1863), the destruction of Caer Gybi by the "sons of Abloic, king of Ireland," is dated 961. These are the only two Anlafs or Olafs, of whom we have been able to find any mention made by any old Welsh writer. And it was natural enough that these two cousins should excite especial interest among the Welsh-speaking races of their day, as they so frequently crossed and re-crossed Strath-Clyde on their expeditions between Ireland and Northumbria. Anlaf Cuaran indeed was connected, through his first wife, with King Owen of Strath-Clyde, besides being closely allied with him against Athelstan and Edmund; and therefore it was not at all unnatural that his name, and the legends attached to it, should become familiar to Welsh minstrels.

And this brings us to our remaining assertion, that Orwain and Argentille are still more distinctly Welsh names. Whatever may have been their original form and significations, these names would certainly convey to a Welsh minstrel the ideas of gold (mod. Welsh, *aur*, in composition *eur*), and silver (mod. Welsh, *arian*), and would appear to him very suitable names for a mother and daughter.* Professor Rhys says that the earliest form of the mother's name was probably Ouruenn; but the name occurs as Orwen (mother of Orddu) in the Mabinogi of *Kilhwch and Olwen*, and also in the Latin Arthurian Romance of Meriadocus in the Cotton MS., Faustina B. VI. The other name may be found in the *Liber Landavensis*, edited by the Rev. W. J. Rees (1846), p. 79, where a noble lady who is freed from a demon by St. Dubricius is named Arganhell; and this name, adds Professor Rhys, would "in a more organic form" be "Argant-ell." And it so happens that the British Museum possesses an example of a

* In the Redon Cartulary, edited by A. de Courson (1863), p. 395, there is a document (about 1130–40), in which the names of Arganken and Oren appear, as mother and daughter: and they are probably formed from the same roots as the names above. We may note here that the simple form Argante, according to Lazamon (l. 23,070 and l. 28,612), was the name of the Queen of the Elves, who received King Arthur in Avalon.

very similar name in a MS. of the 10th century, numbered Additional 9381, and known as the Bodmin Gospels. The manumissions made at the altar of St. Petroc, registered on the first fly-leaf of this volume, have been published by Kemble and others, the most recent editor being Whitley Stokes, in the *Revue Celtique* (1871), pp. 333–8; and among the names of the freed women is that of Arganteilin. Stokes in his *Glossarial Index* (p. 338), interprets the name as "silver elbow." We must add, as a curious coincidence (of course nothing more), that the manumittor of Arganteilin was King Edmund, the king who stood godfather to Anlaf Cuaran in 943.

We will now turn to what we know of the political relations between Cuaran and Athelstan, and consider whether they bear any resemblance at all to those between Havelok and Edelsi. The records of the "Hy Imhair," or descendants of Ivar, have been carefully collected by Dr. Todd in the *War of the Gaedhil*, pp. 268–96; but one or two notes from this and other sources will be sufficient here. It is conjectured that the brothers Sitric and Godfrey (or Guthred) were grandsons of the Danish Ivar. It is quite possible that, as Professor Gustav Storm maintains, they were of Norwegian origin; but at all events tradition says that they belonged to the race of Ragnar Lodbrok. Sitric was king of Northumbria in 925; he married a sister of Athelstan, but died in 926–7, leaving children only by some former wife. Godfrey claimed the succession; but Athelstan expelled him, together with his son Anlaf and his nephew Anlaf Sitricson (afterwards nicknamed Cuaran). So far, it will be observed, the positions of Athelstan and Edelsi are not altogether dissimilar; they both marry their sisters to a Danish King, and claim the succession to his kingdom, without regard to the more natural heirs: in short, both may be regarded as usurping uncles. The subsequent events of the history differ widely from those of the romance; but a few more notes will not be beside our purpose. Godfrey retired to Dublin, and was succeeded by his son Anlaf in 934. Anlaf Cuaran married a daughter of Constantine III. of Scotland. Owen, of Strath-Clyde, was nephew to Constantine, and to some extent his under-king; and Constantine probably intended to establish the two Anlafs as his under-kings in Northumbria. But these allies were all routed by Athelstan at

Brunanburg in 937. After Athelstan's death the two Anlafs returned to Northumbria; and they are said by Simeon of Durham (who places these events in his Historia Regum under 939) to have made a treaty with Edmund at Leicester, by which the whole country north and east of Watling Street was to be given up to them.* Anlaf Godfreyson fell in a skirmish in 941. Anlaf Cuaran continued the war, but came to some terms with Edmund in 943, and was baptized, Edmund acting as his godfather. But in this year Constantine III. of Scotland abdicated, and was succeeded by Malcolm I., who adopted a very different policy. In 944 Cuaran was driven back to Dublin; and in 945 Edmund conquered Strath-Clyde and gave it over to Malcolm. A formidable barrier was thus raised between the Danes of Ireland and Northumbria. Constantine, however, reasserted his influence for a few months in 949, and helped to restore Anlaf Cuaran again: but then Constantine died, and Cuaran was finally expelled from Northumbria in 952. Cuaran then went through a long career as king of Dublin: at one time master of a great part of Ireland, but at length completely defeated by Malachy II., at Tara, in 980. He resigned Dublin to his son Sitric, and went on a pilgrimage to Iona, where he died in 981. The mother of Sitric was not Constantine's daughter, but an Irish princess, Gormflaith (the Kormlöð of *Njáls saga*): and she was more or less legitimately married to Cuaran's conqueror, Malachy II., and also to Malachy's dispossessor, Brian Borumha, and was successively repudiated by each of them. The *War of the Gaedhil* concludes with Brian's victory at Clontarf (1014), his death on the battle-field, and the heroism of his native Dalcassian clan under the command of Donnchadh, his son by Gormflaith. The final exploit of the Dalcassians is worth noting. They are threatened by a rival clan;

* The first compiler of the great St. Alban's Chronicle, the predecessor of Wendover and Matthew Paris, has made an addition to Simeon of Durham, which is worth noting here. After ascribing the successes gained over Edmund to the elder Anlaf, the son of Godfrey, he says: "Deinde Anlafus Aldithan, Ormi comitis filiam, suscepit uxorem, cujus consilio et auxilio fultus prefatam victoriam est adeptus." (See the Rolls edition of Matthew Paris, *Chronica Majora*, vol. i. p. 451). The "cujus" may possibly refer to Earl Orm, and not to his daughter Aldith: but the construction of the sentence certainly suggests that Anlaf Godfreyson, like Havelok, won his crowning victory "par conseil de la reine."

but their wounded men take their places in the ranks tied up to stakes, and their rivals are struck with awe and refrain from attacking them.

The camp-stories told and the lays sung about Anlaf Cuaran, one of which is preserved by Malmesbury (in his Gesta Regum and also in his Gesta Pontificum), must have influenced the development of many romances that were current before his time. And this may account for a certain likeness between Havelok and Hamlet. The elder Grundtvig called them mythical half-brothers (*Nordens Mythologi*, 1832, p. 365); but the expression is perhaps too strong, for they were probably quite unconnected at their birth. So far as character is concerned, at all events, the Havelok of Gaimar is very unlike the Amlethus of Saxo-Grammaticus. Havelok's simplicity is real; the marvellous flame never makes him dream of being the heir of kings, or of having any wrongs to avenge. Amlethus, on the other hand, schemes for revenge, and only feigns madness; and there is some evidence that this character was given him as early as the 10th century, (see the Cleasby-Vigfusson *Icelandic Dictionary*, under Amlóði, pp. 19, 771). Still, if we examine the details of the story told by Saxo (Books iii. and iv. of his Historia), we shall find Amlethus often reminding us of Havelok, and sometimes of Anlaf Cuaran. Each of these three heroes is opposed to an usurping uncle. Amlethus and Havelok both live in the usurper's court, and are both regarded as buffoons, and each of them marries a princess in England, and wins a throne in Denmark. Amlethus, like Havelok, comes back to England. He marries a second wife, Queen Hermuthruda of Scotland, who is introduced to us as fatal to her lovers; and thus she resembles Anlaf Cuaran's first wife in her country, and his second wife in her character (compare what is said of Gormflaith in the *War of the Gaedhil* and also in *Njáls saga*). Amlethus, like Havelok, goes to war with the King of England; and Hermuthruda, like Argentille, accompanies her husband. And again, he loses the first day's battle, and wins the second day by setting up the dead men and horses. In the end Amlethus returns to Denmark, and is conquered and killed; and Hermuthruda, like Gormflaith, marries her husband's conqueror. It is true that most of these incidents are common elements of romance. It is also true that the hero supposed to be an idiot (as

typified in the elder Brutus) is an especial favourite in the north, and that the battle won by dummies is not unknown elsewhere. Still, it would be hard to produce another story in which both these incidents appear. Moreover, the dummies are usually mere images, such as those used by Ogier le Danois to defend his walls. Saco himself, indeed, tells (at the end of his Book IV.) how a Danish king named Fridlevus gains a second day's battle by setting up his slain; but it is not only against a king of England this stratagem is repeated, but Fridlevus has invaded England after having just conquered Dublin. Here again, therefore, the legend points towards the camp of Anlaf Cuaran.

There is a much more famous Anlaf (to adopt the name given him in the Anglo-Saxon Chronicle under the years 993–4), who is said by the Icelandic Sagamen to have married the sister of Anlaf Cuaran, and who has evidently been confounded with him by some of our own early writers. This is Olaf Tryggvason, king of Norway in 995–1000. The great Olafs-saga asserts that he visited Cuaran in Dublin. This must be a mistake, as Cuaran died of old age in 981, and Olaf did not begin his Western expeditions till about 984; but it is not at all improbable that Cuaran's son Sitric, who was driven out of Dublin in 994, owed his reinstatement a few months afterwards to an alliance with Olaf Tryggvason. At all events Olaf is connected with Cuaran in the northern histories, and he is actually called "Haueloc" in the metrical *Chronicle of England*, printed by Ritson (*Met. Rom.* ii., p. 270), as we shall show more fully when we come to the description of Guy of Warwick. But at present we are chiefly concerned with the traditions of Olaf's youth, which have apparently been affected by the same legend as that which forms the foundation of Havelok. Olaf is said by most writers to have been still unborn, by others to have been three years old, when his father Tryggvi, king of Viken in South Norway, was murdered. This was in 963. We now read how Olaf's mother flies from place to place, under the guidance of her foster-father Thorolf; how they are captured by pirates in the Baltic, and how Thorolf and Olaf fall to the lot of one of them, named Klerkon, who kills the old man and sells the boy. After six years Olaf meets his uncle Sigurd; and the latter, who is in the service of the king of Russia, is struck with the boy's looks, learns his story, and takes him to Holmgard (*i.e.*

Novgorod), but conceals his origin. Olaf is in the market-place one day, when he sees Klerkon, and kills him with an axe; a tumult is raised, but Olaf is saved by Sigurd, and his military career begins. Here, it will be seen, are five points of resemblance with Havelok: the murder of Olaf's father; the flight of his mother and her foster-father, the separation from his mother by the pirates; the recognition by Sigurd, and the tumult in the market-place. And to these may be added the attribute of the flame, though it is modified in such a manner as to suit the Apostle of the North. When Olaf first entered Russia, it is said (Kap. 57 of the great Olafs-saga), there were many seers who knew that some young hero was coming there from foreign lands, for they saw the approach of his Fylgjur (guardian spirits); and upon one point they all insisted, that a bright light shone over him, which lighted up Russia and the East.*

We will now return to Havelok. Gaimar's version is omitted in the copy of his Estorie des Engles in the College of Arms; and this omission is supplied at the end of the Estorie by a rather fuller French Lay of Havelok. A copy of the same Lay exists in the library of the late Sir Thomas Phillipps. Now, Gaimar's version is often abrupt. He probably had an English original before him, which he sometimes understood imperfectly, and at other times perhaps abridged purposely; but it is only in this sense, we believe, that his version can be called an abridgment. The existing text of the fuller Lay is of the 13th century; but it may possibly, of course, represent an earlier Lay, which has been abridged by Gaimar. But we believe, on the contrary, that the fuller Lay was simply enlarged from Gaimar's version, and enlarged by a minstrel who probably knew nothing about the Lincolnshire legends of Havelok. The chief points of evidence fall under the following heads. (1.) Both the French writers introduce King Arthur's conquest of Denmark, an incident that was almost (if not quite) unknown till Geoffrey of Monmouth announced it to the world about a dozen years before the composition of Gaimar's poem.

* See *Fornmanna Sögur*, vol. i. (1825), p. 96, and the *Flateyjarbok* (1860), p. 88. The phrase "um austrhálfu heims" (over the East) occurs in the former version: in the *Flateyjarbok* it is "annarsstadar vm heiminn" (in other parts of the world). The latter is more suitable as a prophecy of Olaf's career: but perhaps the author of the former was thinking of Norway, which to an Icelander represents the East.

Gaimar had a distinct reason for introducing it, as it helped to make Havelok a kind of link between his Brut and his Estorie des Engles. In the Lay it is a mere superfluity, derived (we believe) from Gaimar, and retained by the Lay-writer in accordance with the taste of the Plantagenet courts for such Arthurian ornaments. (2.) Gaimar mentions that King Edelsi was a "Breton," simply because he is contrasting him with his neighbour king, who is a Dane. The Lay-writer evidently thinks it strange that a king of Lindsey should be "Bret par lignage" (l. 200); and he shows what he understands by this phrase, when he speaks of this king's "parenz" being "en Bretaigne delà la mer" (l. 313). And this misunderstanding (we believe) is the sole cause that has led the Lay-writer to assert of Havelok, that "un lai en firent li Breton" (l. 21). (3.) Gaimar's Grim had been something of a merchant, for he has had a "mult bon nef"; and when he falls among sea-rovers, they spare him as "lur conussant": a genuine touch of the 10th century, when all the northern merchants were to some extent Vikings also. The Lay-writer makes Grim "un baron de la contree" (l. 57), to whom the Danish king had entrusted "un soen chastel," etc.; and yet here again the sea-rovers spare him as "lur conoissant" (l. 118). (4.) Gaimar deseribes the marvellous flame simply, in the spirit of his original. The Lay-writer adds that it had a sweet "odour," and that it came from the heat of Havelok's body (l. 75–6). He is evidently afraid that his hearers may distrust its origin; just as the fire-breath of Dietrich of Bern led the Germans at last to regard their great hero as a devil's son. (5.) Gaimar says that "Cuheran" (or "Cnaran") "estait quistrun." The Lay-writer asserts that people called him "Cnaran" "Car ceo tenoient li Breton en lur language quistron," (l. 259–60). This is the same spirit that led some of the trouvères to derive the name of King Arthur's seneschal Kay (*i.e.*, Cains) from Kex (a cook). (6.) Gaimar's Havelok, when he has conquered King Edulf (or Odulf), pardons "la menue gent" by advice of his barons. The Lay-writer makes Havelok challenge King Hodulf personally, so as to spare "la gent menue" (l. 943); and a single combat follows. Other minor details might be compared with a similar result. All the leading events are the same in both versions; but while the narrative of Gaimar is apt to be meagre, that of the Lay-writer is diffuse and embellished. Petrie indeed (*Monumenta Historica*) supposes the Lay-writer to have had

independent authorities; but he only refers to the two following incidents in support of his view. (1) The Lay-writer makes Argentille consult a hermit as to the meaning of her dream and of the flame; and the hermit answers that her husband is of royal birth, and he advises her to go to the place where her husband thinks he was born. Petrie remarks that without this visit to the hermit "Argentille's dream tells for nothing." Our own opinion is just the reverse. Gaimar's Argentille needs no hermit to give her such vague information and advice; and surely this is more in keeping with her heroic character. (2) The Lay-writer and Gaimar both relate how Havelok arrives at a Danish town, of which Sygar is the lord; how he kills five ruffians there, and is forced to retire before a mob into a minster; and how he mounts the minster tower to defend himself, and hurls down stones; but the Lay-writer alone mentions that these stones were the "quarreus de la tour" (l. 729), and that Havelok has taken them "de sur le meur" (l. 717). Now, according to Petrie, this "particular account of Haveloc's defence of the tower by hurling stones on his assailants" must be derived from other sources, for in Gaimar's version it "is so obscurely alluded to as to be hardly intelligible." Yet surely Gaimar's description, though very poor, must have conveyed every point of the situation to any trouvère of the 13th century. When Havelok mounts the tower, Gaimar not only says that—

"Hoc aneit tel [defensail]
Ia ni fust pris [senz grant travail.]" (f. 116, col. 2.)*

and adds that the assailants were wounded; but he goes on to relate that when Sygar comes up at full speed, he sees how Havelok keeps hurling stones. The words are:—

"Quant dan Sigar vint puignant
Veit cum les pieres vait ruant
Danz Aveloes qui mult ert fort
Les cinc bricuns aveit il mort
Sigar le vit." (ll. 555–9 of the printed editions.)

In all the printed editions "vait ruant" is separated by a full stop from its subject, "Danz Aveloes." Perhaps this may partly account for the charge of obscurity.

* These two lines are mutilated in our MS., and the next 11 lines are entirely gone. The deficiencies are supplied in the printed editions from the Durham MS.

The French Lay, then, we regard as a literary offshoot of Gaimar's version. The English Havelok the Dane, on the other hand, is a poem based upon a popular development of the legend, though its author was apparently acquainted with the French Lay. There is no allusion to Arthur in the English poem; the hero is never called Cuaran: there is no Orwain and no Argentille, the mother being unnoticed, and the daughter being called "Goldeboru." In short, the only names that are common to the French and English poems are Grim and Havelok. The English poem introduces its characters in the following manner. King Birkabeyn of Denmark has left three young children behind him, Havelok and his two sisters. The Danish Regent, Godard, kills the two girls, in a fit of ferocity, in the presence of their brother. Godard has a sudden fit of remorse, and spares Havelok for that time; but he presently orders his thrall Grim, the fisherman, to drown the boy. Grim flies on his "ship" with his family and Havelok; and they are driven by a gale to the mouth of the Humber. Meanwhile a King Athelwold of England has died; and his heiress, "Goldeboru" is left under the charge of Earl Godrich of Cornwall. Some of these pseudo-historical details must be comparatively modern. Birkibeinar (birch-legged fellows) was a Norwegian nickname for certain roving bands, who first formed a faction in 1174, and were headed by Sverrir in 1177; but the name would hardly have been chosen for that of a king, until after Sverrir had become king of Norway (1184–1202). He is called Swerre Birkebain by Roger of Hoveden. Goldeburgh's name was afterwards made famous throughout the north by the Danish ballad of Riboldt og Guldborg, and it may have been older than the 12th or 13th century, though the more genuine form of it was Guðburg; see the introductory remarks to King Horn. But Goldeburgh's position is modern, as the heiress of all England, with Lincoln only the seat of a royal castle, and with such vassals as the Earl of Cornwall and Earl Reyner of Chester; the third Ranulph of Chester, it may be remembered, was Earl of Lincoln also (1216–31). These external changes in the story are doubtless due to its popularity. The same cause has vulgarised the incidents. Thus, the marvellous flame itself, though well described, requires a king-mark on Havelok's shoulder-blade to explain its meaning; again Havelok fells nearly sixty armed robbers with a door-bar; and again, one culprit is flayed (a scene

of grotesque horror), and another is burned alive. On the other hand, one of the opening scenes is not only poetical, but also (we believe) distinctly Scandinavian. Grim has been ordered to drown the child. He takes it home in a sack, and flings it on the ground till midnight, when he thinks it time to dress again for his work. His wife gets up to fetch a light; she sees the flame shining out of the sack, and she calls her husband. Grim opens the sack, spies the king-mark, and hails Havelok as the heir of Denmark. This undoubtedly bears a strong family likeness to the legend narrated in the Völsunga saga (chapter 43), how Hymir saved the little Aslaug, and carried her in the frame of a great harp, till he came to the south-west coast of Norway: how the old crone Grima gave him a night's lodging; how she perceived the end of a fringe glittering in the corner of the harp; how she made her husband murder Hymir, and how they burst open the harp, and found the little girl. Aslaug was destined to marry Ragnar Lodbrok, and thus to become queen of Denmark: and to be the mother of Ivar, the conqueror of Northumbria. There is one more point in the English poem of Havelok which is worth noting. The hero is never unconscious of his real position. His character is light and thoughtless before his marriage, but then it changes; he withdraws Goldeburgh from Lincoln to Grimsby of his own accord; he has dreams of ambition, remembers his wrongs, and prays for revenge. This brings Havelok in some respects a little closer to Hamlet; and it is a feature that may possibly have belonged to an independent branch of the legend, perhaps even as old as the Havelok-Cuaran branch. But, upon the whole, we are inclined to believe that the childhood incident was imported from the north into Grimsby in the 11th or 12th century, when the Ragnar legend was probably in the course of formation; and that all the other peculiarities of the English poem are due to the natural changes of tradition.

The Grimsby seal, inscribed "Sigillum Communitatis Grimebye," belongs to the second half of the 13th century. Still, it affords a few points of illustration. It bears a figure of Grim standing between two figures less than half his size. The small figure in front of Grim is headed "Goldeburgh:" but this evidence is not so strong as might be at first supposed, for some of the chroniclers, who tell the story according to the French version,

have preferred the more English name for the heroine. The small figure at the back of Grim is headed "Habloc," a name approaching the Welsh form; and the axe which the figure wields appears only in the French versions. The Grim again, standing in a fighting attitude, is more in character with the merchant-viking of Gaimar, than with the poor fisherman of the English poem. It is interesting to remark that he is headed "Gryem," which looks as if the old pronunciation was still remembered at Grimsby, for this name had originally no connection with grimmr (Grim), but was written Grímr, being derived from gríma (a hood or hat); and hence grímu-maðr meant a disguised man, and Grímr was one of the many names assumed by Odin when wandering upon earth. Grim bears a sword and a round shield, both markedly antique. He wears no armour; a broad hat with strings is falling between his outstretched legs, and a hand from heaven is displayed above his uncovered head.

We can only adduce one more piece of evidence as to the formation of the legend, and that is taken from a single line in the metrical Chronicle of Pierre de Langtoft, Canon of Bridlington in Yorkshire, who was writing about the year 1307. The Guthrum who fought against King Alfred, and who was recognized as King of East Anglia in 878–90, is introduced by Langtoft as "Gounteré le pere Havelok de Danays ray clamez." There is some confusion here, of course, but we doubt whether it originated with Langtoft. Guthrum must have been known to his immediate followers by his Danish name, supposed to have been Goðorm (often contracted into Gorm); but it seems very natural that, among the masses of East Anglia, the unfamiliar name Goðrum (or Guþram, as it sometimes appears) should soon have been further corrupted into the familiar Guðere, which was the usual Anglo-Saxon way of writing Gunter. Guthrum was succeeded in 890 by other Danish kings, an Eric and another Guthrum, but East Anglia submitted to Edward the Elder in 921. The Danish party there still remained very strong, as it proved itself long afterwards in the time of Sweyn; but all the southern Danes must now have looked across the Humber for their heroes, especially if it is true (as Simeon of Durham reports) that Anlaf was actually, for a short time, recognized as king on the whole Danish side of Watling-street. And this, we think, is quite sufficient to account

for Havelok's being traditionally called the son of King Gunter. That the latter should further have been styled King of Denmark need surprise no one. Guthrum is generally supposed to have been the Gormo Anglicus who occurs in several lists of Danish kings (see Langebek, *Script. rer. Dan.* i. pp. 20, 22, 29, 33), and who is described by Saxo (lib. ix.) as losing his English throne while securing that of Denmark; and even in modern days such an eminent historian as P. A. Munch was not inclined absolutely to reject the theory that Guthrum did not die in 890 (as all our own chroniclers assert), but that he only left England for Denmark in that year, and that he was not only Gormo Anglicus, but also the same as Gorm the Old, the grandfather of King Sweyn (*Det norske Folks Historie*, 1852, vol. i. p. 628). We are far from maintaining this theory; but we certainly do believe that the tradition was very natural, and that Langtoft was only a mouthpiece of a similar tradition, when he spoke of Guthrum as Gountere, King of the Danes and father of Havelok.

The writers of the 14th century, who adopted the Havelok legend as history, deprived it of its chief feature, the flame. A Latin epitome of the Havelok-Cuaran version, followed by other passages translated from Gaimar, appears in a Cotton MS., Domitian ii. (f. 130), which was written perhaps a little before 1300. A similar epitome of the same version, only with Gunter's name changed into Birkebein or Kirkebain, appears in several copies of the French (and hence also in the English) prose chronicle of Brute. The cathedral library of Lincoln still possesses one of the four extant copies of Gaimar, and no doubt in the 14th century it possessed the Vita Merlini which was dedicated by Geoffrey of Monmouth to the Bishop of Lincoln; for the three copies of Higden's Polychronicon, which contain long extracts from the Vita Merlini, contain also an abstract of the Havelok-Cuaran story, but with two of the names, Birkebanus and Goldeburgh, adopted from the later Lincolnshire traditions (see Royal MS. 13 E. i. f. 147; Cotton MS., Julius E. viii. f. 18 b, and Harley MS. 655, f. 205). All the above-mentioned compilers, and a few others who followed the French versions, have accepted the date given by Gaimar. On the other hand, Rauf de Boun, who wrote the Petit Bruit for the Earl of Lincoln in 1310, treated the story of Havelok after the English version, and placed it in the latter half of the

10th century. And again, Robert Mannyng of Brunne (or Bourn) in Lincolnshire, who finished a translation of Langtoft's Chronicle in 1338, has no objections to urge against Havelok's being called a son of the King "Gunter" of Alfred's time; but he contents himself with adding twenty lines, in which he wonders at the silence of the chroniclers about the dates and even the names of King Athelwold and his daughter Goldeburgh, and makes some reference to English rhymes and traditions about Havelok in Lincoln and Grimsby. In short, we may say that no writer, who was not under the influence of Gaimar, ever thought of making Havelok earlier than the 9th or 10th century.

Some remembrance of the connection between Havelok and Anlaf Cuaran lingered long, as might be expected, among the traditions of the minstrels. We shall find a manifest example of this when we come to Guy of Warwick, and perhaps an indication of it among the names in the Romance of King Horn. We feel almost tempted to make a similar remark as to the name of Argentille, when we read the following sentence in Leland's abstract of Sir Thomas Gray's Scalacronica, a work originally composed in French between 1355 and 1369:—"and Ethelbright toke to wife Orwenne, the syster of Edelsy, of whom he got a doughter caullid Argentile in Brutisch, and Goldesburg in Saxon" (Leland, *Collectanea*, vol. i. part 2. p. 511).* This was probably (perhaps certainly) nothing more than a happy guess hazarded by Gray, when he was trying to harmonize the statements of his various authorities, but we believe that his conclusion was absolutely correct. And again, he reports a tradition, not quite historically, but poetically true, that is to say, in perfect keeping with the old Anglo-Danish legends, in a passage which Leland renders thus:—"And sum say, that Sweyn of Denmark (father to King Knut) first attempted Lindesay by the firste cumming thither and mariage of Haveloc."

The present copy of the Estorie des Engles is headed, "[C]l

* The Scalacronica, by Sir Thomas Gray of Heton, in Northumberland, forms No. 133 of the Parker Collection of MSS. in Corpus Christi College, Cambridge. The second half of it, relating to the years 1066-1362, was edited by Joseph Stevenson for the Maitland Club (1836): but the first half, which contains the story of Havelok according to the French versions, remains unpublished.

comence lestorie des engles solum la translacion maistre geffrei gaimar." f. 113. The first paragraph (containing 36 lines) begins:—

"Ca en arere el liuere bien deuant.
Si vus en estes remembrant.
Auez oi com faitement.
Costentin tint apres artur tenement
E com iwain fu feit reis.
De muref e de loeneis.
Mes de co veit mult malement.
Mort sunt tut lur meillur parent.
E li seisne se sunt espanduz.
Ki od certiz furent venuz."

The second paragraph begins with referring to the hatred of the Danes towards the Saxons, and then proceeds to the story of Havelok, thus:—

"Meis li daneis mult les haeient.
Pur lur parenz ki morz estaient.
Es batailles ke artur fist.
Contre modret kil puis oseist.
Si co est veir ke gilde dist.
En la geste troua escrit.
Ke dous reis out ia en bretaigne.
Quant costentin estait cheuetaigne.
Cil costentin li nies artur.
Ki out lespee calibure.
Adelbrit aueit a nun li vns des reis.
Riches hom fu si ert daneis.
Li altres out nun edelsie.
Sue ert nicole e lindeseie." f. 113, col. 2.

Gaimar's version of Havelok ends thus:—

"Rendu li fu tut li regne.
Des hoiland treska colecestre.
Rei haueloc la tin sa feste.
Les homages de ses barons.
Recuz par tut ses regions.
Puis apres co. ke quinz dis
Ne vesqui li reis edelsis.

Il nout nul eir si dreiturel.
Com haueloc e sa muiller.
Il ont enfanz mes morz esteient.
Li barnag[es tres bien otr]eient.
Ke ha[ueloc e sa amis
Ait la terre rei Edilsis.
Ia si ot il, vint anz fud reis,
Mult conquist par les Daneis.]"

The lines between brackets are supplied from the Durham MS. as printed by Madden.

Gaimar's version was first edited by Madden, and printed at pp. 149–180 of *The Ancient English Romance of Havelok the Dane, accompanied by the French text*, etc., Roxburghe Club, London (1828). It was re-edited, as part of Gaimar's *Estorie des Engles*, by Henry Petrie, and was published (under the care of Sir Thomas Duffus Hardy) in *Monumenta Historica Britannica* (1848), pp. 764–774. It was again re-edited by Thomas Wright, as a part of Gaimar's *Estorie*, Caxton Society (1850), pp. 2–27. The French Lay was edited by Madden in the Roxburghe volume, pp. 107–146, and reprinted by Francisque Michel, in a separate form, in 1833; and again by Thomas Wright in the Caxton volume, Appendix, pp. 1–34. The English poem was edited by Madden in the Roxburghe volume, pp. 3–104, and re-edited by the Rev. Walter W. Skeat, for the Early English Text Society, in 1868. The Abbé De La Rue made some remarks upon the French Lay, and upon its language being more modern than that of Gaimar, in *Essais historiques sur les Bardes* (Caen, 1834) tome iii. pp. 114–120; and similar remarks have been made by Amaury Duval in *Histoire littéraire*, tome xviii. (1835), pp. 734–8. With regard to the conflicting views of the writers of Denmark and Norway, about Ragnar Lodbrok and the descendants of Ivar, the most recent additions are to be found in the works of Johannes C. H. R. Steenstrup, *Indledning i Normannertiden* (Copenhagen, 1876), and *Vikingetogene* (1878), and in Professor Gustav Storm's *Kritiske Bidrag til Vikingetidens Historie* (Christiania, 1878). The importance of the Celtic elements in Icelandic literature has lately been urged by Gudbrand Vigfusson, this subject forming a striking feature in the Prolegomena to his edition of *Sturlunga Saga* (Clarendon Press, Oxford, 1878).

Harley 2253. ff. 83-92 b.

Vellum; early XIVth cent. Folio; ff. 10, having 39 to 44 lines to a page. In a MS. containing many French and English songs, and a few narrative poems and pieces in prose, one of the latter being Thomas of Erceldoune's prophecy addressed to the Countess of Dunbar, which contains an allusion to the battle of Bannockburn (f. 127). The MS. must have been written soon after the year of that battle (1314), and very possibly, as Thomas Wright conjectures, in the abbey of Leominster, Herefordshire: see Wright's *Specimens of Lyric Poetry*, Percy Society (1842). Of the English songs alone the most complete edition is that by Dr. K. Böddeker, *Altenglische Dichtungen* (Berlin, 1878).

KING HORN: An heroic ballad, in 1546 short lines, which are here written as 773 long lines. *English.*

Alloť, king of Sudenne, is out hunting; when, seeing strange vessels lying off the coast, he rides down to enquire about them. The crews are "Sarazynes," who kill Alloť, drive his widow Godylt into the wilds, and turn their son Horn adrift in a boat, together with Athulf and Fykenild, and ten other children. The boat is carried to Westness, where the children are brought up by King Aylmer. Horn is denounced by Fykenild for intriguing with Aylmer's daughter Rymenild, and is banished. He tells Rymenild to keep true to him for seven years. He sails from Westness to Ireland, where he takes the name of Godmod, and serves a King Thurston against Paynim invaders; and amongst others he kills the slayer of his father. He receives a letter on the part of Rymenild, saying that she is just being forced into marriage with a King Mody of Reynis. He returns to Westness with Irish troops, leaves them in ambush, and joins the bridal feast disguised as a palmer. Rymenild serves round her last maiden cup. Horn drops a ring she had given him into the cup, and says—"Drynke to Horn of horne." He overcomes King Mody: and then goes to Sudenne, where he reinstates his mother. Horn now hears that, during this last absence, Rymenild has been carried off by Fykenild into a strong castle. He returns to Westness, assumes the disguise of a harper, makes his way into the castle, and kills Fykenild.

Horn, as we shall presently show, was the name of an old Saxon hero; and the incident of the children in the boat may have originally belonged to his legend. But that which now forms the turning-point of the story is no doubt of later origin.

The pilgrim, who returns just when his wife or his sweetheart is about to marry another, and who drops a ring or half-ring into the cup which she offers him, was a favourite figure in mediæval romance. The earliest recorded instance of this situation is given by Cæsarius of Heisterbach (near Bonn), in his *Dialogus Miraculorum*,* lib. viii. cap. 59. Cæsarius there tells us of a knight named Gerhard of Holenbach, who had been five years on a pilgrimage to St. Thomas of India, and who rides home in one night upon a devil. His grandchildren, adds Cæsarius (writing about 1220), are still alive. Of the other continental versions of this incident, perhaps the most remarkable are:—Reinfrit von Brunsswig;† the German ballad, well known to English readers, through Walter Scott's translation, as the Noble Moringer; and the Danish ballad of Henrik af Brunsvig.‡ Returning to Horn, we find that he twice rescues Rymenild from an enforced marriage, the first time appearing in the disguise of a palmer, and the second time in that of a minstrel. The first disguise completes the connection between this incident and such legends as that of Gerhard of Holenbach, a series which may safely be ascribed to the time of the Crusades: but the second disguise, always a popular device, seems to have been especially so among the heroes of the Anglo-Danish cycle. It is not at all improbable, therefore, that the second rescue of Rymenild represents the turning-point of an older version.

There are two other copies of the present version, one in the Cambridge University Library, in the MS. marked Gg. 4. 27. 2., and the other in the Bodleian Library at Oxford, in No. 108 of the Laud MSS. In the first of these copies the countries of Horn and Rymenild are called Suddenne and Westernesse; in the other copy they are Sodenne and Westnesse: in both Horn's father is named Murry. In the French chanson de geste, which evidently

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* *Dialogus Miraculorum*, published about 1475, and in other years at Cologne and Antwerp, and re-edited by Joseph Strange, in 2 vols., Cologne, 1851.

† *Reinfrit von B.*, described by Karl Gödeke in *Archiv des hist. Vereins für Niedersachsen* (Hanover, 1851), pp. 179–281. The return of Reinfrit to his wife occurs at pp. 255–7.

‡ No. 114 of *Danmarks gamle Folkeviser*, vol. ii. (1856), pp. 608–33; with introductory remarks on the other versions by the editor, Svend Grundtvig.

represents an older and rather fuller English version, Horn's father is King Aaluf of Suddene, and Rimel's (or Rigmenil's) father is King Hunlaf of Brittany. Another early version of the English poem has supplied some of the incidents of the work *De Gestis Herewardi Saxonis*. This work is said* to have been composed by Richard, a monk of Ely, in the first half of the 12th century; and, according to the Preface, it was partly derived from surviving acquaintances of Hereward. But the Preface goes on to say that the first thirteen chapters, down to the return of Hereward to Lincolnshire, are translated from the mildewed remains of an English book, written by Leofric the Deacon, who had been Hereward's chaplain at Brunne (or Bourne). This Leofric, it further appears, was fond of collecting old legends of giants and heroes, and recording them in English; and he had evidently used them to embellish his account of Hereward. In chapters 4–6 of the Latin version Hereward gets into trouble at the court of a king of Cornwall named Alef, by killing a champion who had claimed the princess in marriage: Hereward is imprisoned, but the princess releases him, and sends him to her chosen lover, the son of a king of Ireland: a letter subsequently reaches them, saying that she is about to be forced into marriage with another Irish prince: and the scene that follows, when Hereward reaches Cornwall again, and visits the bridal feast in disguise, and is presented with the cup by the princess, is a close imitation of King Horn. This is certainly some evidence that the Westnesse or Westernesse of our poem may be taken to signify Cornwall. The inhabitants indeed bear Teutonic names: but so also do those of Brittany in the French version. As for that of their king, Aylmar (*i.e.* Athelmar), there was hardly any name south of the Trent that was more common: still, it is worth noting that it was borne by one (if not two) of those great Aldermen of Devonshire, who seem to have had some authority over Cornwall also. In the account of the royal manor of Trematon given by William Hals, printed by Davies Gilbert in his *Parochial History of Cornwall* (1838), vol. iii. p. 462, it is said that this manor was held by "Ailmer the Great" in 930. This epithet, however, appears to have been

* In *Liber Eliensis*, by Thomas of Ely, lib. ii. cap. 107, edited by D. J. Stewart for the Society of Anglia Christiana (London, 1848): see p. 239.

applied by the Anglo-Saxon Chronicle to a later Athelmar, the Alderman of Devonshire, who joined Sweyn in 1013, at the head of the western thanes, and who was probably the Athelmar the Great whose son was executed by Cnut in 1017.

Some critics have supposed that Sudenne, or Suddene (as the French version calls it), was named after the Suðdene (South Danes) mentioned in Beowulf. But, in the first place, Horn is not known as an ancient Scandinavian name: and in the second place, if there ever was a Horn who ruled over the Suðdene, it would still seem most improbable that the name of his people should be so accurately preserved by French and English song-writers of the 13th century. The editor of the French version, Francisque Michel, has taken a very different view of Suddene; explaining it in his Index as "Suth-Dene, or Surrey," and adding—"On lit dans l'Historire des Anglois, de Geoffroy Gaimar: Edelbrit fu feit reis de Kent et de Sudeine ensement" (Musée Britannique, MS. Reg. 13. A. xxi., f. 116 verso, col. 2). This Sudeine appears in two of the other MSS. of Gaimar as Surrie or Suthreie. Horn's kingdom cannot of course have been intended for the county of Surrey alone, for all the leading adventures in it take place upon the sea-coast; but it is quite possible that Gaimar's Sudeine and Horn's Sudenne stood for the South Saxon kingdom. We suspect, however, that, like Westernesse,* Sudenne is a vague poetical designation. In the present MS. and in the Oxford MS., when Rymenild's messenger reaches the court of King Thurston, he says—"Ich seche from Westnesse horn knight of estnesse" (f. 89); see Ritson's lines 953–4, and Horstmann's lines 988–9: but in the Cambridge MS. the lines run—"Iseche fram biweste Horn of Westernesse" (Lumby's lines 945–6). The passage is apparently corrupt in all three MSS.: but if "Estnesse" was really another name for Sudenne, and not merely introduced here for the sake of the rhyme, it would probably denote it as being one of the promontories of the South Coast that serve to balance "Westnesse." All three MSS. agree in saying of Horn's father—"King he wes

* We prefer the form given in the Cambridge MS. The contraction for *er* in Westernesse may have been carelessly omitted by the scribe who wrote the MS., which was the common source of the present and the Oxford MSS.: or the syllable may have been discarded by the singers; see the remarks on Westir further on.

by weste" (Ritson's line 5): and hence we can hardly look for Sudenne further east than Sussex.

Several names occur in Kemble's *Codex Diplomaticus*, which may very well have been derived from descendants of a chief named Horn: such as Horningga in Norfolk, Horningges hó·ð in Suffolk, Horningasele in Cambridgeshire, Horningamære in Hampshire, and so on; and the fact of there having been a valley called Horningaden near Steyning may lend some support to locating Sudenne in Sussex; but we can only find mention of one place, which distinctly preserved the memory of a hero of the name of Horn. This was Hornesbeorh, a barrow in the Isle of Purbeck, Dorsetshire, lying between Arne (near Wareham) and Corfe Castle: see a charter of Ethelred II., dated 1014, and one of Cnut, dated 1035 (Nos. 1309 and 1322 of Kemble's *Codex*).

It may also be remarked, without laying much stress upon a chance phrase, that when Horn returns to Sudenne, he finds there a knight who relates how "Sarazyns" (*i.e.* Danes) had "y come into þis yle" (f. 91; and the same in the other MSS.). The last word may perhaps be meant for England generally; but at all events it is very applicable to the Isle of Purbeck, close to which (in Wareham) the Danes had one of their strongholds in 876–7. Again, it was upon Dorsetshire (one account specifying the Isle of Portland *) that a descent of the Northmen took place, which was their first recorded appearance in Wessex, and which evidently made a great impression upon the people. The Sheriff came from Dorchester to the sea-coast, and hailed the ships, thinking them to be merchantmen, and he was killed by the crews: see *A. S. Chron.* and *Ethelwerd*, under 787. This resembles the death of Horn's father: and it seems not improbable that the incident was thus added to traditions already connected with Hornesbeorh. In short, whilst we are ready to believe that the name of Sudenne, or Sudeine, stood for Sussex, we think that Dorsetshire has a very fair claim to be considered the birthplace of the Horn legend.

We have seen that the native home of Rymenild was supposed in the 12th and 13th centuries to be either Cornwall or Brittany But we suspect that at some earlier period it had been identified with Ireland. In the French poem the adventures of Horn in

* *Asserii Annales*, under 789: see Gale, *Scriptores*, vol. iii. (1691), p. 154.

Brittany are to a great extent repeated in Westir (the name there given to Ireland); and this repetition may be due to a combination (such as one finds in the Romance of the Quatre Fils Aymon) of two versions of the same story. The king of Westir is Gudred, and his seat is "Divelin": and it can hardly be called rash to conjecture that the form "Westir" represents Vestr* (Occidens), a term applied by the Northmen to the British Isles in general, and naturally to Ireland in particular. And thus the French poet may have been justified in saying, "Ki ore est Hirlande lors Westir fu apelee" (Harley MS. 527, f. 62 b, col. 2; Michel's line 2184). Gudred's daughter makes passionate love to Horn, and so far resembles Rymenild; but her name is Lemburc. According to the English version, the Irish princess is only offered to Horn by her father; but the Cambridge MS. calls her Reynild (Lumby's ll. 903, 1516). The Harley and Oxford MSS. both call her Herminild. But the scribes of these two MSS., or else the singers or reciters whom they followed, probably invented Herminild in order to avoid confusion between the two princesses; for we find these two MSS. again differing from the Cambridge MS. in a somewhat similar manner. The Cambridge MS. twice mentions "westene londe" (Lumby's ll. 168, 754); and each time the other two MSS. read "Westnesse." On the first occasion, when the king of Westernesse is receiving the children, "westene lond" evidently does mean Westernesse: but on the other occasion, when Horn is just banished from Westernesse, the phrase seems almost as evidently to mean Ireland. When describing Horn's departure, the French poem says:—"Une nief trona sulunc sa volonte Ki en Westir alot od mers kele ot charge" (Harl. 527, f. 62 b; Michel's ll. 2137–8). The Cambridge MS. has:—"And a god schupe he hurede þat him scholde londe In westene londe" (Lumby's ll. 752–4). The Harley MS. has:—"þat him shulde passe/ out of Westnesse/" (Harl. 2253, f. 87 b; Ritson's ll. 759–60): and the Oxford MS. has:—"þat hym scholde wisse Out of westnisse" (Horstmann's ll. 782–3). This surely looks like some indication that Westir was gradually supplanted by Wester-

* The *r* in Vestr is radical, and therefore retained in all its cases, and in several compounds: it is dropped in Vestmaðr (which usually means Irishman), but retained in Vestrlönd (the lands in the British seas). The *r* of Suðr is still retained in our Sutherland (Suðrland).

nesse. Again, the men of Westernesse play no part at all; but in the English poem (as in the French) it is with Irish knights that Horn gains Rymenild and regains Suddenne. We think then, upon the whole, that we may fairly surmise that Reynild (*i.e.* Ragnhild) of "westene londe" (or Westir) was the remote original of Rymenild of Westernesse.

With regard to the form Rymenild, however, we are not ready to maintain that it actually grew out of Reynild, as Westernesse may have grown out of Westir: we only urge that it may have supplanted Reynild. If any proof is required how easily the one form slides into the other, we need only point to the Oxford MS., Laud 108, where the heroine is three times called Rimenild, once Reymnild, sixty times Reymild, or Rimyld, or Reymyl, and five times Reynild (for the latter name see Horstmann's ll. 1452, 1457, 1476, 1529, 1565). The French version has perhaps been founded upon an old English MS., which in this respect resembled the Oxford MS.; for although the Douce MS. of the French version has Rigmenil once (Michel's l. 588), and Rimignil four times (ll. 4971, 4986, 4991, 4998), and the Cambridge MS. apparently (see Michel, p. 28) has Rigmenil once, showing that one or two of the scribes must have been acquainted with the longer form, yet the bulk of the poem was written for a shorter form, Rigmel or Rimel occurring fifty or sixty times in each of the three MSS. The form Rimel is probably a mere contraction; but still it seems to have at least one advantage, that of fairly representing a real name. Riemmelth was the name of the first wife of King Oswy, of Northumbria, according to Nennius, who adds that she was "filia Royth filii Rum," and apparently implies that she was great-granddaughter of the famous British king Urien (see Harley MS. 3859, f. 187 b, together with ff. 188 b, 189). In the Liber Vitæ Dunelmensis she is the first queen in the list of benefactors (followed by Eanfled, Oswy's second queen), and her name is spelt Raegnmaeld (see Cotton MS., Domitian VII., f. 16).*

* Edited by Joseph Stevenson for the Surtees Society (1841); where the name is printed "Raegnmaeld" (p. 3): but this is probably a mere printer's error, for the name is written in gold perfectly well preserved, and in rustic capitals of the 9th cent., and the *n* could not possibly have been mistaken by the editor. The confirmation here given to Nennius has hitherto (we believe) escaped observation.

The form given by Nennius would naturally become Rimel in French; whilst the Anglo-Saxon form might not improbably soon grow into Reynmild, or Reymnild, in the mouths of the English singers, owing to their fondness for the termination -hild. Upon the whole, however, we think it more probable that Rimenhild was a vulgarised form of Irminhild; a suggestion due (we believe) to Jakob Grimm. It is curious to remark that this is the very name given in the Harley and Oxford MSS. to the Irish princess, the Reynild of the Cambridge MS.

The author of the French poem calls himself Thomas, without making any reference to his nationality. In an article upon Horn in *Histoire littéraire*, tome xxii. (1852), pp. 551–68, Paulin Paris says that this Thomas has apparently imitated the style of his contemporary Adenès le roi (latter half of 13th cent.), but that he most undoubtedly was an Englishman. At the same time he must have lived among French-speaking people; and hence to some of the subordinate characters he gives purely French names, such as Marmorin (the Saracen giant), Herselot (Rimel's companion), and others. But when one finds him introducing such a name as that of Rimel's nurse Gundeswit (spelt in the Cambridge MS. Gudspiþ), one naturally concludes that here he is following an English version. The same source may perhaps have supplied him with the names of three of his Saracens, Hildebrand, Herebrand, and Gudbrand; though these names were very familiar throughout the North, and doubtless well known in Flanders and the North of France.* Thomas appeals once or twice to his authority as "li parchemin"; and, without attaching very much importance to this phrase by itself, we are sure that few readers of the French version will feel any doubt about its having been based upon an English one, that contained details which have been either changed or omitted in the extant copies.

The author of the present English version, however, perhaps himself a ballad-singer, must have used an old version very

* The names ending in -brand were so common, that the conjunction here of Hildebrand and Herebrand may be quite accidental. At all events, there is no reason to suppose that the Horn legend was in any way connected with traditions of the Wolfings. Karl Müllenhoff notices the occurrence of these names in the French poem; see his *Zeugnisse zur deutschen Heldensage*, in Haupt's *Zeitschrift*, Band xii. (1865), pp. 262–3.

similar to the text of the "parchemin" used by Thomas; for the French and English narratives are still substantially the same. Some of the alliterations that abound in his ballad may be due to his having borrowed certain set phrases from the older version. He has also either adapted or introduced several couplets of assonant rhyme; but while these have for the most part been left unchanged in the Cambridge MS., they have generally been supplied with fuller rhymes in the Harley and Oxford MSS. Thus, in the Cambridge MS., "Rymenild" three times rhymes with "ringe" (ll. 614, 874, 1484), and once with "kinge" (l. 1288); but in each case the Harley and Oxford MSS. call her "Rymenild the ȝynge;" and in a fifth instance, where "Rymenild" rhymes with "wedding" in the Cambridge MS. (l. 1034), the Harley MS. has "brudale wylde," and the Oxford has two corrupted words to the same effect. Even the Cambridge MS. has "þe ȝonge" in two passages (ll. 566, 1188), where we may feel pretty sure that the author had been content with making Rymenild rhyme with "ringe." Upon the whole, however, the rhymes of the poem are complete; and the necessities of rhyme have probably produced such names as Fikenild, a masculine name with a feminine termination, which is first mentioned in connection with "Athulf child" (Camb. MS., ll. 25–6); and Athelbrus, the name given to the steward of King Aylmar's "hus" (ll. 225–6), which might otherwise have been Athelbert. In the French poem the former name is Wikle or Wikeles, which seems to be a fair French rendering of Wiglaf; while the steward is named Herlant (the Scandinavian Erlendr).

The English writer has probably abridged his original to suit the ballad-singers. The French writer, on the other hand, has evidently expanded the text of his "parchemin" by the long speeches of Rimel, and by many courtly details of feast and tournament. As to the conduct of the story, two examples may be given, one in favour of the French, and the other of the English version. The first example relates to the age of Horn and his companions, when they were turned adrift in the boat. The French poem states that King Hunlaf received them as quite young children, and placed them under the care of Herlant and other barons, and knighted them when they were fifteen years old. This is clearly in keeping with the spirit of the original story. Now, the Cambridge MS. of

the English poem says nothing about the exact age of Horn at any time; but these fifteen years must have been mentioned in the older English poem, for they appear in the other two MSS., only transferred to a wrong place. At the very beginning of the poem it is here said of Horn, "He wes feyr ant eke bold/ant of fyftene wynter old/" (Harley 2253, f. 83; see Ritson's ll. 17–18, and Horstmann's ll. 19, 20). This reading represents the usurpers as feeling pity for the rightful heir, and giving him a chance of escape, when he is actually old enough to bear arms; and it spoils the popular picture of the children in the boat. It seems most probable that these lines were misplaced by the singers; and that the scribe of the Cambridge MS., perceiving how inappropriate they were, chose to omit them altogether. The other example relates to the introduction of a parable spoken by Horn. In the English version (ll. 657–666 of the Cambridge MS.) Rymenild tells Horn of an ill-omened dream, how she had lost a certain fish because a great fish burst her net. The dream is omitted in the French version; and this omission has probably caused the displacement of Horn's parable. The English version (ll. 1103–32 of the Cambridge MS.) describes how Rymenild carried round wine and beer to knights and squires; how the disguised Horn cried out that the beggars, too, were athirst; how she laid down the horn of wine, and filled him a bowl of beer; and how he refused to drink out of anything but the "coppe white" (*i.e.* silver horn). He goes on to say that he is a fisher, who has left a net here for seven years, and then proceeds:—

> "Icham icome to loke/ȝef eny fysshe hit toke/
> ȝef eny fysshe is þer inne/þer of þou shalt wynne
> For icham come to fysshe/drynke nully of dysshe/
> drynke to horn of horne/wel fer ich haue yorne/."
>
> (Harley 2253, f. 90.)

Horn's parable is intended to remind Rymenild of her dream. Its general sense is quite clear: the net is her love; and if it has caught any strange fish, she must content herself with that. But it is evident that the words of the older poem have been somewhat obscure to the 13th century rhymester. In the Harley MS. two words have been erased before "hit toke," and "nully" is written over an erasure: the other two MSS. have "to me" instead of "nully": and the passage altogether is not

satisfactory. On referring to the French version, we find that the parable is better rendered there; though, the dream having been omitted, it has ceased to be peculiarly apposite as a speech addressed to Rimel; and it is not thought elegant enough for a lover's appeal; and it is therefore transferred to another place. Horn is going to the marriage-feast, when he encounters the bride-groom, King Modin (or, as in Harley 527, Modun), riding thither in company with the traitor, Wikele. After quarrelling with the latter, Horn tells Modin that he is a fisher, and he has come to look after a net which he has left here for seven years, and if the net is full he will leave it, and if it is empty he will take it:—

"Si ele pescuns ad pris. iames nauera mamur
E si unkore est sanz ec' dunc en ere porteur"

(ll. 4051–2 of the printed edition, and see Harley 527, f. 73).* This seeming paradox is true to the original, no doubt; but the French writer probably invented Horn's encounter with Wikele and Modin merely to introduce the parable, for nothing else comes of it. The writer thinks it necessary, after all, to put a parable into Horn's mouth when he is addressing Rimel; but this repetition, which we may be sure was not in the original, is comparatively commonplace; Horn saying that he has come back after seven years for a falcon, but he will not claim her if she has cast her feathers or broken her wing (ll. 4257–68). The line "drynke to horn of horne" has a thoroughly popular ring; and it has perhaps contributed largely to preserve the tale in its ballad metre, whilst all its contemporary English ballads were being melted into other forms. It is curious to observe how the French writer treats this line, and, indeed, the whole passage in which it occurs. Horn has reproached Rimel for neglecting to serve the poor. She fills a goblet and sets it before him. But this will not suit his purpose: he requires the drinking-horn which he has seen

* The Cambridge MS. has "oec" instead of "ec." Michel marks both words (in his Glossary) as doubtful: but the phrase "sanz oec" is evidently the same as the "senoce, sans cela (sine hoc)" mentioned (under Avec) by Littré, *Dictionnaire*, tome i. p. 261, col. 2. As for "ere," which occurs several times in this poem, it is a form of er (I shall be): see line 135 of the *Vie de Saint Alexis*, edited by G. Paris (1872), where the word appears as iere.

her pass to King Modin; and he rejects the goblet. Rimel tells him that he seems to be over-proud. He answers:

"Bele sachez de fi . ioe fu iadis custumer
ke plus riche vesseus me soleit hom aporter
Mes corn apelent horn li engleis naturer
Si uus pur la sue amur ki se fait ci nomer
Icel corn plein de vin me vosissez bailler
Ke uus vi des ore einz a uostre ami doner
De cel beiure od uus sin esterei meiter"

(ll. 4204–11, and see Harley 527, f. 73 b).

Rimel fetches the horn. He slips his betrothal ring into it while he drinks his share: and when Rimel drinks her share, she gets the ring into her mouth. From these and other passages we may conclude that the French writer preserved the points of his original, though he has weakened them by verbiage and several new details; whereas the English writer missed some of the points, or else his work has been copied down from singers who misunderstood them.

The poem of Horn Childe and Maiden Rimnild is a knightly romance in twelve-line stanzas. The copy of it in the Auchinleck MS. (14th century) is the only one known; and that copy contains now only 1136 lines, one leaf being lost in the middle and one or two leaves at the end. Horn's father is there called Hatheolf, King of Northumberland. He gives the charge of Horn and of eight other boys to Arlaund, one of his knights. All the children are named here; but the most conspicuous of them are Horn's friend Haþerof and his enemy Wikel (in one place written Wigle), answering to the Haderof and Wikele of the French version, and the Athulf and Fykenild of the English ballad version. Danish ships appear on the Tees, and their crews begin to ravage Cleveland. Hatheolf assembles an army on Allerton Moor. He defeats the Danes, and the poet adds: "ȝete may men see þeir bones ly Bi seyn[t] Sibiles kirke."* Hatheolf goes to hunt on "Blakeowe-more" (probably Blackmore near Helmsley). He

* "Seynt Sibiles kirke" had perhaps some connection with the hamlet now called Siddle, in the parish of East Harlsey. It is close to Cleveland, and lies on the route from North Allerton to Yarm upon the Tees; and in 1285 it was called Sibill: see *Kirkby's Inquest*, Surtees Society (1867), pp. 93, 99.

holds a feast at Pickering, and again at York. Three kings from Ireland, Ferwele, Winwald, and Malkan, invade Westmoreland. Hatheolf meets them on Stainmore (on the border of Westmoreland, close to Yorkshire). His horse is killed: his legs are broken by the stones thrown at him: and Malkan stabs him to the heart. Malkan then retreats to Ireland; but "an erle of Northumberland" (apparently the Thorbrond mentioned in the last remaining stanza) seizes the kingdom. Arlaund flies with the children, and "fer souþe in Inglond" they are received by King Houlac, the father of Rimnild. This introductory part of the romance, occupying twenty-two twelve-line stanzas, may be not improbably derived from some old tradition of the North Riding of Yorkshire; but we doubt whether it was a tradition that had ever been connected with Horn before, and whether the author of the romance was not well acquainted with the French version. In the next stanza (the 23rd) he appeals for the first time to a written authority, saying, "In bok þus rede we"; and thenceforward his narrative and that of the French version are strikingly similar. He introduces, indeed, a few details peculiar to himself. The sword of Horn has been forged by "Weland" (Wayland Smith), "It is þe make of Miming" (the sword of Wayland's son Wittich), and "Bitterfer þe swerd hiȝt." Horn is denounced not only by Wikel, but also by Wikel's brother Wikard. Horn receives a ring from Rimnild, which will turn pale if she is betrothed to another, and red if she is wedded. He takes the name of Gode-bounde, and has knightly adventures in Wales, visiting the court of King Elidan, "at Snowedoun," before he goes to Ireland. The Irish king whom he serves is named Finlak (or Finlawe), and his daughter is Atula. Horn slays his father's slayer, Malkan. His wounds are tended by Atula, who declares her passion for him. Horn tells her of Rimnild; but, when pointing to the ring, he sees that it has turned pale. He collects a hundred knights, and other men, and sails back again to England. He here learns that Rimnild is on the eve of being married to a king, who is called in one place Moging, in another Muging, and seven times Mojoun, names answering to the Modin and Modun of the French version. Disguised as a beggar, he meets Mojoun and Wikard; and much of what follows looks like an abridged translation of the French text. Horn's parable of the fishing-net occurs at the same place:

and the nuptials are finally arrested in the same way; namely, by a formal tournament in which Mojoun is overthrown by Horn. We may safely ascribe this tournament to the Anglo-Norman author.

We have dwelt upon the composition of Horn Childe, because many critics, from Conybeare to Thomas Wright, have been inclined to regard it as containing some of the oldest elements of the legend. One of the arguments used by Conybeare and others is, that in this poem the people of Celtic countries generally bear Celtic names. But this argument seems to us rather to tell the other way: for Northumbria was so ravaged by the Scandinavians of Ireland in the 10th century, that nearly all the traditions of previous Irish invaders must have been either lost, or transferred to the Vikings; and it was probably not till the time of the conquest of Ireland that an English romancer would be sure to give a Celtic name to an Irish personage. Conybeare's view, however, is adopted by D. H. Haigh, in his *Anglo-Saxon Sagas* (1861), pp. 62–70: and Haigh proceeds to identify the Hatheolf of Horn Childe with the Heatholaf mentioned in Beowulf. There is a certain resemblance between the names of these two heroes, and also (to a slight extent) between their modes of death. But Haigh principally relies upon the reference made in the French version to Hildibrand and Herebrand, as two of the assailants of Horn's father. The most famous bearers of these names were two of the Wolfings: and Heatholaf, according to Haigh's translation of a passage in Beowulf, was slain by Beowulf's father in conjunction with the Wolfings; ("mid Vylfingum;" see line 461 of Grein's edition, in his *Bibliothek*). But, although a few other writers favour Haigh's interpretation, most of the leading critics, including Kemble and Grein,* consider that in this passage "mid" means among; and hence that Heatholaf was not attacked by the Wolfings, but was living amongst them: and this view is confirmed by the succeeding passage (merely glossed over by Haigh), in which it is said that blood-fines had to be paid to the Wolfings. Thus, Haigh's theory, it appears, must fall to the ground. We are not aware that any other evidence has been found to connect the Hatheolf of Horn Childe with the Aaluf of the French version.

* See the translation of Beowulf, by J. M. Kemble (1837), p. 20; and see the article, *Die historischen Verhältnisse des Beowulfliedes*, by C. W. M. Grein, in *Jahrbuch für Romanische und Englische Literatur*, Bd. iv. (1862), p. 276.

It may still be maintained by some that the two stories may be equally genuine, as traditions; but we will call attention to one point more. In the French version, a set of children arrive on a strange coast; and they tell the king how pirates have seized their homes, and have turned them adrift in an open boat: and the king puts them under the guardianship of his seneschal, Herlaund. In Horn Childe a similar set of children appear, but they are already under the guardianship of Herlaund (or Arlaund, as he is sometimes called). The cause of difference seems to be this. The author of Horn Childe has chosen to make Hatheolf fall in battle far inland (upon Stainmoor, a traditionary battle-field), and to make the children fly away from an internal danger. He has thus omitted the incident of the Vikings which leads to that of the boat (surely a most important feature of the original story), and he has introduced Herlaund earlier, that the children may be escorted in a body from one kingdom to another.

The story of Horn Childe became very popular in Scotland, in the form of a ballad called Hynd Horn, four versions of which, edited by R. H. Cromek, G. R. Kinloch, W. Motherwell, and P. Buchan, have been republished by Michel. Two curious mistakes have been made by Michel, which may be worth noticing. He speaks in his Preface (p. liii.) as if Kinghorn in Fifeshire were in some way connected with our romance: but the first syllable of his name is Kin (ceann, a headland), and the *g* sound belongs to the other syllable. By the earlier authors the place is called Kinkorn, Kingorin, and Kyngorn; see W. F. Skene's *Chronicles of the Piets and Scots* (1867), pp. 208, 290, 303, etc. The other curious mistake to which we alluded is in an earlier part of Michel's Preface (p. xlv.); where he says that in one of the Scotch ballads the lady-love of Horn is called Herselo; and this he considers as a faint reminiscence of the French version, in which Rimel's attendant is so named. The fact is, that the Hynde Horn edited by Kinloch twice contains the phrase of "the bonnie bride hersel O" (see Michel's *King Horn*, p. 397): and that is all.

Four names occur in these poems, the varying forms of which are of some interest in themselves, and also as contributing illustrations of the names in Havelok. 1. Hunlaf becomes Houlac, the *n* falling out, and the final *f* passing through a *gh* sound into a pure *k*. It must be allowed that this is some evidence that

Anlaf might in like manner be converted into Havelok, without any Welsh intervention; but Havelok cannot be considered apart from Orwain and Argentille. Again, the change of Hunlaf into Houlac does not seem likely to have been made by a writer who had the French "bok" before him; and this is certainly an argument against the immediate derivation of Horn Childe from the French version. But, on the other hand, the poet of Horn Childe lived in a period of more than ordinary change; and indeed it is quite possible that the copy of the French version used by him, if it was transcribed in North-England, may itself have contained the form of Houlac. That this is not an extravagant supposition will appear at once if we look at the following name. 2. Gudred becomes Godereche. In the French version contained in Harley MS. 527 the name of the King of Wester is at first written Guddret or Gudred, and this happens five times (at ff. 62 b, 62 b. col. 2, 63, 63 b, 63 b. col. 2, answering to pp. 108–120 of Michel's edition); it is afterwards written four times as Gudereche or Godereche (at ff. 64, 67, 67 b, 68 b. col. 2, answering to pp. 125–166 of Michel's edition); and it finally appears as Gudred again (f. 70, col. 2, answering to p. 181 of Michel's edition). These passages are all in the same hand, but they are probably transcribed from a copy, of which the alternate quires had been written by two different scribes. Gudred was doubtless the original name. This was one of the favourite names in the various branches of the family, perhaps more Norwegian than Danish, that was established in the 9th and 10th centuries in Northumbria and Ireland. It was generally converted into Guthfrith or Godfrey by the other Germanic races, but occasionally (as here) into Goderich. For instance, the Danish King Godfrey, who was contemporary with Charlemagne, is called "Gotricus, qui et Godefridus est appellatus," by Saxo Grammaticus (end of Book viii.): again, a Northumbrian earl under Athelstan, mentioned in some verses by Egill Skallagrimsson, is called Godrekr in the received text, but Gudrodr ad Godriódr in two of the MSS., see *Egilsaga*, cap. 52 (edition of 1809, p. 272): and again, Gudred Olafsson, King of Man (ob. 1187), is referred to in the Strata Florida Brut (p. 238) as Gwrthrych or Godrich. On the other hand it is so very improbable that any French or English scribe would turn Godereche into Gudred, that we may assume the latter

to be the original name. In the other two MSS. it is Gudereeche or Godreche. 3. The name of Gudred's queen is Gudbore in the Cambridge MS., and Godbure in Harley MS. 527, but becomes Goldebure in the Douee MS. This is also a recognized change in northern names. Thus, the Norwegian Dale, which is now generally known as Guldbrandsdal (or sometimes Gulbrandsdal), was originally named after Gudbrand (Guðbrandr), a chieftain of the 11th century. And as for Guldborg itself, a name best known through the Danish ballad of Ribolt and Guldborg, the heroine of that ballad is still called Guðbiörg in some parts of Thelemarken, according to M. B. Landstad, *Norske Folkeviser* (1853), No. xxxiii. p. 313. 4. In the Cambridge MS. and in Harley MS. 527 (f. 64) the younger daughter of Gudred is called Sudbure, in the Douee MS. she is Sambure. Owing to the imperfect state of the first two manuscripts we cannot be sure that they gave the same name to the mother of Horn; but in the Douce MS. she is called Sambure, and once Suanbure (printed edition, p. 242). Now on turning to Havelok we find that where the French version has Edelsi and Argentille, the English version has Godrich and Goldboru, and also that the latter mentions Havelok's sister under the name of Swanborow. It would not be safe to assert that the author of the English Havelok has borrowed directly from Horn, for in the 12th and 13th centuries there must still have been a large body of poems furnished with Anglo-Danish names. Further research may put the matter in a different light. But meanwhile we will point out that Gudred-Godrich is a name much better suited to a King of Dublin than to an Earl of Cornwall; and that Godrich and Goldboru are both late forms, and that none of the earlier forms of these names have yet been found in connection with Havelok.*

We must add a few more lines with respect to Hunlaf-Houlac. This change may have been made independently by the poet of Horn Childe; but we think that it was not so. The Anlafs were naturally confounded together by tradition, and hence

* A charter of the 14th Nov. 1239 is entered in the Hyde Register in Cotton MS., Domitian xiv. (f. 152), which contains a grant by the three daughters and coheiresses of John le Jovene, of Pewsey, Wiltshire, and Goldeburga his wife. The mother cannot have been born long after the year 1200. This is the earliest example of the name which we know.

in the metrical chronicle in Royal MS. 12. C. XII. the Anlaf of Ethelred's time (that is, Olaf Tryggvason) is called Haueloc. The names Anlaf and Hunlaf were originally distinct. But Olaf Tryggvason is called Unlaf in one of the Anglo-Saxon Chronicles (No. 183 of the MSS. at Corpus Christi College, Cambridge, under the year 993). Again, the King Anelaf of Guy of Warwick, who is a sort of compound of Anlaf Cuaran and Olaf Tryggvason, is always called Hunelaf in Royal MS. 8. F. IX.; whilst in two English versions of that romance he is called Hanelock and Anelocke. We believe that this accounts for the Hunlaf-Houlac of the Horn romances. We believe that Olaf Tryggvason gave his name to the romantic Hunlaf, and that the influence of the Havelok cycle suggested the change into Houlac. Olaf's name must have been well known on both sides of the English Channel. He is said in the Sagas to have come down from the Hebrides, harrying Cumberland and Wales; to have crossed to France and harried there; to have been baptized in the Scilly Islands (about 988); and thence to have sailed direct to the English coast. There he found (they say) Gyða, the sister of Anlaf Cuaran, who had been married to an earl in those parts, and had lately been left a widow; and he married her and occupied her lands. Some of the details of this match are purely romantic, and it is very improbable that Olaf, who was about twenty-five in 988, should marry the sister of a man whose father had died in 927, and who had himself died of old age in 981. Some support however is given to the tradition that Olaf held lands (perhaps obtained by marriage) in Wessex, by the sixth article of the agreement drawn up in 994 between him and Ethelred, which provides that neither side should harbour the other's "Wealh."* We have now said enough to indicate our reasons for believing that it is to Olaf Tryggvason that we owe the Hunlaf of Brittany in the French text of Horn, the Houlac "fer sonþe in Inglond" in Horn Childe, and the Alef in Cornwall in the Vita Herewardi.

The present copy is headed: "Her bygynneþ þe geste of

* See *Ancient Laws and Institutes of England*, edited by Benjamin Thorpe, for the Record Commission, 1840, folio, p. 122. And see the remarks of P. A. Munch, in *Det Norske Folks Historie*, vol. ii. (1853), pp. 245-6.

Kyng Horn." Each couplet is written out in one long line. The poem begins:

"Alle heo ben blyþe/þat to my song ylyþe
a song ychulle ou singe/of Allof þe gode kynge
kyng he wes by weste/þe whiles hit yleste
ant godylt his gode quene/no feyrore myhte bene/
ant huere sone hihte horn/feyrore child ne myhte be born/
for reyn ne myhte by ryne/ne sonne myhte shyne
feyrore child þen he was/bryht so euer eny glas/
so whit so eny lylye flour/so rose red wes his colour
He wes feyr ant eke bold/ant of fyftene wynter old/
nis non his yliche/in none kinges ryche
tueye feren he hadde/þat he wiþ him ladde
alle riche menne sones/ant alle suyþe feyre gomes/
wyþ him forte pleye/meste he louede tueye
þat on wes hoten Athulf chyld/and þat oþer Fykenyld/
Athulf wes þe beste/ant fykenyld þe werste."

f. 83–83 b.

It is evident that the original of the present copy gave the name of Murry to Horn's father, and that the collector instructed the scribe to change the name into Allof: for in two places Murry has been preserved by the rhyme. The first instance occurs when Horn, under the name of Godmod, is fighting a pagan giant in Ireland. The giant says:

"y ne heuede ner of monnes hond/so harde duntes in non lond/
bote of þe kyng Murry/þat wes swiþe sturdy/
he wes of hornes kenne/y sloh him in sudenne/
Godmod him gon agryse/ant his blod aryse/
byforen him he seh stonde/þat drof him out of londe/
ant fader his aquelde/he smot him vnder shelde."

f. 88 b.

See lines 871–882 of Ritson's edition, in *Anc. Eng. Met. Rom.* (1802), vol. ii. p. 127.

The other instance occurs when Horn and his comrade Athulf, returning to Sudenne, meet a strange knight, who eventually proves to be Athulf's father. This stranger repeats to them the story how the pagans came to Sudenne, "Ant slowen kyng mury/ hornes cunesmon hardy/"—f. 91. See lines 1345–6 of Ritson's

edition, in his *Romanceës*, vol. ii. p. 147.* The scribe has here apparently made a faint attempt to disguise the closeness of the kinship between Horn and King Murry, for we may feel pretty sure that he was following a text similar to that of the Cambridge MS., lines 1335–6, "Hi slo3en kyng Murry, Hornes fader king hendy" (Lumby's edition), or that of the Oxford MS., lines 1376–7, "He slowen þe kyng Mory, Hornes fader so stordy" (Horstmann's edition).

The name assumed by Horne, when in Ireland, is Cutberd in the Cambridge MS., Cubert or Cuberd in the Oxford MS., but Godmod in the present MS., and in the French Chanson. This fact and the change of name from Murry to Allof (Aaluf in the Chanson) point in the same direction; and thus, considering that the present collection contains a large number of French lyrics and metrical tales, all written in the same hand, we naturally conclude that the scribe was acquainted with the Chanson. In one place (f. 90 b) he has accidentally written "Fykeles falssede" (Ritson's line 1256) instead of "fykenildes falsede" (Horstmann's line 1287). We suspect that he had the French name of that traitor, Wikeles, in his mind.

The present copy contains two passages in which mention is made of "stoure," supposed to be one of the many rivers Stour.† Each of the other copies contains only one instance of the word, the Cambridge MS. in one passage, and the Oxford MS. in the other passage. The first instance occurs just before Fikenild's first act of treachery. Our MS. has: "Aylmer rod by stoure/ant horn wes yne boure," f. 87 (see Ritson's lines 687–8). This is "bi sture" in the Cambridge MS. (Lumby's line 685), but "bi his toure" in the Oxford MS. (Horstmann's line 704). The other instance occurs when Horn returns to Aylmer's kingdom, in order to rescue Rimenild from Fikenild. Our MS. has: "Hornes ship atstod in stoure/ vnder fykenildes boure," f. 92 (see Ritson's lines 1455–6). This runs, "His schup stod under ture" in the Cambridge MS. (Lumby's line 1437); whilst it runs, "His schip stod in store" in the Oxford MS. (Horstmann's line 1483).

* Ritson has, "Horn es com es mon hardy." The first printed correction of Ritson's misreading is due to Sir Frederic Madden, and appears in Michel's *Horn et Rimenhild* (1845), p. 327, note 10.

† The four principal rivers Stour are in Kent, Essex, Worcestershire, and Dorsetshire.

The poem ends:

"Horne eode to ryue/ þe wynd him con wel dryue
he aryuede in yrlonde/ þer horn wo coupe er fonde
He made þer Aþulf chyld wedde mayden ermenyld/
ant horn com to sudenne/ to is oune kenne/
Rymenild he made þer is quene so hit myhte b ne
In trewe loue hue lyueden ay/ant wel hue loueden godes lay
Nou hue beoþ boþe dede/ crist to heouene vs lede. Amen."

The present copy was printed by Joseph Ritson in his *Ancient Engleish Metrical Romanceës* (1802), vol. ii. pp. 91–155, with notes in vol. iii. pp. 264–281, followed by Horn Childe and Maiden Rimnild in vol. iii. pp. 282–320. The Cambridge MS. (University Library, Gg. 4. 27. 2) was copied by Thomas Wright: and Wright's transcript, furnished by Sir Frederic Madden with various readings from the present MS. and the Oxford MS., appeared in Francisque Michel's *Horn et Rimenhild*, printed at Paris for the Bannatyne Club (1845), pp. 259–388. The Cambridge text was re-edited by J. Rawson Lumby for the Early English Text Society (1866). Lumby's text was reprinted, with conjectural emendations, by Eduard Mätzner in his *Altenglische Sprachproben* (Berlin, 1867), vol. i. pp. 203–231. The Oxford MS., Laud 108, was edited by Dr. Carl Horstmann in Herrig's *Archiv für das Studium der neueren Sprachen* (Brunswick, 1872), pp. 39–58. In the series of *Quellen und Forschungen zur Sprach- und Culturgeschichte der Germanischen Völker*, edited at Strassburg by Bernhard Ten Brink and others, No. 16 (1876) consists of an Essay by Theodor Wissmann, entitled *King Horn;* in the first part of which the author considers the dialect and metre of the English version (pp. 3–63), and pronounces (at p. 33) in favour of an Essex dialect, while in the second part he compares the narrative with those of the French version and Horn Childe (pp. 64–120). Upon the subject of Horn's parable of the net Wissmann has anticipated some of our remarks, which had been written before we had an opportunity of seeing his Essay (see his pp. 109–110); but we find that upon the whole our own views entirely differ from those of Wissmann, who even maintains (pp. 104–5) that the mention of Horn's being fifteen years old is rightly placed in the Harley and Oxford copies of the English version.

Harley 527. ff. 59–73 b.

Vellum: XIIIth cent. Quarto; ff. 15. In double columns, having 46 lines to a column (but with flaws in ff. 62 and 66, so that fewer lines have been written on those two leaves). With spaces left for initials, a few of which are filled up with red or green. Bound up with the chanson of Gui de Bourgogne, and other poems, and a prose romance of Alexander.

KING HORN. A Chanson de Geste. Imperfect, there being about 1450 lines lost at the beginning and about 1000 lines lost at the end: 2757 lines remaining. *French.*

In the Douce MS., which contains the beginning, the poet names himself as Mestre Thomas, and introduces this Chanson as a sequel to another, dealing with Aaluf, the father of Horn. In the Cambridge MS., which contains the end, Mestre Thomas professes to be acquainted with the adventures of a son of Horn and Rimel, named Hadermod, who conquered Africa; but Thomas says that he will leave this to be sung by his own son Gilimot.

Beg.: "Ainz lur fu par le rei hautement mustréé
Ke pur ens nert sun deu . ne sa ley changéé
Ne del soen ia nauerunt si deu plest une miéé
Sil bataille uoelent . ne lur ert deneyéé
Ma defense ai ici preste e apparilléé
Se nuls est ke oster nus ueut de la ley sauuéé
Ke nus fu en cest mund par Jhesu donéé
Autre ne crerum ia . kar tute autre est fauçéé
Lors sailli un auant nez fu de kananéé
Mut fu hidus e grant chiere ot rechinéé
Marmorin fu nomez en la sue contréé
Cist est durs e prisez en bataille aduréé
Si ot fait as crestiens meinte male haschéé
Kant il fu od Romund en Suddene la léé
A la mort Aaluf ki unkore ert cumpréé
Kar se deu plaist par Horn ert ueir reuengéé."

See Michel's edition, p. 70–71.

Ends: "Ele le prist si en beut . e le corn enclina
E lanel od le vin a sa buche auala
E kant ele le senti si sen esponta
Ele lad pris sil connit tantost cum ele lagarda
Bien connit ke coe ert celi kele a dan Horn dona."

See Michel's edition, p. 213.

In *Horn et Rimenhild*, edited for the Bannatyne Club (1845) by Francisque Michel, the Douce MS. supplies the ground-text, collated with the Cambridge University MS. Ff. 6. 17 at line 113, and also with the present MS. at line 1455, down to line 2391; the present MS. then forms the ground-text, collated with the Cambridge MS., down to line 4234; and from that line to the last, 5250, the text is supplied from the Cambridge MS. alone. Michel says in his Preface (p. xii.) that the Douce MS. is the most complete; but this does not appear by any means the case in the body of his volume. The ground-text supplied by the present MS. is made fuller in Michel's edition by the introduction of 24 lines, inserted at various places, from the Cambridge MS.

Royal 15. E. vi. ff. 207–226 b.

Vellum; xvth cent. Large Folio; ff. 20, in double columns, having 69 lines to the full column. With illuminated initials, and one large and 35 small miniatures. To the large miniature (f. 207) is added a border, enclosing the arms of Henry VI. impaled with those of Margaret of Anjou, and also the arms of John Talbot, first Earl of Shrewsbury, by whom this volume was presented to Queen Margaret.

Pontus and Sidoine: A prose romance, adapted from the French version of King Horn; in 47 chapters, not numbered but, each of them headed with a rubric. *French.*

The Soldan of Babylon provides his three younger sons with war-ships, and sends them out to win lands for themselves. The first of them, Broadas, occupies Gallicia in Spain, after storming La Coullongne (Corunna) and killing King Thibor. One of the knights of Broadas, Patrices, is a Christian, though professing to be a Mussulman; he persuades King Thibor's brother, the Count of Esture (Asturias), to follow his example in this respect; and he saves Thibor's young son, Pontus, and fourteen other children, and ships them off for France. The children are wrecked on a rock off the coast of Brittany, but are brought to land by the Breton king's seneschal, Herlant. The story proceeds as in the French King Horn, with the addition of a few chivalresque incidents; but all the names, except that of Herlant, are changed. The hero is Pontus; his true friend is Polides, son of the Count of Esture:

and his false friend is Gueunelet, a name evidently suggested by that of Guenes or Guenelon, the traitor of the Charlemagne Romances. The king of Brittany is Haguel (Hoel), and his daughter is Sidoine. When Pontus is banished from Brittany, he goes to the English Court, where the king's son is named Henry, and the princess who makes love to Pontus is named (after King Arthur's queen) Geneure.

There is a fragment of an English translation of this romance in the Bodleian Library, in No. 384 of the Douce MSS., which is described as of the 15th century. The romance was also translated into German, at the desire of Eleanor, daughter of James I. of Scotland, who was married in 1448 to the Austrian Archduke Sigismund, Count of Tyrol.

The first Rubric is as follows:—"Cy commence vng noble liure du Roy pontus filz du Roy thibor de galice. Le quel pontus fut sauue des mains des sarrazins. Et de puis fist de beaulx faiz darmes. Comme vous pourres oyr cy a pres." The Romance begins: "Compter vous vueil vne noble hystoire dont len pourroit assez de bien et dexemplaire aprendre," f. 207. It ends: "Le roy pontus et la royne vesquirent asses longuement et regnerent au plaisir de leurs pays. Et puis trepasserent Et moult furent moult [*sic*] regretes de tout le peuple mais ainsi est de la vie mondaine Car si beau sy bon sy riche ne sy fort nest que en la fin conuienge laissier ce siecle."—Colophon: "Explicit le liure du roy Pontus." f. 226 b.

Printed at Lyons about 1480, and subsequently at Lyons and at Paris: see Brunet's *Manuel*, under *Ponthus et la belle sidoine*. An abstract of this Romance is given in *Mélanges tirés d'une grande Bibliothèque*, Tome x. (1780), pp. 1–61; and from this it appears that the printed text is the same as the present one, though somewhat modernised. Compare the extracts in the *Mélanges*, at pp. 26–8 and pp. 36–7, with passages in the present MS. at ff. 213, 216 b–217. The English translation was published by Wynkyn de Worde in 1511; and the German translation was published by Hans Schönsperger, in Augsburg, in 1483, and often republished.

Harley 3775. ff. 15–26 b.

Vellum; about 1300. Small Folio; ff. 12, in double columns, having 60 to 66 lines to a column. With a few initials in red and blue. Bound up with MSS. of various dates.

Guy of Warwick. Beginning of the metrical romance, containing upwards of 2900 octosyllabic lines. *French.*

The outline of the story, when complete, is as follows:—Guy is the son of Sigard of Wallingford, but by his knightly achievements he wins the hands of Félice, the heiress of Roalt the Earl of Warwick. One night, however, soon after his marriage, he is seized with such remorse for having only lived for the world, that he vows to live the rest of his life for heaven. He takes leave of his wife next day, receives her ring, and sets out alone for the Holy Land. Nothing is heard of him for years. A son is born to him, is named Reynbrun, and is placed under Guy's former master, a famous knight called Herand of Ardern, upon whom Guy has bestowed the honour of Wallingford; but Reynbrun is carried off by pirates, and Herand leaves England in pursuit of them. Two northern kings, Anelaph and Gonelaph, now advance to Winchester, and summon King Athelstan to find any champion to oppose to their own, the giant Colbrand. Athelstan despairs of finding one: but an angel in a dream commands him to rise with the dawn, and to choose the first palmer who enters at the north gate. The palmer appears: he is poor and hungry, and worn with toil and trouble; but he is Guy, and he slays Colbrand with his own axe. Guy discloses his name to Athelstan, but only in secret. He then proceeds to Warwick, and joins the bedesmen of the Lady Félice. She fails to recognise him. He retires to a hermitage in Arderne. After nine months his death is announced to him by St. Michael, and he sends her the token ring.

The kernel of this romance was evidently the fight between the English and Danish champions. Historically speaking, though the Danes sacked Winchester more than once, they did not approach it during the reign of Athelstan. Critics have consequently been inclined to regard this single combat as a sort of symbolical picture of the great battle of Brunanburg, won by Athelstan against the Danes under Anlaf Cuaran and Anlaf Godfreyson, together with the armies of Scotland and Strathclyde.

It has also been suggested that, as Simeon of Durham calls the battle-field Weondune or Wendune, this name may have been confused by tradition with that of Winton. This theory, however, is more ingenious than probable; and we feel pretty confident that we can point out the true solution of the difficulty. Tradition has here, after its usual fashion, confounded two Anlafs or Olafs; one the invader of the North, and the other of the South; one opposed to Athelstan, and the other to Ethelred; namely, Anlaf Cuaran and Olaf Tryggvason. We have already, when describing Horn, mentioned the Northern traditions about the baptism of Olaf Tryggvason in the Scilly Isles, and his marriage with the English Gytha. He probably served with his maternal uncle Josteinn at the battle of Maldon in 991.* But the Anglo-Saxon Chronicle first names him under 993, when he attacked London in company with Sweyn of Denmark, and afterwards harried the southern counties both by land and sea, and took up his winter quarters at Southampton. It is not actually stated that he besieged Winchester; but it *is* stated that King Ethelred, who was then (994) holding court at Andover, sent the Bishop of Winchester and Ethelward the Alderman (probably the historian) to buy peace from Olaf. They then conducted him to Andover; and there, adds Florence of Worcester, he received confirmation. It is curious to observe how the little metrical Chronicle in the Royal MS. 12, C. XII., which is usually rather accurate for a work of its class, treats these and the consequent events. It says that Ethelred's favourite, the arch-traitor Edric, had sent secret messengers into "Denemarke"; and that—

> "Haueloc com þo to þis lond/
> Wiþ gret host ant eke strong/
> Ant sloh þe kyng achelred
> At Westmustre he was ded/
> Ah he heuede reigned her
> Seuene antuenti fulle ȝer." f. 67.†

* He appears (under the name of Unlaf) as commander at Maldon in the C.C.C. Camb. MS. of the A.-S. Chron.: but the date of that battle is there given as 993.

† Printed by Ritson, *Metrical Romances*, vol. ii. p. 303. The last error is probably a mere slip of the pen, "Seuene antuenti" instead of seven-and-thirty.

The chronicler then proceeds to Edmund Ironside and Cnut, without mentioning Sweyn. We may just note here, that Rauf de Boun, the author of the Petit Bruit, represents the historical King Cnut as the son of the romantic Havelok and Goldeburgh (see Harley 902, f. 7); but this perhaps is due to the stupidity of the compiler in handling his written authorities, rather than to genuine tradition. The confusion between the Anlafs, however, is quite in accordance with the usual course of tradition; and it was probably quickened in this case by Olaf's visiting Ireland (as we read in his Saga), and helping (as we may fairly conjecture) to restore Sitric, the son of Anlaf Cuaran, to the throne of Dublin, which he lost for a short time in 994. Thus we find even such a respectable compilation as the *Livere de Reis* (Rolls edition, 1865,) speaking of Olaf, under the year 991, as a king "Analaph ki vint hors de Hirlande," p. 90. In the various versions of the romance, the invading kings, Anelaf (or Hunelaf) and Gunelaf, are almost certainly intended for the two Northumbrian cousins Anlaf, though they are dignified with the titles of kings of Denmark and Sweden (or Norway); and in two of the English versions (namely, that printed by Copland and that in the Percy Folio,) Anlaf is called Hanelocke or Havelocke. Pierre de Langtoft is very precise in his information as to the invader, and the date of his invasion. He tells us that King Anlaphe fled to Denmark after the battle of Brunanburg; but that the next Easter he returned, landing at Sandwich,* and thence marching straight to Winchester. Langtoft concludes this account with some mention of Guy and Colbrand (see the Rolls edition, 1866, vol. i. pp. 330–2).

It was the Danegelt, as we have seen, that really saved Winchester from being pillaged by Olaf Tryggvason; but the confusion as to the name of Anlaf transferred the event to earlier times, and helped to suggest a more heroic story. But this story has only reached us as a portion of a long French Romance, which itself appears to be in the form of at least a second recension. There is one point, moreover, in which the French version of this story differs from those of Horn and Havelok, and probably differed from the very first: and that is,

* Sandwich, it may be noted, was actually attacked by Olaf Tryggvason, according to one of the Anglo-Saxon chroniclers, in 993.

that both the hero and the heroine bear French names. The names of their elders are Danish. At the same time it must be allowed that Roalt, though not unknown in England, was much more common in Brittany. An Earl Hroald is mentioned in the Anglo-Saxon Chronicle (915); but he is an invader from Brittany. The heroine's father was perhaps unnamed in the original Anglo-Saxon story. Still, supposing this to have been the case, the French poet chose a name that was to some extent in keeping with those of Siward of Wallingford and Harald of Arden. But the hero himself must have had a name in the original story; and it can hardly be well represented by Guy: for Guy, though of German derivation, and rendered Wiδ, or Wiδa, in Anglo-Saxon (see the A.-S. Chron., under 887, when mentioning Guido of Spoleto), seems to have been seldom or never borne by any native of England before the Conquest. In a note to Section v. of Warton's *History of English Poetry* (1840, vol. i. p. 171), Richard Price mentions the wild conjecture of George Ellis, that the name of Guy may possibly have been twisted out of that of Egill, an Icelander who had found it convenient to turn half-Christian,* and to serve under Athelstan at Brunanburg. Price observes (justly enough) that the derivation of Guy from Egill is "against all analogy," and goes on to suggest its being taken from some name "beginning with the Saxon Wig, *bellum*." No one, we believe, has hitherto offered a better suggestion. Wig itself was a common name down to the Conquest: it would naturally be pronounced Gwi by many of the Normans: and, as Guy's hereditary lordship, Wallingford, was held by Wigod (who had been cupbearer to Edward the Confessor), and by Wigod's daughter and granddaughter, down to the accession of Henry II., there is at least nothing absurd in conjecturing that Guy might stand for some mythical ancestor of Wigod of Wallingford. We cannot make a similar remark with regard to Félice. It seems not improbable that the author of the first French version of this romance gave the name of his patroness to the Lady of Warwick. It is at all events a curious coincidence that Siward of Arden, whose father was the last Anglo-Saxon lord of Warwick, is reported to

* Men of this class were called primsigndir; *i.e.* signed with the cross, but not baptized: see *Egills Saga*, cap. 52.

have had a daughter named "Filicia." The evidence about her is not quite decisive; but, before referring to it, we must say a few words about the family of Arden, a name which often occurs as Ardern in later documents, from the close of the 12th century downwards.

When the fame of Guy became great, the Warwick genealogists tried to prove that the Beauchamps were descended from him; and this they managed by connecting the first Norman earls with Thurkill of Warwick, whose father was the Alwinus Vicecomes of *Domesday* (f. 241). In Sir William Dugdale's *Warwickshire* (2nd edition, 1730, p. 376), Alwin and Thurkill figure as the last of the "hereditary Vicecomites." But Dugdale has treated the fancies of old John Rous far too indulgently. Rous was born at Warwick; and after studying (he tells us) at Oxford at the same time as John, Lord Tiptoft (who came of age and was created Earl of Worcester in 1449), he became one of the two chantry priests at Guy's Cliff, Warwick; and there he resided for nearly forty-two years, before he finished his *Historia Regum Angliæ* (see Thomas Hearne's second edition of it, 1745, p. 208). He died, according to his epitaph at Warwick, on the 14th January, 1491 (see Leland's *Itinerary*, vol. iv. p. 47, as edited in 1711). Thus Rous was attached to the Earls of Warwick for the greater part of his life; he was a kind of family chaplain and genealogist; and he fully shared in the usual foibles of his class. Of his Roll of the Earls of Warwick two copies remain, one in Lansdowne MS. 882, and the other at Oxford in Ashmole MS. 839: and the text of the Lansdowne MS. has been printed by Hearne, in the same volume as the Monk of Evesham's *Historia Ricardi ii.* (Oxford, 1729), pp. 217–39 The succession of Saxon earls, after Guy's son Reynbrun, is given thus: Wegeatus, Ufa, Wolgeatus, Wigodus, and Alwinus. The proofs offered by Rous are very few. They are apparently all drawn from the archives of Evesham, which he had specially studied, no doubt, when writing his history (now lost) of the Bishops of Worcester: but they add little or nothing to the evidence that still exists in the *Chronicon Abbatiæ de Evesham* (see the Rolls edition, 1863, pp. 74, 79). The chronicle states that "quidam potens homo Vfa nomine, vicecomes videlicet supra Wareuuiescire" (p. 79), in another place called "Hune þe

Huuede, comes Warewikiæ" (p. 74), bestowed lands at Wicksford and elsewhere in Warwickshire upon Evesham, in the year 973 (or in 986 or 962, as the year is variously given in the Abbey Register in Harley MS. 3763, ff. 57 b, 62); that Ufa's son Wulfgeat was allowed to retain the lands for life; and that the Abbey did not get possession of them until long afterwards, in the time of Edward the Confessor, when Abbot Agelwine had to pay a round sum before he obtained them "a Wigodo regis barone" (p. 79). Now, Agelwine was appointed to act as abbat (his predecessor being paralyzed) in 1058–9; and at that time there is only known to have been one Wigod, who could be called regis baro, namely Wigod of Wallingford.* This Wigod enjoyed the favour of King Edward, and afterwards that of the Conqueror; he may or may not have been related to the descendants of Ufa, but it is quite safe to assert that he could in no way be reckoned as a predecessor of Alwin. It would be useless to examine John Rous's proofs any further, or to consider how he learned that Alwin's son, Thurkill of Warwick, married the mother of Rotrou, Comte du Perche, "by the conqueroures comaundement" (although her real husband did not die till 1100; see *Ordericus Vitalis*, Book xiii. 1), and thus became the father of Margaret, the first Norman Countess of Warwick. But, whoever the ancestors of Sheriff Alwin may have been, it is evident that his immediate descendants continued to maintain a higher standing in Warwickshire than any of the other natives of that county. There was probably Danish blood in the family, as Alwin's two sons were named Thurkill and Guthmund, and his eldest grandson was Siward. The entries relating to "Turchil de Warwic" occupy more than two pages of Domesday Book (ff. 240 b–241 b); and he had probably once hoped to obtain the earldom, though Henry du Neubourg (of the family of Beaumont) had been made governor of the new Castle of Warwick about 1068. But Henry was created earl; and, soon after the accession of William Rufus, Thurkill surrendered a great portion of his lands "in comitatus supplementum," and changed his designation into "de Eardene" (see *Chronicon Monasterii de Abingdon*, Rolls edition, vol. ii. pp. 20, 8).

* In Domesday (f. 239), under the head of the Warwickshire lands of the Abbey of Evesham, Witelavesford (*i.e.* Wicksford) is merely said to have been held in the Confessor's time by "Wigot."

Still, it would seem as if this surrender was not forced upon him without some compensation. His second wife, Leverunia (Leofrun), probably one of the descendants of Earl Leofric,* was certainly allowed to possess at least one manor, Kingsbury in Arden, which had formerly belonged to the Countess Godiva, but which in 1085–6, was held in the king's hands.† Osbert, Thurkill's son by Leofrun, inherited Kingsbury; but Siward, the eldest son was also designated de Ardena, and it was he who founded the family of Arden, or Arderne. Siward and his sons Hugh and Henry frequently appear as benefactors in the Kenilworth register in Harley MS. 3650; and several other similar references may be found in Dugdale. And this brings us to the evidence about Félice. Dugdale says that Siward probably held all his lands under the Earls of Warwick. One of his manors was that of Baginton, between Kenilworth and Coventry (see Harley 3650, p. 36); and yet the Leiger of Stoneley Abbey states that this manor and Ryton-upon-Dunsmoor (another family inheritance) were granted to "Sir Henry de Ardern" by King Henry I. It is more probable that King Henry merely obtained certain rights for them. Dugdale goes on to say (p. 228) that, by a "grant of the said Henry [de Ardern] under his seal," which he describes in a note as being "Penes Rob. Arden de Parkhall ar.," "he grants Batchintune, which Rog. de Wirenhale held of his father and himself, to Filicia, his sister," and to her heirs. But Henry's sister, continues Dugdale, must have died childless, or quitted her title to Baginton before the end of the 5th Hen. II. (1158–9), when the same Henry granted it to his daughter Leticia, on her marriage with Geoffrey Savage. Leticia's great-granddaughter brought the property to Thomas de Ednesoure; and their son Thomas, after having lost his property in the Barons' War,

* We find that Henry Drummond, in his *Noble British Families*, calls Leverunia a daughter of Leofric's son Algar; but he does not adduce a particle of evidence.

† See *Domesday*, f. 239 b; and see the case between two of the great-grandsons of Thurkill, namely Thomas de Arderne, descended from the first wife, and John de Bracebrigge, from Leofrun, relative to the inheritance of Kingsbury, in *Abbreviatio Placitorum*, 9th John, Term Pasch. et Trin., rot. 9; and also a fuller abstract of the case, from the Plea Roll itself, in Dugdale's *Warwickshire*, p. 1058.

repossessed Baginton in 1278–9; but there arose some question by what authority he claimed to have Court-Leet, etc., there, "Whereunto the said Tho. answered, that he used those priviledges by vertue of a certain cup that K. H. I. gave to *Leticia*, the daughter of *Siward de Arden*, then his concubine." * There is some confusion here. Ednesoure may perhaps have alluded to his own ancestress, Siward's grand-daughter Leticia: but in that case the king must have been Henry II., whereas the statement in the Stoneley Leiger (as given by Dugdale) confirms the supposition of his having been Henry I. It was more probably not a confusion of persons, but of names. "Filicia" was not a mere slip of the pen on the part of Dugdale, for he repeats it in a pedigree of the Ardens (p. 925); and again, in a fragmentary pedigree of that family in Harley MS. 2188 (f. 31 b), written about Dugdale's time, but apparently (from its imperfections) not derived from him, Siward's daughter is called "Felicia." Upon the whole, we think that the evidence is in favour of this name. It was rather uncommon in England in the 12th century, and we feel strongly inclined to connect the Félice of the romance with the granddaughter of Thurkill of Warwick. We need hardly add, that if she was really one of the acknowledged mistresses of Henry I., the probability of her being addressed by a Norman poet would be decidedly increased.

It is not at all improbable that there really was some connection between the ancestors of Thurkill and those of Wigod of Wallingford; but no evidence of the fact has hitherto been found, except the passages about Wicksford in the Evesham archives. Wigod had a son named Tokig, and therefore it may perhaps be presumed that he, like Thurkill, had Danish blood in him; and it is certain that, like Thurkill, he preserved his estates by submission to the Conqueror. Tokig is said to have been killed when helping the Conqueror to remount at Gerberoy, in 1079 (see the *A.-S. Chron.*). Wigod himself died before the Domesday Survey. His daughter Aldith bore no sons to her husband, Robert de Oily, and Wigod's great Oxfordshire estate passed to Robert's brother Nigel; but the Honour of Wallingford

* Dugdale's authority is:—"Inquisitiones capt. per Hen. Nottingham et H. Sheldon milit. etc. 7 E. i. [1278–9] penes Remem. regis in scaccario."

was transmitted by Aldith to her daughter Matilda.* Matilda was married twice, to Miles Crespin and to Brian Fitz-Count; but she always retained her position and title of Lady of Wallingford.† It was likely then that a few old family traditions should linger long around Wallingford.

The siege of Winchester by Anlaf-Havelok, and its relief by the triumph of a mysterious champion, are plainly due to native tradition. This champion's foreign adventures, which nearly fill the first three quarters of the poem, are as plainly the invention of Norman romancers. The conclusion of the story is imagined more in the spirit of the 12th century than of any earlier period. The conclusion, however, is in excellent dramatic keeping with the rest of the hero's home adventures: and it is not at all improbable that the story of the Winchester champion obtained its ascetic character by being treated in a Saxon cloister. In Warton's *Hist. of English Poetry* (1840, vol. i. p. 81), there is an extract from the Register of the cathedral priory of St. Swithun, Winchester, showing that when Bp. Orleton was entertained there in 1338, a Jongleur sang or recited the "Canticum Colbrandi," and also the story of Queen Emma's ordeal by walking over the hot ploughshares, the latter being distinctly a monastic legend of Winchester. This illustration is very late, no doubt: but any early evidence upon these subjects is rare indeed.

The direct evidence as to the exact scenes of the single combat near Winchester and the hermitage near Warwick is later still. No Winchester localities are mentioned by the French poet, except the north gate. Guy is described as coming straight from the coast (which would naturally have led him either to the south or the east gate), as joining a party of diseased people ("mesaises," perhaps originally even mesiaux, lepers), and entering Winchester on the morning of John the Baptist's day (June 24), where he finds Athelstan waiting for him at "la porte de North" (Royal MS. 8. F. IX., f. 155, col. 2, l. 23). The battle-field itself is here called simply "la place" (f. 156, l. 11). Two English translators

* See the proof adduced by John Dunkin in his *Oxfordshire*, vol. i. p. 21; and for further confirmation of Matilda's being the daughter of Robert de Oily, see the evidence taken before Ranulf de Glanville in 1183, entered in the Oseney Register, Cotton MS., Vitellius E. xv., f. 22.

† See the engraving of her seal, attached to a grant of lands at Ogbourn in Wiltshire, about 1150, engraved in Dugdale's *Monasticon*, vol. vi. p. 1016.

have tried to supply the want; but, in utter ignorance of Winchester, they have described the place of battle as an island in the sea (see the Cambridge version, edited by Zupitza, line 10, 134; and *Bishop Percy's Folio*, edited by Hales and Furnivall, vol. ii. p. 534). The same narrative, furnished with many more details, appears in the only extant chapter of the work by Girardus Cornubiensis, De Gestis Regum Westsaxonum; a work which we suspect to have been very little earlier than the year 1400. We here find why Guy went round to the north gate, though he had landed at Portsmouth: he had passed the night in a hospital for the poor, dedicated to the Holy Cross, which at that time stood just 250 yards to the north of what was afterwards the site of Hyde Abbey. The battle-field, says Girardus, was at "The Hyde Mede," which was long afterwards called, "et etiam a quibusdam adhuc appellatur, *Denmarche*"* (see *Liber de Hyda*, Rolls edition, 1866, p. 121). The monks of Hyde formerly lived in New Minster, most inconveniently close to Old Minster (St. Swithun's), and they were glad to remove to Hyde (an old property of theirs) in 1110. They had been forced, before their removal, to do a great deal of draining; and it is most probable that Hyde Mead, which lay along the river Itchen, used often at that time to afford as convenient a spot for a holm-gang (island-duel), as if it had been the "ȝle wythynne the see" of which we read in the Cambridge version. This was eventually accepted as the true locality; and the narrative written about 1450, by Thomas Rudborne, who calls himself a monk "Wintoniensis ecclesie" (*i.e.* St. Swithun's), agrees with that of the Hyde historian (see Cotton MS., Nero A. xvii., ff. 81 b–83, and Wharton's *Anglia Sacra*, vol. i. pp. 198–9, 211–12). Yet St. Swithun's had rival claims of its own, which are advanced in the chronicle of Henry of Knighton,

* It is mentioned, in a list of Founders, as having been granted to Hyde Abbey by Ethelred (978–1016), and it is there styled "pratum quod vocatur Denemarke ad quod iacet fluvius qui vocatur Ithen [*i.e.* Itchen]": see a 16th cent. copy of this list in Cotton MS., Vespasian D. ix. (where this passage occurs at f. 32), printed in Dugdale's *Monasticon*, vol. ii. of the edition of 1819, pp. 435–6. But this meadow was probably amongst the lands seized by the Conqueror, for a grant (or re-grant) of it, under the name of Danemarch," made on the 28th May, 1281, occurs in the Hyde Register, in Cotton MS., Domitian xiv., f. 43 b–44.

book i. chapter 5 (see Twysden's *Decem Scriptores*, col. 2321–4). Knighton, according to the views of the Rev. W. W. Shirley, (*Fasciculi Zizaniorum*, Rolls edition, 1858, p. 524, *note*), brought the end of his fourth book down to his own time, 1366; and the fifth (down to 1395) was added by another writer. His first book (in 16 chapters, the initials forming Henricus Cnjtthon,) begins with Edgar as King of Mercia and all England in 958–9; but, after following the usual accounts of Sweyn and Cnut in chapters 2–3, and of the Norman Duke Robert in chapter 4, Knighton reverts to earlier times in chapter 5, in order to show the cause of the Danish invasion. This chapter cannot be a mere interpolation, as it begins with "Inter cetera" supplying the fifth letter of Henricus, and it ends with a few particulars about the reign of Cnut, which are here in their proper place; but it can scarcely have been left as Knighton wrote it, for it contains the strange details about Havelok and his descendants which occur in the Petit Bruit of Rauf de Boun (se Madden's *Havelok*, p. xxi., and Skeat's *Havelok*, p. vii.), including the assertion (deliberately repeated) that Cnut was one of the sons of Havelok. The only copy known of the Petit Bruit cuts several passages short with "etc.;" and this is the case with both passages that mention Guy of Warwick, the first of which occurs just before the end of the account of Havelok (as printed by Madden), and the other in the account of "Adelstanus quartus" (see the two passages in Harley MS. 902, ff. 6 b, 7 b). The opponents of Athelstan are called "Gunelafe de Denmarche" and "Anelaf de Norwey" in the Harley MS., whereas in Knighton they are "Olauus rex Dacie" and "Golauus rex Norwegie" (see Claudius E. iii., f. 169 b); otherwise one might naturally suppose that Knighton's story of Guy, inserted, as it is, between his accounts of the death and burial of Havelok, was borrowed from a complete copy of the Petit Bruit; and it may have been so after all, for the variation is not greater than such as he has introduced into the accounts of Havelok. Whatever may have been its immediate source, Knighton's story of Guy is based upon the French poem, for Guy is married to Felicia, but it is not taken from the extant version. The gate where Athelstan watches for the hero is not specified. There is a description of Guy as a care-worn, haggard, and long-bearded man, barefooted, wielding a long staff, clothed in a white sclavin, and bearing a wreath of white

roses on his head. He is armed by the king with the sword of Constantine and the lance of St. Maurice. The combat also has a few minor features peculiar to Knighton; but, above all, it takes place in the vale of Chilcomb, a place about two miles south-east of Winchester on the left of the road to Portsmouth. This position is manifestly inferior to that of Hyde Mead, which could be seen from the city wall; and, therefore, one may suppose that this localisation was due to the original legend, or else was invented by the monks of Oldminster (St. Swithun's), to which Chilcomb has always belonged. Knighton stops with the death of Colbrand. The other Latin writers say that Colbrand's axe was preserved in their day at Oldminster; and this again favours the view that, in the original legend, the combat was fought upon land belonging to that house.

The hermitage where Guy died is no further described in the French than as lying at some distance from Warwick, in the middle of the woods of "Arderne" (Royal MS. 8 F. IX., f. 156). Guy's Cliff cannot be said to answer this description; as it stands upon the Avon, barely two miles away from Warwick. It is called Kibbeclive in the Kenilworth Register in Harley MS. 3650 (pp. 5, 12), where it is only mentioned with reference to the mill. Dugdale, in his *Warwickshire* (pp. 273–5), cites the Patent Rolls of 8 Edw. III. (1334–5), to show that at that time a hermit named Thomas de Lewes was living at Gibbeclyve; and again he shows that a hermit was living there in 10 Hen. IV. (1408–9). Richard Beauchamp, Earl of Warwick, founded a chantry for two priests there in 1422–3; and it was in this chantry that John Rous served for so many years.

The extant text of the French poem is evidently not that of the first edition. It is impossible to say how far it has been increased; but the passages relating to the capture of Reynbrun, including the speech against Herand by Duke Mordred of Cornwall (a name derived from the Arthur romances), cannot be regarded as older than the supplementary romance of Reynbrun and Heraud.

The present copy of the Romance has a Prologue in 26 lines, which begins:—

"Pvys cel tens qe deux fust nee
E establi la cristienete

Multes auenturus sunt auenus
Qi a touz homes ne sunt seues
Pur ceo deit lom mult enqere
E peyner sey de bien fere
E de aprendre bons esperimenz
De feez . de diz as auncienz
Qi deuant nous esteynt."

The Romance begins:

"En Engletere vn qens esteit
En Warewike la cite maneyt."

It goes on to say of this earl:

"De Oxenefort tote le honour
Sone esteit a icel iour
De Bokinham tut le counte
Sires esteit en cel tens clame
Li qens Roalt out a noun
Mult par ert noble baroun
Vne fille out de sa moiller
Sa grant beaute ne say counter
Pur la plu bele lout choysie
Ore est resun que ie uous die
Vn peut de sa beaute."—f. 15.

After dilating, for 19 more lines, upon the charms of Roalt's daughter, and upon the arts of astronomy, etc., which she learned under masters from "Coulette" [*i.e.* Toulette, Toledo], it adds:

"Felice fu cele apelee."—f. 15, col. 2.

It then speaks of Roalt's seneschal, and says:

"En Waligforde neez esteit
Tut le pais a lui apendeit."—f. 15, col. 2.

And it adds:

"Segquart le seneschal loy nomer."

It goes on:

"Iceo Segquart vn fiz auoyt
Cortoys e sages mult estoyt
A touz se fesoit mult amer
Del seen a touz voleit doner.

Li qens Roalt adunqe serueit
Qe son naturel segnour esteit
Li qens lama e tenoit cher
Sur touz autres le pout amer
De sa coupe le fist seruir
En sa chambre le fist gisir
Tant cum fu oue lui mult lohura
Pur le pere qe tant ama
Guy de Warewike fust apele."
—ff. 15, col. 2, and 15 b.

The lad's master, "Heralt de Arderne," is also described at f. 15 b. Guy's love for Felice and her refusal to accept him as an untried knight are now related, and he leaves England for the first time at f. 17 b, col. 2, and for the second time at f. 19 b. Guy has adventures in Lombardy, and the passage relating how he bears Heraud, supposed to be dead, to an abbey there, begins:

"Ore sen va Gi del estour."—f. 20 b, col. 2, l. 22.

This is the first line of the copy in the Royal MS. 8 F. IX. The present copy breaks off in the middle of Guy's first battle against the Saracens, in favour of the Emperor Hernis of Constantinople, and it ends:

"Gui va ferir le admiral
E scuz ne haubere ne li vaut vn gal."
—f. 26 b, col. 2.

To this are added the following catchwords for the next page (now missing), "parmi le cors." See the passage beginning "Parmi le cors" in Royal MS. 8 F. IX. (f. 112 b, col. 2, last line but 9). See also the English versions, one of them in Zupitza's edition (for Early Eng. Text Soc. in 1875–6) p. 81, and another in the Abbotsford edition (1840), p. 99.

Dr. Julius Zupitza states, at the beginning of the Preface of his edition, that "Mr. G. A. Herbing has edited the beginning of the French poem from the Wolfenbüttel MS. in the *Programm der grossen Stadtschule zu Wismar als Einladung zur Michaelisprüfung* 1872." Some account of the Romance, with three short extracts from the Paris copy, is given by Émile Littré, in *Histoire littéraire*, tome xxii. (1852), pp. 841–51.

Royal 8. F. ix. ff. 105–159.

Vellum: early XIVth cent. Folio; ff. 55. In double columns of 41 to 47 lines each. With spaces left for ornamental initials, which are filled up (in blue and red) only from f. 139 b to the end.

GUY OF WARWICK. A portion of the metrical Romance, containing about 9800 octosyllabic lines. Imperfect at the beginning. *French.*

For the first portion, containing about 1450 lines, see Harley 3775, from f. 15 to f. 20 b, col. 2, l. 21.

The present copy begins in the middle of Guy's adventures in Lombardy, when Herand of Arderne has been wounded and is supposed to be dead:

"[O]re sen va gui del estur
Ke mult demeyne grant dolour
Le cors Heraud od lui porta.
Sun conpaignun qil taunt ama
Tuit dreit va a vne abbeye.
Ke vist ester pre de la veye."

These are lines 1215–20 of the Cambridge English text, edited by Zupitza, p. 35. The passage where the other MS., Harley 3775 (f. 26 b), breaks off begins here with the lines:

"Parmi le cors li met lacer
Arier lui fet tresbuceper."—f. 112 b, col. 2.

Guy returns to England at f. 134 b, col. 2, where he joins Athelstan at York (called "Warrewyke" at first, but directly afterwards "Enerwyk"), and he kills the Irish dragon that has been wasting Northumbria. Guy now returns to Wallingford, and finds his father dead. The poem goes on:

"Heraud de arderne dunqe apela
Teut lonur li dona."
—f. 135 b, col. 2, last lines but 3.

The translator of the Cambridge text has misunderstood this reference to the Honour of Wallingford, and says that Guy gave Herand "all his londe wyth honoure" (l. 6978, Zupitza's edition, p. 200). Guy now proceeds to Warwick (here called by mistake "Enerwyk," f. 136); he marries Felice, but after fifty days remorse for his worldly life seizes him, and he sets forth on a pilgrimage to Jerusalem, after saying to his wife, "Si deu plest

vncore repeyrerai Quant ma penance fet auerai" (f. 137, col. 2). Reynbrun is born, and is carried off by Russian merchants at f. 144 b. At the Council held by Athelstan the King speaks of the threatened conquest of England by the "Rei Hunelaf de Denesmarche," and Heraud, making a speech in reply, says:

"Mes antecessours me diseyent
Ke Deneys iadis dreit aueynt.
En ceste tere mes mult ad tens.
Pus qil perdirent la lur gens.
En bataille furent tuz occiz.
Mors destruz e mal bailliz.
Pur ceo ont lur dreyt perduz."

—ff. 145, col. 2, and 145 b.

Duke Mordred of Cornwall accuses Heraud of having sold Reynbrun to the Russians. Heraud then sets out in search of Reynbrun, and is himself captured by Saracens; and meanwhile Heraud's seneschal at Wallingford repulses an attack made by Mordred, ff. 145 b–146 b, col. 2. Guy returns to England and learns that Athelstan is at Winchester, which is threatened by "de Denemarch le Rey Hunelaf E de Suthede le Rey Gunelaf," and that no one has been found to face the Danish champion Colebrand, who is reported to have been "de Aufriqe nee," f. 151 b. An angel appears to Athelstan, and bids him go and wait for the coming of a pilgrim at "la porte de North," f. 155, col. 2, l. 23. Guy is armed and mounted, and he meets Colebrand "en la place" (f. 156, l. 11), and kills him, and King "Hunelaf" and his men hasten away to their ships, and return to Denmark, f. 157, col. 2. Guy now goes to Warwick, and becomes one of the thirteen men who receive alms from Felice, f. 157 b, col. 2—158. He leaves Warwick on the same day, and sets out "Anuers Arderne" to visit "vn seynt hermite qil conust ia"; but when he reaches the hermitage, "Ke tante ert loynz en la boscage," he finds the hermit dead, and takes his place, f. 158. Felice receives the messenger from Guy, bearing her ring, and she rides to the hermitage. The poem then goes on:

"Cum ele en le hermitage entra
Le cors sun seignur esgarda
En haute vois leua vn cri
E il ses oyls en oueri

Lalme de lui sen alad
E seynt Michel receu lad."
—f. 158 b, col. 2, last lines of the column.

The body of Guy cannot be removed, and it is buried in the hermitage. Felice remains there, and dies after fifty more days. The poet ends:

"Ensemble sunt en la conpaignie
De nostre seignur le fiz Marie
E ici nous doynt deu seruir
Qen sa glorie pussum venir."—f. 159, col. 2, lines 19–22.

Colophon: "Qui scripsit carmen Sit benedictus Amen."

The incidents related in the present copy correspond to those in the printed editions of the English poem. See William Copland's edition (16th cent.), from f. G. iii. b. to K k. j; the other folios of Copland's edition, ending with Mm. j, being occupied with the adventures of "Raynburne." See also the Abbotsford edition (1840), printed from the 14th cent. Auchinleck MS., from p. 55 to p. 415; the other pages, ending with p. 482, being occupied with "Rembrun Gÿsone of Warwike." See also Dr. Julius Zupitza's edition, printed by the Early English Text Society (1875–6) from a 15th cent. MS. in the Cambridge University library, numbered Ff. 2, 38, from p. 35 to p. 308; the other pages, ending with p. 344, being occupied with the adventures of "Reynbowrne."

Royal 15. E. vi. ff. 227–272.

Vellum; xvth cent. Large Folio; ff. 46, in double columns of 69 lines. With illuminated initials, and 2 miniatures and borders: a large one at the beginning of the leading romance (f. 227), and a smaller one at the beginning of the sequel (f. 266 b).

Guy of Warwick, and Heraud of Ardennes: two prose Romances, the latter of which is sometimes known by the name of its other hero, Rembrun, the son of Guy of Warwick. *French.*

1. Guy of Warwick. After the Rubric—"Cy commence le liure de Guy de Warrewik"—the Romance begins with the following prologue:—"On temps du roy Athlestain, prince de noble memoire, regnant en souueraincte ou royaume dengleterre." f. 227.

The 2nd paragraph begins: "En icelle honnourable saison et regne du dit roy athlestain estoit ou royaume dengleterre vng tresnoble et puissant conte nomme roalt, lequel auoit la seigneurie de la conte de Warrew[ik]," etc.—"De tous enfans icelluy conte fors vne seulle fille nommee felice." f. 227, col. 2.—[Felice was afterwards married to Guy of Warwick.]

The Romance ends: "Et fut la fin de messire guy de warwik et de sa bonne moulier, laquelle fait bien a ramenteuoir et mectre en memoire en la gloire et honneur des bons. Dieu veuille que tous ceulx a aduenir y puissent prendre tel exemple, que ce soit a leur saluacion de corpz et dame. Amen."—f. 266, col. 2.

Colophon: "Cy fine le Rommant de guy de Warwik."—f. 266, col. 2.

This text appears to be the same as that of the printed editions, (Paris, 1525, and about 1550), of which the 2nd is analysed in the *Mélanges tirés d'une grande Bibliothèque*, vol. x. (1780), pp. 63–141.

For the title-page of the 1st edition, with the 1st words of the prologue and of the romance itself, see Brunet's *Manuel*, under the head of *Guy de Warvich*.

2. Heraud of Ardennes.

Begins: "Plaisance qui ma fait parler et descripre pour mectre en memoire partie des fais du noble seigneur guy de warwik ainsi comme dessus est dit. Et pour exemple et introduccion de bon vouloir me constraingt escripre ce quil aduint au bon herolt dardenne en la queste du filz de son seigneur." f. 266 b.

Ends: "Et tant firent quilz vindrent a warwik la ou rambion fut recepu aussi haultement que seigneur doit estre. Et si receput les hommaiges et feaultes de tous ses hommes. Et herolt sen retourna en sa ville de walinforthd deuers sa bonne femme qui moult fut ioyeuse de sa uenue. Aussi furent tous ceulz du pays." f. 272, col. 2.

Colophon: "Explicit le Rommaut de guy de warwik. Et de herolt dardenne." f. 272, col. 2.

"Herolt dardenne," though it does not seem to have been published with the French prose *Guy de Warvich*, has been published in three English metrical versions (see the concluding remarks in the preceding description). For some account of the French metrical version, see Émile Littré's article in *Hist. litt.*,

T. xxii. pp. 849–50, where the names of the heroes are given as Harold and Rambrun.

Sloane 1044. f. 625.

Vellum; xvth cent. Folio. One leaf. In double columns of 51 lines. [Bound up with miscellanea of various periods, the whole vol. being entitled *Specimens of Ancient Handwritings*.]

Guy of Warwick. A fragment of the metrical Romance, containing 216 octosyllabic lines. *English.*

This Fragment, which relates the betrothal and marriage of Guy and Felice, begins:

. . . . . .

"[Thei] thonkeþ god þat al haþ wrouȝt
[Th]at hym þider to hem haþ brouȝt
[A]nd prayeþ ȝerne wiþ boþe her honde
[G]od let hym neuer part of londe
Sire Guy into a chambre gos
Hende Felice aȝeyn hym ros." f. 625.

It ends:

"Sire Guy to a toure steiȝ
And lened him to a corner an heiȝ
He biheld þe euntre about ferre
The welkne þat was wel þik of sterre
And þe weder was myry and briȝt
And Guy biþonȝt him anon riȝt. f. 625 b.

. . . . . .

Printed in the pamphlet by Julius Zupitza, entitled *Zur Literaturgeschichte des Guy von Warwick* (Wien, 1873), and there said to be closely allied to the version in a MS. at Caius Coll., Cambridge, No. 107. Both versions agree in many respects with that in the *Auchinleck* MS., (edited by W. B. D. D. Turnbull for the *Abbotsford Club* in 1840); but this portion of the poem is there in 12-line stanzas (see pp. 268–276). The corresponding passages in the edition of William Copland (16th cent.) are very much abridged (see that edition, f. cc. iii—Dd. j). For the original French text of these passages see that in Roy. 8. F. IX. f. 136, col. 1, line 4, "Pur

li ont ioÿe demene," etc., down to f. 136 b, col. 2, line 20, "Gui comence dunque a pourpenser."

Additional 14,408. ff. 74–77.

Vellum; xivth cent. Four mutilated leaves, containing four columns in a page, used in the binding of a paper volume containing a poem of Lydgate. There were originally from 50 to 56 lines to a column, of which about 48 to 52 lines remain, but many of these are almost obliterated.

Guy of Warwick. Fragments of the metrical Romance, containing 1100 entire octosyllabic lines, and the beginnings or ends of nearly 400 more. They belong to the middle of the poem, and relate to Guy's adventures in Constantinople at the court of the Greek Emperor Ernis, and his adventures in company with Sir Terry. *English.*

The inner and outer pairs of columns on each page, as they are now bound, belong (with the exception of one leaf, fol. 76 b) to more or less distant parts of the poem. The following is their proper order, together with references to the corresponding passages in the edition printed by William Copland (16th cent.):

Fol. 77 b.	(inner columns) =	Copland	O. iiii. (b.)
„ 75	(outer columns) =	„	P. iiii.
„ 74 b.	(inner columns) =	„	Q. iii.
„ 76	(outer columns) =	„	R. ii. (b.)
„ 76 b.	(inner columns) =	„	S. i.
„ 74	(outer columns) =	„	T. i.
„ 75 b.	(inner columns) =	„	U. i.
„ 77	(outer columns) =	„	X. i.

The 1st Fragment begins with the proceedings of Guy, after receiving the false witness of Morgadour, the steward, against the Greek emperor, thus:

"Fra chamber went Gy
For thise words ake sary
To hys Inne he yede anone
He cald hys felaus to hym sone."

f. 77 b, (inner columns): see Will. Copland's ed., f. O. iiij. (b), line 5; and the Abbotsford ed. (1840), p. 113, line 15.

The last Fragment relates how the "duk otoun" "of pauy" tried to seize Guy, after having treacherously seized his companions, Heraud and Terry: 6 of the lines are as follows:

"Forht com ay knyth of that land
On Sire . G . than laid he hand
By the mantel he gan hym tak."

(A line seems to be here accidentally omitted.)

"G. luked a gayn ful grim
Swilk ay strak he gaf him
He ded wiht the dynt of hys hand."—f. 77 b (outer columns).

This is followed by 33 more lines in the same column, but they are almost obliterated. See Will. Copland's ed., fol. Y. iii., line 15; and the Abbotsford ed. (1840), p. 206, line 7.

These Fragments more resemble the text of Will. Copland's edition (16th cent.) than that of the Abbotsford edition (1840), edited from the Auchinleck MS. by W. B. D. D. Turnbull; but it often differs materially from both, and it is a closer translation from the French. See the French text of these passages in Royal MS. 8. F. IX., f. 114, col. 1, line 5, "Atant de la chambre sen issi," down to f. 127, col. 2, lines 4–11, "Atant es vous vn chiualer," etc.

The first two of these leaves (ff. 74, 75) were printed at Middlehill, Worcester, by Sir Thomas Phillipps, in 1838, but imperfectly and incorrectly. The columns are there distinguished by the letters A–M, though not in their proper order; and cols. C, D and G, (answering to f. 74 b), are headed with a few broken lines that are now no longer to be found in the MS. From Sir T. Phillipps' printed copy the Fragments have been reprinted, but without any division of columns, in Turnbull's edition of *Guy of Warwick*, for the Abbotsford Club (Edinburgh, 1840). pp. xxviii.–xlii. Julius Zupitza has also printed 37 lines (taken from the first of the two outer columns on f. 74), in his pamphlet *Zur Literaturgeschichte des Guy von Warwick* (Wien, 1878), pp 15–17.

Cotton, Vespasian D. ix. ff. 40–43 b.

Paper; xvith cent. Quarto; ff. 4, having 30 to 32 lines to a page. In a collection of historical extracts, relating to the two great monasteries at Winchester and to the Earls of Warwick, bound up with other MSS. This collection contains:—

1. Extracts from the beginning of the *Historia Major* of Thomas Rudborne, with some additional notes down to the death of Bp. Richard Fox in 1528. f. 12.
2. Notes of a similar character, originally compiled in the time of Henry VI. f. 25.
3. Notes of grants made to the cathedral monastery of St. Swithun, or Oldminster, by various Anglo-Saxon queens and dukes who are buried there. f. 29.
4. Account of the founders and early benefactors of Hyde Abbey, or Newminster, and their grants (including that of "Dennemarke" by Ethelred), followed by an account of "destructio monasterij de Hida," under the Conqueror, and under Bp. Henry of Blois in 1141. ff. 30, 33.
5. Brief accounts of British kings, from Dunwallo Mollmutius to Guitelinus, taken from Geoffrey of Monmouth and Thomas Rudborne, followed by an account of the fabulous and historical Earls of Warwick down to 1449, with references to Henry Knighton, John Gresley, "Pontrell [*i.e.* John Poutrel, as John Rous calls him in his *Historia Regum*, see Vesp. A. xii., f. 56 b, and Hearne's edition, p. 98] in prologo de vita Guidonis," and John Papulwick, "de vita Rayburni." f. 36.
6. The present article. ff. 40–43 b.

Guy of Warwick. Story of Guy's combat with "Colbrondus," and of his death in the hermitage. By Girardus Cornubiensis. *Latin.*

Under the head of "Girardus Cornubien." in Bp. Tanner's *Bibliotheca* (1748), p. 326, it is said "Thinnus* eum a Giraldo Cambrensi distinguit. Quaere, annon sit unus et idem." This confusion of the two authors occurs as early as the 15th century, see the copy of John Rous's *Historia Regum* in Cotton MS. Vespasian A. xii., where (at f. 56 b) "Girardus Cambrensis" is named as an authority for the combat between Guy and Colbrand (Hearne's edition of Rous's *Historia*, p. 98). It is probably this confusion which has led others to place Girardus Cornubiensis under the reign of King John; see Hardy's *Catalogue of British*

* Alluding to an alphabetical list of British authors, by Francis Thynne, appended to vol. iii. of Holinshed's *Chronicles* (1587): for those under letter G see p. 1590.

History, vol. iii. pp. 50–1. The earliest mention of him seems to be that in *Liber de Hyda*, which cites the *Historia Aurea* of John of Tynemouth, and therefore cannot have been compiled much before 1400. Thomas Rudborne refers to two works of Girardus, De Gestis Britonum and De Gestis Regum Westsaxonum; see Rudborne's *Historia Major Wintoniensis* in Wharton's *Anglia Sacra*, vol. i. pp. 186, 189, 193, 201, 204. These two works must be quite distinct, as Rudborne refers to De G. Brit. lib. iii. cap. 8, for the history of Constans, the precursor of Vortigern, and to De G. R. West. lib. ii. for King Ethelbald and St. Swithun. The *Liber de Hyda* extracts the whole of the present narrative from the work De G. R. West., adding that it is cap. xi.; of what book it does not say. It has previously given two references to the same work; the first as an authority for King Alfred's life, and his burial in 901, the chapters referred to being x., xi., xiv. (and therefore certainly a Book earlier than the one now in question), and the second as an authority for Edward the Elder, as founder of Cambridge, the chapter referred to being ch. x. of the fifth Book. Edward died in 924; therefore the present narrative, which professes to give the events of 927, evidently formed chapter xi. of the fifth Book of De Gestis Regum Westsaxonum.

The present copy is headed:—"Gwido de Warwicke et vxor eius Felicis" [*pro* Felicia]. Beg.: "Regnante in Anglia inclito rege Athelstano anno domini incarnacionis nongentesimo vicesimo septimo." The two leaders of the Danish army are named Anelaphus and Gonelaphus (*i.e.* Hunlaf). Mention is made of "The Hide mede" (f. 41 b), formerly "Denmarche" (f. 42), and of "Collbrondes Axe" (f. 42); Guy's death is related at f. 43. End: "Circa cuius sepulchrum et ipsa [*i.e.* Felicia] transactis quindecim diebus vinculis carnis absoluta decentissimè humata est. Hereditatem paternam filio Reyburno relinquens vt ipse memoriale parentum in pectoris sui armariole [*pro* armariolo] quàm tenerrime sigillando imprimeret, inde pro meritis coelestia regna mercaturus."

The present copy was used by Edward Edwards for collation, when preparing the Rolls edition of *Liber de Hyda* (1866), pp. 118–123; the other references to Girardus in *Liber de Hyda* are at pp. 62, 111.

The narrative had previously been printed by Thomas Hearne, from a copy at Magdalen Coll., Oxford, as No. xi. of the appendix to the *Annales de Dunstaple* (1793), vol. ii. pp. 825–30.

Harl. 7333. ff. 33–35 b.

Vellum; xvth cent. Large Folio; ff. 3, in double columns of 46 to 51 lines. With the first initial in blue, flourished with red.

The whole volume contains:

1. A Fragment of the Chronicle of Brut, in English prose. f. 1.
2. Cato's Distiches, in English verse. f. 25.
3. "Complaent ageins Fortune," in English verse. f. 30 b.
4. Pedigree of Henry VI., by Lydgate, in English verse. f. 31.
5. The present article. f. 33.
6. "Evidens to be ware": a moral poem, by Richard Sellyng, addressed to John Shirley. Followed by a French ballad, by Charles of Orleans. ff. 36, 36 b.
7. The Canterbury Tales, ending in the middle of the Parson's Tale. Followed by portions of Gower's *Confessio Amantis*, and minor poems by Chaucer, Lydgate, and others. ff. 37, 120, 129 b, 132 b, etc.
8. Portions of the *Gesta Romanorum*, in English prose. f. 150.
9. The poem by Thomas Occleve, which is known as "Dialogus inter Occliue et Mendicum." ff. 204–211.

Guy of Warwick. The story of his single combat with the Danish giant, Colbrand; his life for two years among the thirteen Bedesmen of his wife Felice; and his death in the hermitage. Translated from the Latin of Girardus Cornubiensis into English verse, by John Lydgate, at the request of Margaret, Countess of Shrewsbury, between 20th May, 1442, and 14th June, 1468. In seventy eight-line stanzas, with an Envoy of four lines.

Lydgate follows the words of his authority very closely.

The present copy is headed:—"Here nowe begynneþe an abstracte oute of þe Cronicles in latyne made by Gyrarde Cornubyence . þe worþy Cronicler . of westsexse and translated into Englisshe be lydegate dann Johane at the requeste of margarete Countas of Shrowesbury. ladye Talbot fournyvale and lysle . of the lyf of þat moste worthy knyght Guy of warwike of whos bloode shee is lyneally descendid." This was the eldest daughter of Richard de Beauchamp, Earl of Warwick and Aumarle, and Lord l'Isle (the latter title derived from his first wife, this lady's

mother), who founded the chantry at Guy's Cliff in 1430–1, and died 30th April, 1439. Margaret was married to John, Lord Talbot and Furnival in 1438–9; he was created Earl of Shrewsbury in 1442, and their son was created Lord l'Isle in 1443; father and son were both killed in 1453, and she herself died on the 14th June, 1468.

The poem begins:

"Frome Criestes birthe . complete nyene . C . yeere
Twenty and seven . by computaciony."

In the closing stanzas Lydgate repeats that he has been translating this out of the Latin of the Chronicler.

"Callid of olde Gyrard Cronubence
Wiche whilome . wrot with gret deligence
Dedis of hem in westesex crowned kynges
Gretly comendyng for kneyghtely excellence
Guy of werrewike in heos famouse wreytinges
Of whos nobelesse ful gret hede he toke
His kneyghtely fame to putten in remembraynse
Þe elevenþe chapitre of his historial boke
Þe parfite lyf þe vertuouse gouernaunce
His wilfulle pouertee hard ligginge and penaunce
Al sent to me in Englishe to translate
If owghte be wrong in metre or substance
Put al þe wyte ffor dulnesse one lydegate."

He ends with "Lenvoye:"

"Mekely translatid vnder correccion
Settyng a syde preyde and presompcioune
and praye echeoon . þat shalle of hit take hede
Favoure and supporte whan þei þe clause rede."

The last 78 lines of the poem, beginning with stanza 61, line 3, "þe ermyte with Inne litil spase," and ending, "Put al þe wyte ffor dulnesse one lydegate" are printed in the introduction to Guy and Colebrande in *Bishop Percy's Folio Manuscript*, vol. ii., Part ii. (1868), from the present MS. The whole poem is printed by Julius Zupitza, in his pamphlet *Zur Literaturgeschichte des Guy von Warwick*, Vienna (1873), pp. 27–43, from a Bodleian MS., Laud 683 (D 31), ff. 65–78. The Bodleian copy contains 74 stanzas; three quite superfluous stanzas (34–5–6) being inserted after the message of the angel to Athelstan, and the Envoy being also extended into a complete stanza.

Lansdowne 699. ff. 18 b–27 b.

Paper and vellum; xvth cent. Quarto; ff. 10, having 32 lines to a page. With the first initial in blue, flourished with red. In a volume of the minor poems of Lydgate, of which the last and longest is the Life of St. Alban (ff. 96–176 b). One of the owners of the volume in the 16th cent., Davyd Martyn, has written memoranda in various parts (ff. 27 b, 99, etc.); in one place (95 b) making a note of having received money from "Bonyface Martyne in the Countye of Rutlond, yeman." Another owner, in the 17th cent., was the poet, William Browne, who has here written the opening lines of his *Britannia's Pastorals* (published in 1613), "I that whileare neere Tauy's stragling Spring Vnto my seely Sheepe did use to sing And pip'd to please my self etc. Wm. Browne." (f. 95). Another owner also, Edward Umfreville, author of *Lex Coronatoria* (published in 1761), has written a Table of Contents, and signed his name, at the beginning.

Guy of Warwick. A poem by John Lydgate. In 74 eight-line stanzas, the last being the Envoy. *English.*

Begins:

"Fro cristes birth/compleet nyne hundrid yeer
twenty and seuene/bi computacioun."

Ends:

"Yiff ouht be wrong/in meetre or substaunce
Puttith the wite/for dulnesse on lidgate."

Followed by "Lenvoie":

"Meekly compiled/vndir correccioun
lyff of sire Guy/bi diligent labour
set a side pride/and presupcioun
bicause he had/of cadence no coloure
In Tullius gardeyn/he gadrid neuer floure
nor of Omerus/he cam neuer in the meede
prayng echeon/ of support and favoure
nat to disdayn/the clauses whan they reede."

Colophon: "Explicit Guydo de Warwik."

The last three lines of the 29th, and the whole of the 30th stanzas, giving an account of the angel's visit to Athelstan, are quite different (f. 22) from what they are in Harl. 7333 (f. 31). There are three stanzas, Nos. 34–5–6, here (f. 22 b), which are not to be found in Harl. 7333, and the Envoy, which in the Harley MS. consists of only four lines, is here swollen into a full

eight-line stanza; apparently completed by some scribe, who has here adapted two or three of the lines in the second stanza of Lydgate's Life of St. Alban.

Very similar to the text printed by Julius Zupitza.

Harl. 5243.

Paper; 1621. Oblong Quarto; ff. 132, in double columns of 35 lines. With 4 drawings in Indian ink, two of which occupy entire pages, at ff. 2, 3 b, 95 b, 116.

Guy of Warwick: a poem by John Lane, in seven-line stanzas, divided into 26 cantos, having an argument to each canto, and with a Prologue and Epilogue in heroics, containing altogether about 17,150 lines. Preceded by a prose Introduction, and by a commendatory Sonnet by John Milton (father of the poet). *English.*

At the end is an imprimatur, thus: "The licence. This poem containinge a corrected historie of Guy Earle of Warwick in 87 leaves of large quarto, written by Mr. John Lane, hath licence to bee printed. Jul: 13°. 1617. John Taverner. as in the original." By the side of this is a calculation of the number of lines, as 12,180. But the present is an enlarged copy, written apparently by the author himself, with many marginal corrections and additions. Title: "The corrected historie of Sir Gwy, Earle of Warwick, surnamed the Heremite; begun by Don Lidgate monck of St. Edmundes Berye; but now dilligentlie exquired from all antiquitie, by John Lane. 1621." This mention of Lydgate is merely in reference to his short poem about Guy's fight with Colbrand, and his death in the hermitage. The present work, on the other hand, goes through all the adventures of Sir Guy, and those of Rainborne his son. As for Lane himself, Milton's nephew, Edward Phillips (born 1630) gives an account of him in No. liv. of *Theatrum Poetarum* (published by Phillips in 1675), and calls him "a fine old Queen Elizabeth's gentleman, who was living within my remembrance."

The Sonnet by John Milton the elder is headed: "Johannes Melton, Londinensis Cives, amico suo viatico, in Poesis Laudem.

S. D. P." It begins: "If virtewe this bee not! what is? tell quick!"

The Introduction is addressed: "To all heroical knightes, and illustrious Ladies," etc. It begins: "After, nay before all your secular affaires, vouchsafe to accept to your recreations the pleasant historie of this vertuous paire," f. 4. But this Introduction is crossed out, and Lane no doubt intended to rewrite it.

The Prologue is headed, "The Poet Lidgates Complaint," and begins: "Provokd! out of my grave I com on cause,
to plaine the breach of Allegorick lawes." f. 7.

The argument of each canto is in a six-line stanza. The poem itself begins:

"Aurora blushinge on bright Thetis glasse,
in sweetest flowringe time of ioious may,
vp bownd the tresses of her orient face,
and dond of cristal dropps an amice gray,
which promisd to her flockes a golden daie:
rose ear her husband left his sable bedd,
hill toppes to seeke for aier, helth, lustiehead."
f. 7 b.

The 26th canto describes a Court of Poets, summoned by the Ghost of Lydgate, to decide upon the claims of Sir Guy to rank amongst the worthies. It ends:

"to theraultes next, Croniclers, and the rest,
who him observed, thus palminge his bare brest."
f. 131 b.

"The Poet Lidgates Epiloge" begins:

"By promise, I from cloister com againe,
my Guion 's right amidd yee all to claime."
f. 131 b, col. 2.

It ends:

"Don Lidgate smilinge, tooke his leave of those,
so all the Court by his exampl arose
and at his partinge Titan (as mote hold),
flunge both his emptie handes, of gladsom gold,
of which the Poetes caught, ells nought, for fee,
hee langhinge, till had near an eye to see."

To this are added the words, "Finis John Lane," and the copy of the "Licence" already given. The present copy is in the

same hand, and bears the same date (1621), as a fair copy of another work by the same author, entitled, "Tritons Trumpet to the twelve monethes," in the Royal Collection, 17. B. xv.

The Sonnet by John Milton the elder has been printed from this volume by Joseph Hunter in No. III. of his *Critical and Historical Tracts*, entitled, *Milton: A sheaf of Gleanings* (London, 1850), p. 13, together with remarks on Lane and his writings. Hunter has been followed, both as to the Sonnet and the remarks, by David Masson, in his *Life of Milton*, vol. i. (1859), pp. 42–3.

Additional 27,879. Percy Folio, pp. 232–234.

"GUYE: AND AMARANT." How Guy, when on a pilgrimage in the Holy Land, kills the giant Amarant, and releases his prisoners. In 33 six-line stanzas. *English.*

This is a portion of *The famous historie of Guy Earl of Warwick*, a poem in 12 cantos, by Samuel Rowlands. The first printed edition is dedicated to Philip Herbert, Earl of Montgomery, K.G., and it must have been printed before 1630 at least, for in that year Philip succeeded to the earldom of Pembroke. Samuel Rowlands was also the author of many satirical poems and epigrams, and two or three religious poems, which were published between 1598 and 1628.

The present extract from the *Historie of Guy* contains the whole of Canto x. (erroneously headed in the first printed edition "Canto ix.") with the exception of the first 20 stanzas.

Beg.: "Guye: iourneyed ore the sanctifyed ground
wheras the Jewes fayre citye someti[me] stood."

Ends: "ambitious pryd hath hurt me all it can,
I goe to mortifie a sinfull man."

Printed in *Bishop Percy's Folio Manuscript*, vol. ii. (1867), pp. 136–143: having been previously printed by Percy in his *Reliques.*

Additional 27,879. Percy Folio, p. 254.

Preceded by a gap of 3 leaves, which originally contained the end of "Durham Feilde," the whole ballad of "King Estmere," and the beginning of the following ballad.

Guy and Phillis: (a title written by Bp. Percy). A fragment, relating Guy's feats against three monsters in England, his return to Warwick, and his life and death at the hermitage. Told in the first person. Imperfect at the beginning: 48 lines remaining. *English.*

Beg.: "In winsor fforrest I did slay
a bore of passing might and strenght."

Printed in *Bishop Percy's Folio Manuscript*, vol. ii. (1867), pp. 201–2; with the first portion (88 lines) at pp. 608–9, reprinted from Ritson's *Ancient Songs and Ballads*. "This ballad (says Ritson) was entered on the Stationers books 5th January 1591–2." It was a short summary of the whole life of Guy.

Additional 27,879. Percy Folio, pp. 349–357.

"Guy and Colebrande." The poem begins with telling how the Danish King, "Auelocke," has advanced to Winchester, and has challenged the English King, Athelstan, to find any man to meet the Danish champion, a Giant, who is not named in the course of this poem. The rest of the narrative, ending with Guy's death in the hermitage, is substantially the same as that versified by Lydgate from Girardus Cornubiensis. Written in six-line stanzas, some of which are defective, interspersed with a few stanzas of nine or twelve lines each. In three Parts, containing 633 lines. *English.*

Begins: "When meate and drinke is great plentye
Then lords and ladyes still wil be,
And sitt, and solace lythe."

Ends: "And that wee may on doomesday
Come to the blisse that shall ffor aye,
With angells to remaine."

Printed in *Bishop Percy's Folio Manuscript*, vol. ii. (1868), pp. 527–549. A very similar poem, in 300 twelve-line stanzas, a few of which are defective, forms the second part of the romance of Guy in the 14th cent. Auchinleck MS. at Edinburgh. The Auchinleck copy was largely quoted by George Ellis, in his specimens of *Early English Metrical Romances*, and was edited by Turnbull for the Abbotsford Club (1840). It gives the Danish king opposed to Athelstan the ordinary English form of his name, Anlaf; it names the giant throughout as Colbrand; and it is written in good style and metre. A few of the details, however, which are peculiar to the present copy, are not without some merit.

Royal 12. C. xii. ff. 33–60 b.

Vellum; early XIVth cent. Octavo; ff. 28, having 37 to 41 lines to a page, as far as f. 53, where the hand changes, the rest of the article having 30 to 31 lines to a page. With initials in red. In a volume of miscellanea in Latin, French and English, in various hands of the early 14th cent., among which are:

1. Service in Commemoration of Thomas of Lancaster (beheaded 1321), followed by hymns and by various odds and ends. f. 1.
2. Key to prophetical Figures, prophetical verses, etc. f. 14.
3. The present article. ff. 33–60 b.
4. A version of the Brut, down to 1312, in English verse. f. 62.
5. Amys and Amyllioun, in French verse. f. 69.
6. Rules for lucky and unlucky moons, for chiromancy (with figures), etc. ff. 77–123 b.

Fulk Fitz-Warin. An historical romance of outlaw life in the Marches of Wales, and in other parts of England, with some adventures in the Orkneys, in Spain, and in Barbary, from 1201 to 1203. Originally written in octosyllabic verses, but here inartificially turned into prose, some of the verses still remaining intact. *French.*

It begins with a story how, in the time of William the Conqueror, Payn Peverel overcame a devil in the body of the Cornish giant Geomagog, who used to haunt a ruined British town in Shropshire known as "Chastiel Bran," and how the Peverels built a castle in that neighbourhood, which grew into the town called "blaunche ville englois whytyntone" (f. 35), that is

Whittington near Oswestry. The romance retains, in this introductory legend, eighteen lines of the original Poem, being a Merlinesque prophecy about "la blanche launde," as repeated by Geomagog (f. 34 b). It then relates how Gwaryn (or Waryn) de Meez won the hand of Melette Peverel at a tournament; and how their son, the first Fulk Fitz-Warin, distinguished as Fulk le Brun, married a daughter of Joce de Dinan (so named from Dinham, afterwards Ludlow), and left behind him Fulk (the hero of this romance) and four other sons, who were brought up by Henry II. with his own children. Prince John, it here relates, quarrelled one day with young Fulk over a chess-board, and struck him with the board, but was beaten in return so severely that he never forgave it. Meanwhile a Welsh prince, Roger of Powis, has taken Whittington, and his son Maurice is confirmed in its possession at the accession of King John. Fulk renounces his allegiance, and he is outlawed (f. 42 b).

Fulk now roams through the forests of England, together with his four brothers; his cousins, Audolf de Bracy and Baudwyn de Hodenet; his friends, Sir Thomas Corbet and John Malveysyn; and many famous cross-bowmen. Chief among his followers of the second rank is John de Rampayne, a jongleur, who not only excels in singing and playing, and wielding a quarter-staff, but who also knows all the uses of herbs, and thus can dress a wound, or can discolour and distort his features, to suit his convenience.

The outlaws are twice compelled to quit England, and their sea adventures soon become wildly romantic. They are driven about by storms up to the Orkneys and down to Spain and Barbary, and they encounter strange men, slay a dragon, and rescue a princess.

A few of the details of their English adventures are probably correct; others are certainly fictitious. Fulk seizes all the goods which he finds going to Court, and clothes his own men with the spoils. He spares all private goods; yet he gets an ill repute, and one night he catches a certain Pieres de Bruyle, who is robbing under the name of Fulk Fitz-Warin. He forces Pieres to behead his own men, and then he beheads Pieres himself. He assumes various disguises. As a monk he misleads the king's knights, who are hunting him. As a collier in Windsor Forest he

misleads the king himself, and captures him; but he trusts the King's word and lets him go, and he is hunted again.

In the middle of Fulk's outlaw life a strange event occurs. He is privately summoned to Canterbury, which he enters as a merchant, and there he has an interview with Archbishop Hubert "le Botiler" (that is to say, with Hubert Walter, whose nephew founded the Irish family of Butler). The Archbishop tells him that his late brother, "Thebaud le Botiler" (or more correctly, Theobald Walter) has left a widow, Mahaud, who is persecuted by King John; and he persuades Fulk to marry her. Fulk takes his wife into the forest, and is mocked by his companions and called "hosebaunde," f. 45. Mahaud generally finds a refuge in one or another castle, when she is expecting a child; but on one occasion she prematurely bears a son on a Welsh mountain, and christens him John at the "fontaigne de puceles": the child lives, and is confirmed as Fulk (f. 48 b).

One more incident must be noticed. A certain Sir James of Normandy accuses the English barons of purposely letting Fulk escape, a charge which is hotly denied by "Rondulf," Earl of Chester (f. 53 b). Sir James now leads the pursuit, but is captured himself and forced to exchange arms with Fulk; and the latter brings him gagged and bound to the King, and then gallops away after the other Fitz-Warins. Rondulf of Chester, however, comes up to them, and begs them to surrender, pledging his honour for their safety; but Fulk, who addresses Rondulf as "sire cosyn," refuses (f. 54 b). The Fitz-Warins are now worsted; Fulk faints for loss of blood, and is carried off by his men, and his brother William is taken prisoner. William is, long afterwards, rescued from his guards at Westminster by John de Rampayne.

The romance concludes with a short account of the submission and pardon of Fulk; of the death of his wife, Mahaud, and his marriage with Clarice de Auberville; and of his blindness in his later years. This portion retains 46 lines of the original poem (ff. 56–60 b), connecting "la blanche launde," that is, Whittington, with a legend of the Graal, and explaining how the Merlinesque prophecy about it (see f. 34 b) was fulfilled by Fulk Fitz-Warin.

On turning from the romance to historical documents, we find that the romancer has entirely forgotten Fulk I., who died before Michaelmas, 1171, but that the other genealogical matters seem

to be fairly correct. It is quite certain that Fulk II., who died before Michaelmas, 1198, really married Haweis de Dinan; that the Fitz-Warins had long-standing claims to the castle of Whittington; that the castle was delivered over to the Welsh prince Meuric; that Fulk III. consequently rebelled in 1201; and that his outlawry was revoked on the 15th November, 1203. Among the fifty-two names of his companions attached to the pardon are those of William Fitz-Fulk and Philip and Ivo Fitz-Warin, probably all three of them brothers of Fulk III.; and also those of Baldwin de Hodenet and William Malveissin: (see *Rotuli Litt. Pat.*, ed. by Hardy in 1835, p. 36). It is also certain that Fulk III. married Matilda, the widow of Theobald Walter: (see *Rott. Litt. Pat.*, p. 74, col. 2). On the other hand, it is equally certain that Theobald Walter is mentioned as still alive on the 4th August, 1205, though he seems to have died before the 8th October of that year: (see *Rotuli Litt. Claus.*, ed. by Hardy in 1833, pp. 44, 54). It scarcely needed this last piece of evidence to discredit the story about Archbishop Hubert Walter. In like manner we may feel quite certain that Fulk did not capture King John once or twice; and it is almost superfluous to examine the evidence afforded by John's Itinerary, which shows that he was in Normandy, instead of Windsor or Westminster, during the greater part of the outlawry, and that he was never at that time in Gloucester, as he is here represented.

It is evident indeed that, when our romancer was detailing the deeds of the five Fitz-Warins, his mind often reverted to those of the Quatre fils Aymon; to the fatal quarrel between Renaut de Montauban and Charlemagne's nephew, over the chessboard; to the taunts of Roland against Ogier for sparing his outlawed cousins and to Richard's appearing before Charlemagne in the arms of the knight sent to capture him. It is probably owing to the same Chanson that Fulk, like Renaut, releases his sovereign when he has him completely at his mercy. On the other hand, it seems to be only a curious coincidence that Fulk, like Renaut, is married to a wife named Clarice; for amongst the fine-rolls for 1250 there is one, relative to a Kentish law-suit, in which the suitors are "Fulco filius Warini et Claricia uxor ejus": (see *Excerpta e Rot. Fin.*, ed. by Charles Roberts, 1836, p. 89). In short, the romancer takes many liberties with his subject; but

some of his statements prove unexpectedly true; and even when he asserts that Fulk's first wife, Mahaud, shared in the wandering life of her husband, he may only be confusing the earlier and later adventures of his hero. Fulk rose again in arms in the Easter week (19–25 Apr.) of 1215, and joined Robert Fitz-Walter; and it was not till more than a year after King John's death that Fulk made his peace again, and obtained reseizen of his lands, namely in Nov. 1217. He continued to be regarded as a dangerous Baron Marcher; and in Nov. 1222, the Earl of Chester was urged to inspect the fortifications going on at Whittington Castle, and to see that they were not made stronger than was required for the purpose of resisting the Welsh (*Rot. Litt. Claus.*, i. p. 520, col. 2). There are indications that Fulk IV. acted for his father during the last years of his life; and this again favours an assertion made by the romancer, namely, that he was blind for seven years. He seems to have died before August, 1260.

Leland refers, in his *Collectanea*, vol. i. (1770), p. 236, to "an olde French Historie yn Rime of the Actes of the Guarines;" and he then gives an abstract of the latter part, which might have been drawn up from the present copy. That the poem was the original of the two is quite evident, so many of the verses having been here retained. Thomas Wright, in his edition of the romance (pp. vi., vii.), has shown how easily a passage of twenty-four lines of verse can be restored, and here and there a couplet has been left quite unaltered. Thus, when Sir John Lestrange on one occasion spies Fulk and cries out, "Ore seynours a Fonke tous," the text goes on, "Fouke respond cum orgoilous certes fet il e Fouke a tous" (f. 47 b). But the present copy of the prose Romance seems to have been transcribed before 1320; therefore the original poem must almost certainly have been composed before the death of the hero's grandson, Fulk V., in 1314. The author was intimately acquainted with Shropshire, where his local descriptions and allusions must have rendered his work an especial favourite; but we have evidence that it was soon more generally known, for Pierre de Langtoft, of Bridlington in Yorkshire, when writing (probably before 1320) about the outlaw life of Robert Bruce in 1306, says:—

"Du boyuere dam waryn/luy rey robyn ad bu.
Ke citez et viles/perdist par lescu.

Apres en la forest/forsenez et nu.
Se pesceit one la beste/de cel herbe cru.
Son liure le temoyne/luy quels de luy est lu."
(Cotton MS., Julius A. v., f. 170.)

Leland has given an abstract of the whole of this Romance; but the first portion of it is derived from "an old English boke yn Ryme" (see *Collectanea*, vol. i. pp. 230–6). Thus we find that in the time of Henry VIII., though the story of Fulk had long ceased to be popular, and had given way to Robin Hood, yet it was still accessible to students, both in French and English. But no one since Leland has noticed the English poem, and the French narrative is only known to exist in the present copy.

In Elizabethan times, however, we suddenly find Fulk's first wife making a sort of partial reappearance, in the character of Maid Marian. There were three Matildas, who were popularly supposed to have been persecuted by King John. The most historical of these was Matilda de Braose. She was imprisoned, with her son and her son's wife, in 1210, some (Matthew Paris and others) say at Windsor, but another chronicler says at Corfe Castle (see a volume published by the Soc. de l'Hist. de France in 1840), and they were all starved to death. The second was Fulk's wife Mahaud, who (as we have seen) was the widow of Theobald Walter. The third was the daughter of Robert Fitz-Walter. The only authority that can be quoted for the story of the third Matilda is the Chronicle of Dunmow, of which one copy of the 16th century remains, in the Cotton MS., Cleopatra, C. iii. (ff. 281–7), but which was probably begun by Nicholas de Brumfeld, a canon of Dunmow in the latter part of the 13th century. It is there stated that when Robert Fitz-Walter fled to France in 1213, his daughter took refuge in Dunmow Priory, where John, after a vain attempt at seduction, poisoned her. Now all these three Matildas may be said to appear in the two plays, known as *The Downfall* and *The Death of Robert Earle of Huntington*, by Anthony Munday and Henry Chettle, which are first mentioned in Henslowe's *Diary* in Feb. and Nov. 1598. Two of them indeed appear in their own names, Matilda de Braose (or Bruce) and Matilda Fitz-Walter; and the one is starved at Windsor and the other is poisoned at Dunmow in the second play. But in the first play Matilda Fitz-Walter escapes

the solicitations of John by joining her newly-married husband in Sherwood, where they are called Robin Hood and Maid Marian. This is clearly owing to a combination of the second and third Matildas. It may have been effected by the course of tradition, or it may have been the arbitrary work of a single author. But if the romance of Fulk Fitz-Warin had been known to either Munday or Chettle, other portions of it would almost certainly have appeared in plays or novels or ballads. Now, Munday introduces the piece as a rehearsal, conducted by John Skelton the poet, who himself plays Friar Tuck, with a view to performing it before Henry VIII. And it is not at all unlikely that it was really founded upon a May-day Pageant devised by Skelton, but not important enough to be specified in the list of his works in his *Garlande of Laurell*. We know that Skelton did write Interludes, of which one still remains, *Magnyfycence;* and Anthony Wood tells us that at Diss in Norfolk, where Skelton was rector, he was "esteemed more fit for the stage than the pew or pulpit." Thus there was no man more likely than Skelton to devise a new Robin Hood pageant for his old pupil, Henry VIII. And again, there was no man more likely to celebrate the story of Matilda Fitz-Walter, for the patron of his living was Robert, Lord Fitz-Walter, who was himself a Ratcliffe, but who had inherited the lordship of Diss through his grandmother, the last of the old Fitz-Walters.* But whether Skelton may have read the then accessible poem about Fulk, afterwards described by Leland, or whether either he or Munday may have received the story in its composite form, it is pretty evident that the two reputed objects of King John's desire, Matilda Walter and Matilda Fitz-Walter, have become blended together into the Maid Marian of the play

The Romance begins: "En le temps de Aueryl. e may. quant les prées e les herbes reuerdissent e chescune chose vinaunte recoure vertue beaute e force" etc., "donqe deit home remembrer des auentures e pruesses nos auncestres," etc. It goes on:— "Seygnours vus auez oy eynz ces houres qe William Bastard Duc de Normandie vynt ou grant gent," etc. It ends:—"Cesti Fouke

* The earldom of Huntingdon was vacant from about 1487 to 1529; and, as the Fitz-Walters were lineally descended from the daughter of the first Simon de St. Liz, Earl of Huntingdon, this may have suggested to Skelton the idea of giving that title to the husband of Matilda Fitz-Walter.

remist sept aunz veogle e soffri bonement sa penaunce/dame Clarice morust e fust enseuely a la Nouele abbeye/apres qi mort F[onke] ne vesqui qe vn an/e morust a blaunchcuyle e a grant honour fust enterre a la Nouele abbeye/de la alme de cui/dieus eit merci Joste le auter gist le cors/deus eit merci de tous vifs e mortz Amen."

First published by Francisque Michel in 1840; again, for the Warton Club, by Thomas Wright, in 1855; and again, at the end of *Ralph de Coggeshall* in the Rolls Series, edited by Joseph Stephenson, in 1875. It had previously been used by Thomas Wright, in his *History of Ludlow*, 1852. The public Rolls are full of entries about Fulk, and the other Fitz-Warins, and these have been collected by the Rev. W. Eyton, in his *Antiquities of Shropshire*, under the heading of Broseley in vol. ii. (1855), pp. 2–12; Alberbury and Bauseley in vol. vii. (1858), pp. 67–99; and Whittington in vol. xi. (1860), pp. 29–42.

Harl. 7334. ff. 59–70 b.

Vellum; soon after 1400. Quarto; ff. 12, having 38 lines to a page. Inserted in one of the earliest copies of Chaucer's Canterbury Tales. The present article, commonly known as the Cookes Tale of Gamelyn, is preceded in all the MSS. by a Fragment of a real Chaucerian Cookes Tale. This Fragment is brought down in all our other MSS. to the 58th line, where it was probably left unfinished by Chaucer. In the present MS., however, the Fragment stops at the 48th line, and the last couplet (lines 47–48) is written out in one long line, thus: "And þus þe ioly prentys had his leue ‖ Now let hym ryot al þe night or leue." Thus it was evidently the deliberate intention of the scribe to begin the present article on a clear page. Again, the last page of the present article contains only 27 lines instead of 38, leaving a blank of eleven lines at the bottom; whereas the other Prologues and Tales follow each other with a small interval, a blank of five lines occurring indeed in one instance (at the end of Chaucer's own Prologue, f. 206 b), but in all the other cases a blank of only one or two lines being left. Owing to the exceptional treatment of the present article, it occupies a quire and a half all to itself. The leaves both of the preceding Fragment and of the present article are headed "The Kookes Tallo" throughout, but in a later hand. At the foot of the Fragment (f. 58 b) the following direction is added in another hand. "Icy commencera le fable de Gamelyne;" and also four headings, namely, "The gamelyne" (f. 59) and "The ȝong gamelyne" (ff. 62, 66, 69). It is followed by the Man of Lawes Prologue. In the other British Museum MSS., six in number, which contain the Tale of Gamelyn, it occurs in the same place in the Collection, but without any

such peculiarities. Hence it may be fairly inferred that the present MS., if not absolutely the first copy made of the collected Tales, was probably the first that included the Gamelyn.

Tale of Gamelyn. A tale belonging to the Robin Hood cycle. In 902 lines of long ballad metre. *English.*

It has been very plausibly suggested that Chaucer had intended to work up this ballad into a poem of his own, and that it was thus found among his papers, and inserted in the Canterbury Tales, by a literary executor; and this theory gains some support by the arrangement mentioned above.

The tale is as follows:—"Sire Johan of Boundys," when lying on his death-bed, divides his lands and goods between his three sons, Johan, Ote, and Gamelyn. But Gamelyn, being quite a little child, is left under the charge of Johan, and is neglected and illtreated for sixteen years. He gains a ram and a ring one day at a wrestling match, and invites home all the spectators. When the guests are gone, the two brothers have a mortal quarrel, and Gamelyn is chained up as a madman. He is released by an old servant of his father's, named Adam the Spencer; they escape into the woods, and Gamelyn becomes King of the Outlaws. Johan is made sheriff of the county and captures Gamelyn, but the latter is bailed out by the second brother, Ote. Gamelyn returns just in time to save his bail, and he takes forcible possession of the Sheriff's Court, holds a mock trial upon Johan, and hangs him.

This tale was used by Thomas Lodge, during a voyage that he made with Captain Clarke to the Azores and the Canaries in 1587 or 1588 (see David Laing's Introduction to Lodge's *Defence of Poetry*, Shakespeare Society, 1853, p. xxiv.), as the foundation for his novel, *Rosalynde: Euphues Golden Legacie*, which was published in 1590, and republished in J. P. Collier's *Shakespeare's Library*. In this novel the old knight is Sir John of Bordeaux, his three sons are Saladyne, Fernandine, and Rosader, and the scene is transferred to Bordeaux and the Forest of Ardennes; but Lodge has retained the name of the old serving man, Adam Spencer. Lodge added a second plot; and this, interspersed with many pastoral poems, formed the larger portion of his novel. The King of the Outlaws, who receives Rosader and Adam Spencer, proves to be Gerismond, the King of France, who has been dethroned by a usurper, Torismond. Gerismond's daughter

Rosalynd, who has seen Rosader at the wrestling match, and is in love with him, is forced to leave the French Court, and she flies to the Ardennes in man's disguise, calling herself Ganimede. She is accompanied in her flight by Torismond's daughter Alinda, who calls herself Aliena; and they live for a time among the shepherds, one of whom is Montanus, the lover of Phœbe.

Shakespeare has dramatised this novel in "As You Like It." The father is there mentioned as Sir Rowland de Bois, and his three sons appear as Oliver, Jaques de Bois, and Orlando. The rightful and usurping sovereigns are named Duke Senior and Duke Frederick; Alinda becomes Celia, though her adopted name is still Aliena, and Montanus is called Sylvius. On the other hand, the names of Rosalind (or Ganimede), Phœbe, and Adam Spencer are left unchanged. The characters of the melancholy Jaques, Touchstone, and Audrey, were introduced by Shakespeare himself.

"Gamelyn" was not printed till more than a hundred years after Shakespeare's death. But, as Charles Knight observes, in his *Studies of Shakespeare* (1849), p. 294, there is no reason why Shakespeare should not have known it as well as Lodge, and Lodge follows some of the passages almost word for word; and Knight adduces further evidence (pp. 296–7) to show that Shakespeare borrowed a few touches from the poem, which are not to be found in the novel.

The name of Adam Spencer is common to all three works; but whereas, both in the poem and the novel, Adam handles a staff almost as nimbly as Gamelyn, in the play no mention is made of this, and he is merely represented as a hale old man "almost fourscore" years of age (Act ii., sc. iii.). Shakespeare is said to have played the character himself. The play was probably written in (or shortly before) the year 1600. It was first published in the Folio of 1623.

The present copy of "Gamelyn" may be considered as divided into six Fittes, which are indicated by the opening words, "Lithe þ and lestne þ," occurring at lines 1 (f. 59), 169 (f. 61), 289 (f. 62 b), 341 (f. 63), 551 (f. 66), and 769 (f. 69). It is the fullest copy in our collections. The following are the omissions in the other copies:—

Lines 22–5 are omitted in Sloane 1686.

Lines 263–5 are omitted in Lansdowne 851.

Lines 281–2 are omitted in Sloane 1685, Royal 18. C. II., Harl. 1758, and Sloane 1686.

Line 283 is omitted in Royal 18. C. II. and Sloane 1686.

Lines 311–4 are omitted in Lansdowne 851.

Lines 375–7 are omitted in Sloane 1685, Royal 18. C. II., and Harl. 1758 (but the scribe of the Harley MS. has here added a line to complete a couplet).

Lines 441–2 and line 496 are omitted in Sloane 1685.

Line 508 and lines 601–2 are omitted in Royal 17. D. XV.

Line 731 is omitted in Lansdowne 851 and Royal 18. C. II.

Lines 733 and lines 769–70 are omitted in Lansdowne 851.

Lines 813–14 are omitted in Sloane 1685, Royal 18. C. II., Harl. 1758, Sloane 1686, and Royal 17. D. XV.

Lines 856–7 are omitted in Royal 17. D. XV.

Most of these omissions are due to mistakes caused by some repetition of a rhyme; but, in the case of Lansdowne 851, six out of the eleven lines omitted belong to the openings of two of the Fittes, beginning, "Lithe þ and lestne þ" (ll. 341–4 of the present MS. at ff. 63–63 b, and ll. 769–70 at f. 69).

The present copy has no Prologue. It begins:

"Lithe þ and lestne þ and herkne þ aright
And ȝe schul heere a talkyng of a doughty knight
Sire Johan of Boundys was his right name
He cowde of norture ynoughe and mochil of game."

Ends:

"Thus wan Gamelyn his lond and his leede
And wrak him of his enemys and quyt hem here meede
And sire Ote his bro þer made him his heir
And si þ þen wedded Gamelyn/a wyf bo þe good and feyr
They lyueden to gidere/whil þat crist wolde
And si þ en was Gamelyn grauen vnder moolde
And so schal we alle may þer no man fle
God bryng vs to þe joye þat euer schal be. AMEN."

"Gamelyn" was first printed in 1721, in the edition of the *Works of Geoffrey Chaucer*, prepared by John Urry, Student of Christ Church, Oxford, who had died in 1714, aged 51. Urry makes a few prefatory remarks (p. 36), saying: "In all the MSS. it is called the Cooke's Tale, and therefore I call it so in like

manner: But had I found it without an Inscription, and had been left to my Fancy to have bestow'd it on which of the Pilgrims I had pleas'd, I should certainly have adjudg'd it to the Squire's Yeoman; who tho as minutely describ'd by Chaucer, and characteriz'd in the third place, yet I find no Tale of his in any of the MSS." And accordingly Urry places a "Picture" of the Squire's Yeoman at the head of this tale, though he entitles it the "Coke's Tale of Gamelyn." The present copy was printed by Thomas Wright, in vol. i. of his edition of the "Canterbury Tales," No. LXVIII. of the Percy Society (1047), pp. 176–281. Wright has omitted one couplet, and thus his edition contains only 900 lines; and in consequence of this, and also of wrong numeration between his ll. 230–300, and again at his ll. 810 and 890, the Percy volume appears as if it only contained 893 lines. Wright's edition was reprinted in the "Universal Library," published (without date) by Nathaniel Cooke, and "Gamelyn" occurs there at pp. 50–58, with some of the old misnumeration unaltered, so that the lines are reckoned as 896. The omitted couplet consists of lines 601–2 of the present copy (f. 66 b), where it runs:

"Adam seyde Gamelyn what be now þy reedes
Here comþ þe scherreue and wil haue oure heedes."

The next line, as it stands here, is—"Adam sayde Gamelyn my reed is now þis"; and it is probable that this repetition has caused Wright to miss the couplet. A similar omission, however, is found in Roy. 17. D. xv. f. 75 b, where the last-mentioned line begins, "Adam seyde to Gamelyne." The phrase "to G." is used in all our other MSS.; and this certainly conveys the correct sense of the passage, for it is always Adam who plays the part of counsellor.

Lansdowne 851. ff. 54 b–65.

Vellum; early xvth cent. Folio; ff. 12, having 42 lines to a page. With coloured initials, and an illuminated initial and border at the beginning. Inserted among the Canterbury Tales, being preceded by the imperfect Coke's Tale (in 58 lines, ending "A schoppe / and swyned for his / sustenance"), and followed by the Man of Lawes Prologue (beg. "Owre / oste sauhe / wele þat þe bricht sonne").

TALE OF GAMELYN. In 888 long lines of ballad metre. With a Prologue of 4 lines in similar metre. *English.*

All the pages are headed "þe Coke," and there is a Colophon,—"Explicit fabula Coci." The Prologue is as follows:—

"Fye þer/one/it is/so foule . I . wil nowe tell no forþere/
For schame/of þe harlotrie þat sewe þ after/
A velany it/were þare of more to spelle
Bot of a knyhte and his sonnes/my tale . I . wil forþe telle."
f. 54 b.

The Tale begins:

"And þere fore/listeneþ . and herkeneþ þis tale ariht."

Ends:

"God bringe vs/to þat loye/þa[t]euer/schal be/Amen."

Printed by the Chaucer Society in *Lansdowne MS.* (*No.* 851), Part II. (1869), and also in the Appendix to their *Six-text Print, Group A.*

Harley 1758. ff. 46–55.

Vellum; xvth cent. Folio; ff. 10, having 47 lines to a page. With the initials of each paragraph ornamented with red and blue. Preceded by the first 21 lines of the Coke's Prologue, and followed by the Man of Lawes Prologue. One leaf has been lost at the beginning (between ff. 45 and 46), which must have contained the rest of the Coke's Prologue, etc., together with the first 13 lines of the present article.

Tale of Gamelyn. In 881 lines (13 having been lost at the beginning). *English.*

All the pages are headed "The Coke's Tale," and there is a Colophon—"Here endith the Cokis tale."

It begins with the line:

"Alle the londe that he hadde it was purchas."

Ends: "God bryng vs to the ioy that euyr schalle be."

Printed by the Chaucer Society, together with the first thirteen lines of the copy in Royal 17 D. xv., as an Appendix to the *Hengwrt MS.*, Part II. (1869), and also in the Appendix to their *Six-text Print, Group A.*

Royal 18. C. ii. ff. 56 b–67 b.

Vellum; xvth cent. Folio; ff. 12, having 41 lines to a page. With an illuminated initial at the beginning. Preceded by the Cooke's Tale in 58 lines, and followed by the Man of Lawes Prologue.

Tale of Gamelyn. In 893 lines. With a Prologue of two lines. *English.*

All the pages are headed "The Cooke." The Prologue is as follows: "But here of I wil passe as now

And of ȝong Gamelyne I wil telle ȝow."

After this comes the Title: "The tale of ȝong Gamelyn."

The Tale begins:

"[L]ithen and listenyth and herkenyth a right."

Ends:

"God bring vs to þe Ioye þat euer shal be."

Printed by the Chaucer Society at the end of the *Ellesmere MS.*, Part II. (1869), and also in the Appendix to their *Six-text Print, Group A.*

Sloane 1685. ff. 51 b–62 b.

Vellum; xvth cent. Folio: ff. 12, having 36 lines to a page. With an initial in blue, flourished with red. Inserted among the Canterbury Tales, being preceded by the Cookes Tale in 57 lines only (one having been omitted by accident), and followed (after a gap of two leaves) by the 68th line of the Man of Lawes Prologue.

Tale of Gamelyn. A Fragment, in 816 long lines of ballad metre. With a Prologue of two lines. *English.*

All the pages are headed "The Cooke." The Prologue is as follows:—"But here of I wil passe as now

And of ȝong Gamelyne I wil telle ȝou."

After this comes the Title: "The tale of ȝong Gamelyn."

The Tale begins:

"Erthen and listeneth and herkenyth a right."

It breaks off with the line:

"For I wil be Iustice þis day domes to deme."

This, which is line 816 of the present copy, answers to line 826 of Harl. 7334.

Printed by the Chaucer Society, together with the last 74 lines of Royal 17 D. xv., as an Appendix to the *Cambridge MS.*, Part II. (1869), and also in the Appendix to their *Six-text Print, Group A*.

Sloane 1686. ff. 71–86 b.

Paper; xvth cent. Folio; ff. 16, having from 28 to 30 lines to a page. With initials in blue, flourished with red. Preceded by the Cookes Tale in 58 lines, and followed by the Man of Lawes Prologue.

Tale of Gamelyn. In 893 lines. *English.*

The pages are headed "g Amelyn." Title: "The tale of Gamelyn . tolde be the Cooke."

The Tale begins:

"Lithe and listeneth and herkeneth arighte."

Ends:

"God bryng vs to the ioye that euyr shalle be Amen."

Colophon: "Here endith the Cookes tale of Gamelyn."

Royal 17. D. xv. ff. 66 b–79 b.

Paper; xvth cent. Folio; ff. 14, having from 34 to 38 lines to a page. With the first initial in blue flourished with red, and other initials in red. Preceded by the Cookes Tale in 58 lines, and followed by the Man of Lawes Prologue.

Tale of Gamelyn. In 895 lines. *English.*

All the pages are headed "iiij." (meaning Tale iv.), and the Tale has also the following heading:—"Her endethe o tale of the Cooke and her folowythe a nother tale of the same cooke."

It begins:

"Lythene and listenepe and harkenepe arighte."

Ends:

"God brynge vs to the Ioye þat euer schalle be."

Colophon: "Here endith the tale of the Coke."

The first 13 lines are printed by the Chaucer Society, in order to supply the deficiency in Harley 1758, in the Appendix to the *Hengwrt MS.*, Part II. (1869); and the last 74 lines are printed by

the same Society, to supply the deficiency in Sloane 1685, in the Appendix to the *Cambridge MS.*, Part II. (1869); and the same passages are reprinted in the Society's *Six-text Print, Group A.*

Sloane 2593. ff. 14 b–15 b.

Paper; about 1450. Small Quarto; ff. 2, having 23 lines to the full page. In a volume of 74 songs, a large proportion of which are carols. A minstrel's copy.

Robyn and Gandeleyn. A Ballad relating how Robyn was shot by "a lytil boy" called Wrennok of Donne, and how Wrennok in his turn was shot by Robyn's "knave" Gandeleyn. In 37 lines of long ballad metre, together with a burden of one short line. *English.*

The two principal names are perhaps derived from those of Robin Hood and Gamelyn (the hero of the Cookes Tale); but there seems to be no further connection between the personages, except that they are all forest outlaws.

Headed with the burden:—"Robynn lyth in grene wode bowndyn."

Begins:

"I herde a carpyng of a clerk al at ȝone wodes ende
of gode robyn and gandeleyn was ther non other gynge."

Ends:

"now xalt þou neuer ȝelpe wrennok at wyn ne at ale
þat þou hast slawe goode robyn and gandelyyn his knawe
Robyn lyȝth in grene wode bowdyn."

Printed in *Songs and Carols*, all from the present MS., edited by Thomas Wright, for the Warton Club (London, 1856), pp. 42–5, with notes at pp. 116–117. It had previously appeared in Joseph Ritson's *Ancient Songs and Ballads* (Lond. 1829), vol. i., pp. 82–5, under the title of "The death of Robin Lyth," the burden being supposed by Ritson to contain this name: see Ritson's introductory remarks (p. 81) on Lythe, near Whitby, and Robin Lyth Hole at Flamborough Head.

Sloane 780. ff. 46–48 b.

Paper; early xviith cent. Quarto; ff. 3, having 41 to 48 lines to a page. The whole MS. contains:—

1–2. Two reflective poems, in the same hand, the first of which is imperfect at the beginning, the second headed with the name of the author, Thomas Simson. *English.* ff. 1, 9.

3. The present article. f. 46.

4. A few moral verses, in the same hand as Nos. 1–2. *English.* f. 48 b.

5. Treatise on the astrolabe. *Latin.* f. 49.

6. Treatise on influences of the moon. *Latin.* ff. 55 b–58 b.

On a flyleaf at the end (f. 59) occurs the signature of "Tho. Sariant de mangna deane [Mitcheldean] in comite glocestrie." Bound up with six other Sloane MSS., numbered 715, 716, 717, 720, 721, 781, containing medical and other treatises.

Life of Robin Hood: a prose rendering of the adventures related in the *Lytel Geste of Robyn Hode* (printed by Wynken de Worde about 1495), with the addition of a few dates. *English.*

This is the MS. so much used by Joseph Ritson in his *Robin Hood* (London, 1795), though he refers to it (vol. i., p. xv.) as Sloane 715, with which it is bound up. He tries to substantiate some of his assertions by quoting a note at the end of Harl. 1233 (f. 156 b), but this note is only of the 17th cent., and of no weight whatever. Again, Ritson refers to a rhyming Latin poem against Wallace, on the occasion of his having carried off the Prior of Alnwick, of which a copy exists in Add. 4934 (f. 103), with a marginal date of "22 Julij," 1304, and a heading containing the phrase "de Willielmo Wallace, Scotico illo Robin Whood," all in the handwriting of Francis Peck; but this phrase does not occur in the poem itself, and there is nothing to show that the heading was not composed by Peck himself, in connection with the burlesque antiques in Additional MS. 28,638, which he intended to insert in a new edition of *Robin Hood's Garland.* The earliest reference then to the legend of Robin Hood seems still to be that in *Piers Plowman,* as enlarged by the author himself about 1377; see the Rev. Walter W. Skeat's edition, made for the early English Text Society (London, 1869), p. 79, where the passage is thus given:

"I can nouȝte perfitly my pater-noster . as the prest it syngeth,
But I can rymes of Robyn hood . and Randolf erle of Chestre."*
(Passus v., lines 401–2.)

* Randle of Chester plays a part (on the popular side) in the Romance of Fulk Fitz-Warin.

The name indeed of "Robyn Hode" occurs several times among the Household Accounts of Edward II., as one of the "porteurs de la chambre" in 1323–4. These entries are quoted by Joseph Hunter, *Critical and Historical Tracts*, No. IV. (1852), p. 36–8; and this critic thinks that Robin probably lived in the forest both before and after those years. The stories that are told about him however had almost all been previously told, connected with the names of other outlaws, such as Hereward and Fulk Fitz-Warin. As to the present narrative, a very similar Life is quoted, with a few details, by Richard Grafton, in his *Chronicle* (1569), p. 85, taken out of what he calls "an olde and auncient Pamphlet," but it certainly was not a copy of the same Life. The present one must be later than 1521, for it contains (at f. 46 b, line 1) a reference to "John Mayor," whose *Majoris Britanniæ Historia* was published in that year; and there seems indeed to be no reason for supposing it to be much older than 1600.

It begins, without any title: Robin Hood was borne at Lockesley in Yorkeshyre or after others in Notinghamsh. in the dayes of Henry the 2nd about the yeare 1160 but lyved tyll the latter end of Richard the fyrst; he was of worshipful parentage but so ryotows that he lost or sould his patrimony and for debt became an outlawe; then ioyning to him many stout fellowes of lyke disposicon amongst whome one called little John was principal or next to him they haunted about Barnsdale forrest Compton Parke and such other places." f. 46. It ends with an account how he was taken ill, and how wishing "to be eased of his payne by letting bloud he repayred to the priores of Kyrkesly which some say was his aunt a woman very skylful in physique and surgery who perceyving him to be Robyn hood and waying howe tel an enimy he was to religious persons toke reveng of him for her owne howse and al others by letting him bleed to death and then buryed him vnder a greate stone by the hy wayes syde. It is also sayd that one Sir Roger of Dancastre bearing grudge to Robyn for some iniury incyted the priores with whome he was very familiar in such maner to dispatch him and then al his company was soone dispersed the place of little Johns buryal is to this the [for *day*] celebrous for the yeelding of excellent whetstones." f. 48 b.

Printed by William J. Thoms, in his *Early English Prose Romances* (London, 1828, and 1858), as an Appendix to the 2nd Article of the 2nd volume.

Additional 27,879. Percy Folio, pp. 5–23.

Robin Hood. Seven imperfect Ballads.

1. Robin Hood and the Beggar, with Robin Hood's rescue of three Squires from the Sheriff of Nottingham. Imperfect after 34 lines, and also at the end: 67 lines remaining. pp. 5–6.

Begins: "in faith thou shal haue mine."

2. Robin Hood and the Butcher. With three gaps in the middle: 120 lines remaining. pp. 7–10.

Begins: "But Robin he walkes in the g[reen] fforest."

3. "Robin Hood and fryer Tucke." With two gaps in the middle, and imperfect at the end: 78 lines remaining. pp. 10–12.

Begins: "But how many merry monthes be in the yeere."

4. Robin Hood and the Pindar of Wakefield. Imperfect at the beginning: only the last 22 lines remaining. p. 15.

Begins: "but hold y . . hold y . . . says Robin."

5. "Robin Hoode and Quene Kath[erine]." In two Parts, each of them having two gaps in the middle, and the second Part being also imperfect at the end: 144 lines remaining. pp. 15–19.

Begins: "Now list you, lithe you, gentlemen."

6. Little John, the Beggar, and the three Palmers. Imperfect at the beginning, and with a gap in the middle: 41 lines remaining. pp. 20, 21.

Begins: ". . . . . beggar, he sayes,
with none such fellows as thee."

7. "Robine Hoode his death." With two gaps in the middle, and imperfect at the end: 104 lines remaining. pp. 21–23.

Begins: "I will neuer eate nor drinke, Robin hood said."

Ends: "and lay my yew-bow by my side
my met-yard wi . . . . . ."

These seven ballads are printed, together with Introductions, in *Bishop Percy's Folio Manuscript*, vol. i. (1867), pp. 1–58. Most of the deficiencies in the first six ballads are there supplied from copies in Anthony à Wood's collection, or in the Pepysian Library: but there is no other copy known that at all corresponds with the seventh ballad, though many of the incidents in it are the same as those related about the hero's death in the *Lytel Geste*, printed by Wynken de Worde about 1495, and reprinted in 1508.

Additional 27,879. Percy Folio, pp. 262–5.

A Robin Hood Ballad, known as "Guye: of: Gisborne:" How Guy was killed by Robin Hood, and the Sheriff of Nottingham by Little John. In 234 lines; with a short passage near the beginning omitted by accident.

Begins: "When shales beene sheene, and shradds full fayre."

Ends: "but litle John with an arrow broade
did cleane his heart in twinn."

Printed in *Bishop Percy's Folio Manuscript*, vol. ii. (1867), pp. 227–37. It was published, with a few alterations, by Percy in his *Reliques;* and Percy's version was reprinted by Ritson and others. Gisborne is a market town in the West Riding of Yorkshire, a few miles from Clitheroe, in Lancashire. Guy of Gisborne is mentioned, together with "weild Robin under beweh," Adam Bell, and other outlaws, in the fifth stanza of the mock-heroic address written by William Dunbar to "Sir Thomas Norray" (or Norry), one of the jesters of King James IV., certainly before the battle of Flodden (9 Sept. 1513).

Additional 28,638.

Paper; about 1735. Quarto; ff. 21, having from 30 to 40 lines to a page. All in Peck's handwriting.

Robin Hood's Garland. Seven Ballads and a short extract from another Ballad, furnished with Arguments, Notes and a critical "Conclusion," drawn up for a portion of a new edition of the "Garland," in 1735, by the Rev. Francis Peck, the historian of Stamford in Lincolnshire (born 1692, died 1743). *English.*

This MS. was No. 1122 of Thomas Thorpe's catalogue in 1836, and was bought by John Matthew Gutch, and used by him for his edition of *A lytell Geste of Robin Hode*, with other Robin Hood ballads, two volumes (1847). The earliest known copy of the "Garland," which is a Douce volume in the Bodleian Library, dated 1670, contains only sixteen Ballads; this number was increased, in successive editions, to 21 and 27; and Peck announces here, in the preliminary verses, that he has made

the number amount to 60. The present volume, however, only contains Nos. 50, 51, 53, 54, 58, 59, 60, together with an Argument and six lines belonging to No. 43, and these seem quite to bear out the observation made by Gutch (vol. ii. p. 401), "that all which are contained in this imperfect manuscript were either composed by Mr. Peck himself, or were altered by him from those in the garlands or chapbooks then in existence."

The contents are as follows:—1. "Preliminaries. To all Gentlemen Archers. From Robin Whood's Garland." The two six-line stanzas that follow (nearly the same lines as in all the Garlands) begin: "These Ballads have been long out of Repair; Four; Sixteen; Twenty-four, Songs; all th'Account." To this a note is added repeating that the first edition contained only "four Songs"; a statement which rests upon the authority of Peck himself. He goes on: "Yet now, at Last" (with "Anno M,DCC,XXXV." added in a note), "by due industrious Care, The Twenty-four to full Three-Score we mount." f. 1. 2. "Song I. Little John and the four Beggars." In 22 stanzas. f. 2. Begins: "All you who delight in stories so bright." Taken from the Garlands. 3. "Song li. Robin Whood and King Richard. Part i." In 18 stanzas. ff. 14, 5 [the leaves having been wrongly arranged, and also wrongly numbered]. Begins: "From Nottingham Town, that Prince of Renown." Apparently composed by Peck himself. Printed by J. M. Gutch, *A lytell Geste* (1847), vol. ii. pp. 408–12, preceded by some remarks on its sources. 4. "Song liii. Robin Whood and Sir William the Knight." In 20 stanzas. f. 6. Begins: "When Bob Whood tall and his men all." From the Garlands, in which it stands last, and ends with Robin Hood's death. 5. "Song liv. Simon over the Lee, or Robin Whood, the Fisherman of Scarborough." In 34 stanzas. f. 8. Begins: "In Summer Time, the Morn in Prime." From a broad-sheet: see Ritson's *Robin Hood*, 2nd ed. (1832), vol. ii. p. 114. The argument here has been begun on one side (f. 8) of a leaf, which has five crossed-out stanzas (numbered 18–22) upon the other side (f. 8 b), belonging to "Song I." 6. "Song xliii. Robin Whood and King Richard. Part ii." This article consists only of the Argument, in which Robin appears, offering to surrender upon conditions, followed by one stanza and a-half. All crossed out. f. 11 b. Adapted by

Peck from *A True Tale of Robin Hood*, by Martin Parker, beginning with stanzas 66 and 75: see Ritson (1832) vol. i. pp. 139, 140. 7. "Song lviii. Reflections upon the Story of Robin Whood and his Men." In 9 stanzas. f. 12. Beg.: "Full fourty [altered from "thirteen"] years and something more." Adapted from stanzas 107–110 and 116–120 of Martin Parker's *True Tale* (see Ritson (1832), vol. i. pp. 146, 147–8. 8. "Robin Whood revived. A Cavalier Song." This is Song lx. In 7 stanzas. ff. 15, 13 [the leaves being wrongly arranged and wrongly numbered]. Beg.: "Now Robin Whood bold goes northward behold." Probably composed by Peck himself. Printed by J. M. Gutch, *A lytell Geste*, vol. ii. (1847), pp. 404–7. 9. "Song lix. Robin Whood turned Hermit:" followed by his death and his epitaph. In 31 stanzas, each of which is in 6 decasyllabic lines, with a 7th line for a burthen. f. 16. Beg.: "Gallants, if you a sober song can bear." The epitaph is Dr. Gale's well-known version, see Ritson, *Notes* (1832), p. lv., but with a foot added to each line, beginning: "Inscrib'd—Here underneath this little Stone Lies [famous] Robert Earl of Huntington." Probably composed by Peck. 10. "The Editor's Conclusion: Opening a most curious Piece of Secret History couched in Songs xlvii. xlviii. xlix. under the disguised names of Robin Whood and Saladin the Saracen." ff. 20–21. Peck here explains that these three songs, which are only known by means of this "Conclusion," referred, under fictitious names, to Cromwell, Charles II., and General Monk. Printed by J. M. Gutch, *A lytell Geste* (1847), vol. ii. pp. 412–15.

Additional 27,879. Percy Folio, pp. 390–404.

Two Ballads, relating to Adam Bell, the outlaw, and his companions. *English.*

1. "Adam: Bell: Clime of the Clough[he] and William: off Cloudeslee:" In 3 Parts, containing 682 lines altogether. pp. 390–398.

Begins: "Merrye: itt was in the greene ffforest.

Printed in *Bishop Percy's Folio Manuscript*, vol. iii. (1868). pp. 76–101 : with an Introduction, stating that this version "differs very slightly from that printed by Copland *circ.* 1550, reprinted (with some alterations from the Folio) in the *Reliques*, and again by Ritson in his *Pieces of Popular Poetry*." For an allusion to Adam Bell by William Dunbar, see our previous description of "Gnye of Gisborne."

2. "Younge : Cloudeslee :" Love adventures of the son of William of Cloudeslee, and his life in the woods with the three heroes of the preceding ballad. pp. 398–404.

Begins : "Liste : northeren Ladds, to blyther things."

Printed in *Bishop Percy's Folio Manuscript*. vol. iii. (1868), pp. 102–18 : with a few various readings from the old edition by James Roberts (1605), which he had appended to his reprint of Copland's *Adam Bell*.

Additional 27,879. Percy Folio, pp. 235–422.

Three Ballads of Forest Life.

1. "Kinge and Miller." How John Cockle, the Miller of Mansfield, gives a night's hospitality to King Henry, and feasts him on Sherwood venison : and how he is afterwards received at court, and knighted. Beg. : "Henery our royall king wold goe a huntinge." Ends : "and thus, Sir John Cockle, I bid thee adew." In 40 six-line stanzas. pp. 235–8.

Printed in *Bishop Percy's Folio Manuscript*, vol. ii. (1867) pp. 148–57, having previously appeared in the *Reliques*. "with corrections" by Percy, and having been collated by him with "an old black-letter copy in the Pepys Collection, entitled 'A pleasant ballad of K. Henry II. and the Miller of Mansfield.'"

2. "John : De Reeue :" How "John the Reeue" (as he is more correctly called in the 42nd line of Part III.) "a husbandman" and "the King's bondman," entertains King Edward I., an Earl, and a Bishop, who have lost their way when out hawking ; and how (in Part III.) he is summoned to Windsor and knighted. Stated

here to be "a bourde" about "Edward with the long shankes," which a clerk "out of Lancashire" found in "a rolle." Beg.: "God: through thy might and thy mercy." Ends: "that liued sometimes in the south-west countrye in long Edwards dayes our King." In 3 Parts, containing 909 lines altogether, originally arranged in twelve-line stanzas, which are now much broken up and otherwise mutilated. pp. 357–68.

Printed in *Bishop Percy's Folio Manuscript*, vol. ii. Part II. (1868), pp. 557–94. This is evidently a debased copy of a 15th century poem. The scene of events seems to be laid within a long day's ride from Windsor; and the corrupt passage at the end refers it to "the south-west countrye." On the other hand, although John the Reeve mentions the Earl of Gloucester as one of his two neighbours, yet the other is the Bishop of Durham, and the only local phrase used by him is an oath by "St. William of York" (*i.e.* the Archbishop William, King Stephen's nephew). There can be but little doubt of the original poem's being the same as one which was popular in Scotland about 1500, and perhaps much earlier. In William Dunbar's address "to the King," James IV., beg.: "Schir, yit remember as of before," the seventh five-line stanza begins: "Quhen servit is all uthir man, Gentill and sempill off every clan, Kyne of Rauf Colyear, and Johne the Reif." And again, Gawin Douglas, when describing the worthies of popular Romance in his Palace of Honour (Part III., stanza 48), says: "I saw Raf Coilzier with his thrawin brow, Crabbit Johne the Reif, and auld Cowkellpis Sow." The other two poems referred to by Douglas have been found by David Laing in scarce old printed copies, and reprinted in his *Select Remains* (1822); and Ralph the Collier proves to be a hero of much the same character as John the Reeve; only he has Charlemagne for his guest instead of Edward Longshanks.

3. "The nutt browne mayd." A Dialogue between a supposed outlaw and his faithful mistress. Beg.: "Right and noe wronge these men amonge." Ends: "and serue but him alone." In 20 stanzas, originally of 12 lines each, but here containing only 232 lines altogether. pp. 420–22.

Printed in *Bishop Percy's Folio Manuscript*, vol. iii. (1868), pp. 174–86; with another copy in the Notes, in 30 twelve-line stanzas, from the Balliol MS. 354, marked Arch. P. I. 6. It was

inserted by Richard Arnold in his *Chronicle*, of which the first edition was printed by John Doesborowe at Antwerp, probably in 1502. The hero of the poem claims the "heritage" of "Westmoreland;" and there have been some attempts made to identify him with the Shepherd Lord Clifford, who was restored to his honours after Bosworth, or with his son: see Whitaker's *History of Craven*, p. 256, *note*, and *Censura Litteraria*, vol. vii. pp. 96–8.

Additional 27,879. Percy Folio, pp. 32–51.

Miscellaneous Ballads of a traditionary character: 40 in number.

1. "S[r] Lionell." Beg.: "Sir Egrabell had sonnes 3." Imperfect: 78 lines remaining. pp. 32–3. Allied to the Jovial Hunter of Bromsgrove: see Robert Bell's *Ancient Poems, Ballads, and Songs of the Peasantry of England*.

2. Captain Adam Carre. Beg.: "ffaith, Master, whither you will." Imp.: 83 lines remaining. pp. 34–5. A version of the Scottish ballad, Edom of Gordon.

3. Lord Barnett and little Musgrave. Beg.: "ffor this same night att [Bucclesfieldberry]." Imp.: 46 lines remaining. pp. 53–4.

4. The child of Ell. Beg.: "Sayes 'Christ thee saue, good child of Ell!'" Imp.: 39 lines remaining. p. 57.

5. "Kinge James and Browne." How Browne, an Englishman, captures a traitorous Douglas. Beg.: "As I did walke my selfe alone." Imp.: 125 lines remaining. pp. 58–60.

6. "Sir Aldingar." Beg.: "Our king he kept a ffalse steward." In 206 lines. pp. 68–71. This tale belongs to a branch of what Svend Grundtvig calls the Crescentia-Hildegard-Florentia Cycle, the history of which he has fully discussed, in illustration of Ravengaard og Memering, in *Danmarks Gamle Folkeviser*, vol. i. (1853), p. 177, etc.; vol. ii. (1856), p. 640, etc.; vol. iii. (1862), p. 780, etc.; and vol. iv. (1876), pp. 729–31. But the legend has long been connected (as Grundtvig himself points out) with the romance of English History: see William of Malmesbury's *Gesta*

Regum, lib. ii., § 188; John of Brompton, in Twysden's *Scriptores decem*, col. 922; and Matthew of Westminster's *Flores Historiarum* (Frankfurt, 1601), p. 211.

7. "The Heire of Lin." Beg.: "Off all the lords in faire Scottland." In 125 lines. pp. 71–3.

8. "Lord: of Learne." Beg.: "It was the worthy Lord of Learen." In 436 lines. pp. 73–9. Founded upon the metrical Romance of Roswal and Lillian.

9. "Old Robin of Portinga[le]." How he kills his young wife and her paramour. Beg.: "God! let neuer soe old a man." In 96 lines. pp. 90–2.

10. "Glasgerion." How his page personates his master, and thus intrigues with a princess of Normandy, and how she stabs herself. Beg.: "Glasgerion was a king's owne sonne, and a harper he was good." In 96 lines. [pp. 94–5.] Among the harpers mentioned by Chaucer, in the House of Fame, is "the gret Glascurion."

11. "Fryar: and Boye." A tale how a cow-boy, Jack, had three wishes granted him: a bow and arrows that always hit the mark, a pipe that made every one dance, and a spell that worked upon his stepmother whenever she frowned at him; and how he made her friend, a Friar, dance in a thornbush. In 507 lines, arranged in six-line stanzas, of which stanzas 83–84 are incomplete. pp. 97–104. This tale belongs to a numerous class, partly represented by the Jew in the Bush, in Grimm's collection. A copy was printed by Wynkyn de Worde, and reprinted by W. C. Hazlitt, in vol. iii. (1866) of *Early Popular Poetry of England*, in John Russell Smith's *Library of Old Authors*. Amongst other copies that have been printed, the most interesting is that edited by J. O. Halliwell for the Warton Club, in *Early English Miscellanies* (1855), pp. 46–62; it is taken from No. 10 of the Porkington MSS., belonging to J. R. Ormsby, of Brogynton, Shropshire: see the Appendix to Second Report of the Historical Manuscripts Commission (1871), p. 84.

12. "Kinge John and Bishoppe." Beg.: "Off an ancient story He tell you anon." In 166 lines. pp. 184–6. A ballad of riddles, usually known as King John and the Abbot of Canterbury.

13. "Marye Aumbree." How she leads an assault on "the

citty of Gaunt," to revenge the death of her lover, "Sir John Maior." Beg.: "Captaine courragious, whome death cold not daunte." In 88 lines. pp. 186–7.

14. "Cheuy Chase." Beg.: "God prosper long our noble King." In 2 Parts, containing 256 lines altogether. pp. 188–91. Founded on the historical ballads on the battle of Otterbourne.

15. "John: a: Side." How he is rescued from Newcastle prison by Hobby Noble. Beg.: "Peeter a whifeild [qy. Whitfield?] he hath [been?] slaine." In 163 lines, one being lost. pp. 254–6. A version of Jock o' the Side: see Scott's *Border Minstrelsy*.

16. "Ladyes: ffall." How a low-born lover fears to keep an appointment, and how his lady dies in childbirth. Beg.: "Marke: well my heauy dolefull tale." In 144 lines. pp. 268–70.

17. "Bishoppe and Browne." How a bishop is forced by Browne, "an Englishman," to drink a poisoned posset, which he has prepared for the King of Scotland. Beg.: "Jesus god! what greeffe is this." In 57 lines, the last line being cut away. p. 273. In Percy's *Reliques* this ballad has been corrected from a black-letter copy "in the archives of the Antiquarian Society," where the author's name is given as W. Elderton. This was probably the William Elderton who was master of the boy players, called the children of Westminster, about 1580; and who is said to have died of drink before 1592. The ballad of Kinge James and Browne (see No. 5) alludes to the present one, and calls the bishop killed by Browne "the bishopp of St. Andrew[s]."

18. "Childe Waters." Beg.: "Childe: watters in his stable stoode." In 164 lines. pp. 274–76. The heroine here is the same as the "Burd Ellen" of the Scottish ballads. Some allusions are made to this, as well as to the Swedish and Norse versions of the same popular tale, in Svend Grundtvig's Introduction to Jomfru og Stalddreng, *Danmarks Gamle Folkeviser*, vol. v. (1877), pp. 171–2.

19. "Bessie: off Bednall." Beg.: "Itt was a blind beggar that long lost his sight." In 2 Parts, 260 lines altogether. pp. 276–80.

20. "Hugh: Spencer." How he is sent on an embassy to a French "King Charles," and frightens him into submission. Beg.: "The: Court is kept att Ieeue London." In 146 lines. pp. 280–2.

21. "Kinge: Adler." How he disguises himself as a woman, and

elopes with the daughter of a king "Estmere" or "Ardine" (both names being here assigned to the king). Beg.: "Kinge : Adler, as hee in his window Lay." In 127 lines, the second line being lost. pp. 282–4. Apparently a burlesque sequel to the ballad of King Estmere, printed in the *Reliques*, a copy of which ballad was accidentally torn out of the present MS. in Bishop Percy's time.

22. "Younge : Andrew." A story, told as a dream, how Helen, an earl's daughter, is robbed and deserted by her lover. Beg.: "As : I was cast in my ffirst sleepe." In 143 lines. pp. 292–4.

23. "A : Jigge." A dialogue, in which a woman vows she will follow her lover to the wars as a footboy. Beg.: "Margrett, my sweetest margett! I must goe!" In 52 lines. pp. 294–5.

24. "Childe Maurice." How he is killed by "John Steward" for jealousy, and afterwards discovered to be the son of his slayer's wife. Beg.: "Childe Maurice hunted ithe siluen wood." In 124 lines. pp. 346–8. A version of Gil Morice.

25. "Sir Cawline." His victory over "the Eldrige King" and afterwards over a giant, and his marriage with a princess of Ireland. Beg.: "Jesus : lord mickle of might." In 201 lines. pp. 368–71. Probably, as Percy conjectured, a very corrupt version of what was originally an old Scottish ballad. This may partly be inferred from the date given, as the time when "Sir Robert Briuse wold fforth to ffight in-to Ireland ouer the sea"; and partly from the use of the word *eldrich* (unearthly, or elvish). One of the editors of *Bishop Percy's Folio Manuscript* says that "The story of the fight with the Eldridge Knight is told in the Scotch ballad of *King Malcolm and Sir Colvin*, given by Buchan in his *Ballads of the North of Scotland*. But there can be little doubt that this is one of that collector's many fabrications." One objection may be urged against this strong assertion. The present MS. was, we have every reason to believe, quite inaccessible to Buchan. Now, Percy has softened away one of the most striking passages. We read here that the Eldrige King's hand was cut off; "I, and fflying ouer his head soe hye, ffell downe of that Lay land." Percy has printed it, "That soone he with paine and lacke of bloud Fell downe on that lay-land." But Buchan says, speaking of the "swoord-hand" itself, "It flew sae high into the sky, And lighted on the ground." It would seem then that Buchan, unless he was a man of uncommon

talents, must have derived his Ballad, in part at least, from traditionary sources.

26. "Thomas: of Potte." "How Thomas a Pott," the "serving man" of the Scottish "Lord Jockye," overthrows "Lord Phœnix," and wins the heiress of "Lord Arundel." Beg.: "All: you Lords of Scottland ffaire." In 2 parts. 389 lines altogether. pp. 409–13.

27. "The pore man and the kinge." Beg.: "Itt was a pore man, he dwelled in Kent." In 218 lines. pp. 424–7. A version of *The king and a poore Northern Man* (1640).

28. "Sir: John Butler." How he was murdered in his house, here called "Busye hall" (that is, Bewsy, in Lancashire). Beg.: "But word is come to Warrington." In 100 lines. pp. 427–428.

29. "Will: Stewart and John." How Willie wins the Earl of Mar's daughter by the help of his brother, John Stewart. Beg.: "Adlatts: parke is wyde and broad." In 360 lines. pp. 428–33.

30. "The Squier." Beg.: "It: was a squier of England borne." In 170 lines. pp. 444–6. An abridgment of *The Squyr of Lowe Degre.*

31. "Ladye Bessiye." The troubles of Elizabeth of York, and the adventures of Humphrey Bretton, whom she sends with messages to the chiefs of the House of Stanley, and to Henry Tudor, Earl of Richmond; followed by accounts of the Battle of Bosworth, and of the marriage of Henry and Elizabeth. Beg.: "God: that is most of might." In 6 Parts, containing 1080 lines altogether, two lines being lost. [pp. 464–79.] This may be purely historical; but nothing more is known of Humphrey Bretton (or Brerton, as he is called in Harleian MS. 367); he is conjectured by some to have been himself the author of the original Ballad.

32. "Maudline." How "Maudlin, the merchant's daughter of Bristow towne," leaves Bristol, disguised as a ship-boy, and joins her lover at Padua, where she saves him from being burned as a heretic. Beg.: "Behold: the touchstone of true loue." In 2 Parts, containing 260 lines altogether. pp. 481–5. A copy in the Roxburgh collection has been more than once reprinted.

33. The Spanish Ladies Love. The last 64 lines, beginning with the third line of the sixth six-line stanza, "If our ffoes you may be termed." p. 490. The complete Ballad begins: "Will

you hear a Spanish Lady, how she woo'd an English Man"; and it is probably by Thomas Deloney, in whose *Garland of Good Will* it appeared.

34. "Scroope and Browne." How a duel is fought at Berwick, fatal to both combatants, and also to the lady for whom they fight. Beg.: "In: Barwicke Low, as late beffell." In 76 lines. pp. 498–9.

35. "Edward the third." How he was foiled in his suit to the Countess of Salisbury. Beg.: "When: as Edward the Third did liue, that vallyant King." In 13 ten-line stanzas, one line of which is lost. pp. 504–6. Probably by Thomas Deloney; it is in his *Garland of Good Will*.

36. "As yee came from the Holye." Dialogue between a lover and a pilgrim coming from "the Holy Land of Walsingham." In 44 lines. pp. 506–7. Probably by Thomas Deloney; it is in his *Garland of Good Will*.

37. "Leoffricus." The legend of Godiva. Beg.: "Leoffricus the noble Erle." In 68 lines. pp. 507–8.

38. "Kinge Edgar." The legend of Elfrida,* here called Estrild. Beg.: "When as King Edgar did gouerne this land." In 179

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* Elfrida's name is written in the accepted form, Ælfðryð, in the very early copy of a grant to Hyde Abbey in Cotton MS. Vespasian A. VIII. f. 36. In a later copy of the same grant in the same MS. (f. 41 b), added soon after 1100, it is Elfstrid. In our copy of Gaimar it is Elstruet. Pierre de Langtoft and his translator Robert of Brunne, and several of the later writers, call it Estrild. It even appears as Estrild in another copy of the grant mentioned above (see *Liber de Hyda*, Rolls edition, p. 205). The confusion of these two names may be due, then, to mere clerical errors. Still, it may be remarked that the Estrildis of Geoffrey of Monmouth, (*Historia*, lib. ii. capp. 2–5), the mistress of King Locrinus, who was drowned in the Severn with her daughter Habren by Queen Guendoloena of Cornwall, is called Essyllt by two of the Welsh translators of Geoffrey (see Additional MS. 15,666. f. 26 b–28, and Cotton MS., Cleopatra B.V. f. 11 b–12 b), and Esyllt by the third (see Additional MS. 19,709. f. 17 b); and that Essyllt is the name of the unfaithful wife of King Mark of Cornwall, whom the French Tristan romances call Isolt. The story of Elfrida is a Devonshire legend; and thus, if Estrild is really an old Cornish form of Essyllt, it was an appropriate name for the unfaithful wife of Athelwold, and not unlikely to have been given her by her Celtic subjects. It may be added that in the *Eulogium Historiarum* (Rolls edition, vol. iii. p. 18–19), one of the works in which Elfrida is called Estrilda, her home is said to have been in Cornwall, bringing the resemblance to Essyllt a little closer still.

lines, one line being lost. pp. 510–12. Probably by Thomas Deloney; it is in his *Garland of Good Will*.

39. "Christop[h]er White." How he elopes with the wife of a merchant, a burgess of Edinburgh. Beg.: "As I walked fforth one morni[n]ge." In 100 lines. pp. 513–14.

40. "Gentle Heardsman." A dialogue, in which a woman, disguised as a pilgrim to Walsingham, laments having killed her lover by caprice. Beg.: "Gentle: heardsman, tell to me." In 60 lines, some of which are very defective. p. 520. The model of Goldsmith's Edwin and Angelina.

These forty ballads are all printed in *Bishop Percy's Folio Manuscript*, edited by J. W. Hales and F. J. Furnivall, in 3 volumes, with a supplementary volume of "Loose and Humorous Songs," in 1867–8.

Additional 22,311–12.

Paper; before 1802. Two volumes. Folio; ff. 139 and 85, having from 24 to 36 lines to a page. On the first flyleaf of vol. i. is the autograph of Archibald Constable the publisher, with the date "January 1803."

Scottish Ballads, together with Songs, collected by David Herd after the publication of his collection in 1770, and used by him for his enlarged edition in 1776. In 2 volumes.

David Herd was born at St. Cyrus in Kincardineshire in 1731 or 1732. He was for many years clerk to an accountant in Edinburgh, and he died in June, 1810. A notice of him appeared in the *Scots Magazine* for August, 1810, in which it is said that he had been the friend of all men of literature and art in Edinburgh for 50 years. George Paton (b. 1721, d. 1807), who assisted Herd in editing his collection, was in the Custom-house at Edinburgh. Two small volumes, taken from the Paton Collection of Letters in the Advocates' Library, have been edited by James Maidment, entitled *Letters from Joseph Ritson, Esq., to Mr. George Paton* (Edin. 1829), and *Letters from Thomas Percy, D.D.*, etc. (Edin. 1830); and in the latter volume there are fifteen letters from Herd to Paton (pp. 79–110). Herd's Collection was reprinted both at Edinburgh and Glasgow in 1869.

Many of the articles in the present volume were left unpublished

by Herd; but before 1802 the volumes were borrowed by Walter Scott, who used some of the ballads for his *Border Minstrelsy*, and sent copies of others to Robert Jamieson. There are many pencil notes by Scott in these volumes.

The first volume, which seems to have been formed after the second one, is entitled, "Materials for a Second Collection of Scots Songs and Ballads, etc., 1776:" and this title-page (f. 1) is followed by some Tables of Contents, etc. (ff. 2–12), in which notes are made of all that were not published in the second edition in 1776.

There are at least three hands in the volumes; though one of them very much prevails. The following is a list of the ballads of a traditionary character.

Vol. I.:—

1. "Lammikin." Beg.: "A better Mason than Lammikin." An imperfect copy, in 76 lines. ff. 13–14. Other versions have been published, called "Lambert Linkin," "Bold Rankin," etc. See the remarks in F. J. Child's *English and Scottish Ballads* (Boston, 1857), vol. iii. p. 94.

2. "A Fragment," containing the last 40 lines of "Willie Winchberrie." Beg.: "Quhat aileth ze my Dochter Dysmill." ff. 15–15 b. Not published by Herd. There are similar versions in other collections, in which the humble hero is called "Thomas of Winesberry," and the princess "Jean" or "Janet." A William Wynnesbury, who was yeoman of the Guard at the time of Henry VIII., used generally to act as Lord of Misrule in the years 1508–19, and he was Friar Tuck at Greenwich in May, 1515 (see Collier's *Annals of the Stage*, and J. S. Brewer's *Letters and Papers of Henry VIII.*); and this, no doubt, made the name popular with the ballad-makers. In a *Ballad Book*, by Charles K. Sharpe (1823), republished in *Four Books*, etc. (1864), No. 4 introduces a princess called "Lady Dysmal," who is in love with "a kitchen boy;" but her story, which widely differs in its catastrophe from the present one, is derived from Boccaccio's Tale of Tancredi (Giorn. iv., Nov. 1); and her name, given as "Lady Diamond" in Peter Buchan's version (*Ancient Ballads*, vol. ii., p. 196), is a corruption of Ghismonda.

3. "A Fragment." Beg.: "O quha will lace my steys, mother?" A portion of The Bonny Lass of Lochroyan, in 32 lines. f. 16. These verses were omitted by Herd in his version of the ballad

(1776, vol. i. p. 149), which corresponds with the copy in this MS. at ff. 72 b–74; but they were used by Scott to complete his own copy in the *Border Minstrelsy*.

4. "Fragment of an old Ballad"—on the murder of Earl Richard. Beg.: "She has call'd to her, her Bower Maidens." In 28 lines. f. 17 b.

5. Killed on Yarrow. "A fragment." Beg.: "I dream'd a dreary dream last night." In 16 lines. f. 18. Similar lines occur in The Dowie Dens of Yarrow, in Scott's *Border Minstrelsy*.

6. The Banished Man. Beg.: "There won'd three ladies in a bowir." An imperfect copy. In 44 lines. f. 19 b–20. Not published by Herd. Similar ballads are in the collections of Motherwell and Kinloch, one of which is called Babylon, and the other The Duke of Perth's three daughters.

7. "Fine Flowe[r]s of the valley." Beg.: "There was three Ladys in a Ha'." In 80 lines. Followed by 8 lines of another version, which begin: "She louted down to gie a kiss With a hey and a Lilly gay." ff. 21–22 b. There are other versions, with the "lily" burthen; namely, the Cruel Brother in Robert Jamieson's *Popular Ballads* (1806), and The three Knights (as it used to be sung in Cornwall) at the end of *Some ancient Christmas Carols* (1823), edited by Davies Gilbert.

8. "Sir Patrick Spence." Beg.: "The king he sits in Dumferling." In 64 lines. ff. 25–26. Not exactly the same text as any of those published by Percy, or Herd himself, or Scott, or others; but in some respects approaching more closely than the rest to portions of the long text in Peter Buchan's *Ballads of the North of Scotland* (1828), vol. i. p. 1. In the printed copies the scene of the shipwreck is indicated by its distance from Aberdour or Aberdeen, but here (line 53) it is said to have been "at St. Johnstons wall."

9. "A Fragment: tuno Wally Wally up the bank." Five stanzas of the ballad of Lord Jamie Douglas. Beg.: "Earl Douglas than quham nevir Knicht." In 20 lines. f. 27 b. The ballad itself was printed by John Finlay in his *Scottish Ballads* (1808), vol. ii. pp. 4–6; and more fully, and in connection with the lyrical stanzas "O waly waly," by Motherwell in his *Minstrelsy* (Boston ed., 1846), vol. i. pp. 142–6.

10. "Katharine Jaffray." Beg.: "There liv'd a Lass in yonder dale." In 52 lines. ff. 31–31 b. Not published by Herd. To

the lover's name, "the Laird of Lochinton" (line 13) is added a marginal note, in pencil, referring to "fol. 164" (now f. 82 b) where there is another version called the "Laird of Laminton." A copy of the "Laird of Lamington" appeared in the first edition of Walter Scott's *Border Minstrelsy*, and its place was supplied in the later editions by "Katherine Janfarie," but they are not identical with the copies here. "Young Lochinvar," in Walter Scott's *Marmion*, was formed upon this ballad.

11. "Sir James the Rose, or de Ross." Beg.: "Of all the Scottish Northern Chiefs." In 212 lines. By Michael Bruce. ff. 37–41.

12. "Another Song of Sir James de Ross." Beg.: "O did ye nae ken Sir James the Rose." In 77 lines (the second stanza being defective). ff. 41 b–43. Not published by Herd. A better copy is in John Pinkerton's *Scottish tragic Ballads* (1781), pp. 61–4.

13. "The Bonny Lass of Lochvoyan or Lochroyen." Beg.: "O wha will shoe thy bonny feet." In 114 lines. ff. 72 b–74. See above, No. 3.

14. "Lizie Wan." Beg.: "Lizie Wan sits at her father's door" (the last word originally written "bower"). In 48 lines. ff. 76–76 b. The second half of this ballad is very similar to "Edward, Edward."

15. "The Wee Wee Man." Beg.: As I was wa[l]king all alone." In 32 lines. f. 77. Similar to some of the introductory portions of the political prophecy in Julius A.V. (f. 175), beg.: "Als y yod on ay Mounday," published by Thomas Wright in the Appendix to his edition of Pierre de Langtoft, vol. ii. (1868), p. 452–67.

16. "I'll no ly neist the Wa." Beginning with the following double line: "The Laird of Bristoll's daughter, was in the woods walking." In 72 double lines. ff. 81–81 b. A riddling ballad, commonly known as Captain Wedderburn's courtship. Not published by Herd, but used by Robert Jamieson (1806), vol. ii. pp. 159–165.

17. "Clerck Saunders." Beg.: "Clerk Saunders and a gay Lady, was walking in yonder green." In 40 double lines. ff. 82–82 b. Not published by Herd. See the notice of the other copy (at f. 89).

18. "The Laird of Lamington." Beg.: "The Gallant Laird

of Lamanton, cam frae the North Countree." In 32 double lines, together with a fragment of one, and a space left for another line. f. 82 b–83. Not published by Herd. See the remarks on No. 10, "Katharine Jaffray" (at f. 31).

19. "May Colvin." Beg.: "False Sir John a wooing came." In 68 lines. ff. 83 b–84 b.

20. "Auld Ingram." Beg.: "Lady Maisdry was a Lady fair." In 140 lines. With a marginal note in pencil (at f. 87 b) by Walter Scott. ff. 85–8. Not published by Herd, but published from this copy by Robert Jamieson (1806), vol. ii. pp. 265–72.

21. "Clark Sanders. Another copy, longer." Beg.: "Clark Sanders and May Margret." In 161 lines. With a marginal note in pencil by Walter Scott. ff. 89–91 b. Not published by Herd; but used by Walter Scott as the foundation of the version in his *Border Minstrelsy*.

22. "Young Hunting." Beg.: "O lady rock never your young son young." In 106 lines. ff. 91 b–93. Not published by Herd. In the *Border Minstrelsy* there are two similar ballads, Lord William, and Earl Richard, and in a note to the latter Walter Scott mentions this ballad; but it was first published under the present title by Peter Buchan, in his *Ancient Ballads* (1828), where it is more complete than here.

23. "Lady Mazery." Beg.: "When we were sisters seven." In 126 lines. ff. 93 b–95 b. Not published by Herd; but a shorter version, entitled Lord Darlington, is in Peter Buchan's collection. It bears also some resemblance to Fair Mabel of Wallington in Ritson's *Northumberland Garland*.

24. "Duncan." Beg.: "Saw ye the thane o' mickle pride." In 139 lines. ff. 99–102. With the pencil note, "Modern," by Walter Scott.

25. "Kenneth." Beg.: "J weird J weird, hard hearted Lord." In 156 lines. f. 103–105. With the pencil note by Scott, "Modern, by the author of the foregoing."

26. "Sir Hugh." Beg.: "A' the Boys of Merry Linkim." In 40 lines. ff. 108–108 b. This is Hugh of Lincoln, murdered by the Jewess.

27. "Frenrett Hall. A Scots Ballad. Part 1st." Beg.: "When Frenrett Castles lvied wall." In 56 lines. ff. 111–112.

This name was printed by Herd "Frennet." The whole ballad, in a better version, has been published by Motherwell and others as "The Fire of Frendraught."

28. "The Bonny Heyn [properly Hyn']. Copied from the mouth of a Milkmaid in 1771, by W. L." Beg.: "O May she comes and May she goes." In 60 lines. f. 113 b–114 b. Not published by Herd; but published by Walter Scott in *Border Minstrelsy*, with one stanza omitted on account of its insignificance.

29. "The Duke o' Milk." Beg.: "The Duke he was a bonny lad." "A fragment," in 354 lines. ff. 120–127 b. Unpublished. See the notice of the first Ballad in Additional MS. 22,312.

30. "The Outlaw Murray." Beg.: "Etrick Forest is a fair Forest." A fragment, in 300 lines, two of which are supplied in a second hand. ff. 130–136. Not published by Herd; but it is nearly the same as "The Sang of the Outlaw Murray," published by Scott, except that this copy does not contain the verses about Buccleugh. A better copy, but also without the verses about Buccleugh, was published by W. E. Aytoun (1858), iii. p. 129.

Additional 22,312.

Vol. II.

1. "The Duke of Milk." In 354 lines. With two flyleaves, the second of which (f. 12 b) is endorsed, "Jock of Milk and Jean of Bonshaw A Fragment of an Antient Scots Heroick Song about the year 1342." ff. 3–12 b. It is stated, inside the first of the flyleaves (f. 11) that this piece was "taken down in the country from Recitation by one William Bell from Annandale about 1770. But several Lines were defaced and illegible, being so cut and gone to peices by long wearing in his pocket that the present arrangement is merely arbitrary, and may be altered at pleasure." See a further account of it given by Herd, in a letter dated 7 July 1778 ("upwards of two years" after he obtained the fragments), in James Maidment's edition of *Letters from Thomas Percy, D.D., and others, to George Paton* (Edinburgh, 1830), pp. 80–81.

2. Copies, similar to those in the preceding volume, of the following fourteen ballads:—Sir Patrick Spence, Sir James

de Ross, Clerk Saunders (two versions), Katharine Jaffray, Laird of Lamington, Bonny Lass of Lochroyan, Young Hunting, Banished Man, Auld Ingram, Lady Maziry, Willie Winchberrie, Captain Wedderburn's Courtship, and Bonny Hyn' (two copies of the same version). ff. 13, 16 b, 18 b, 20, 23 b, 24 b, 26, 27, 29 b, 31, 34, 37 b, 38 b, 65 and 83.

3. Portions, crossed out, as having been already printed (in Herd's first edition), belonging to the following ballads:—Sir James the Rose (Michael Bruce's version), Bonny Lass of Lochroyan (the fragment published by Herd), Fine Flowers i' the valley (the two supplementary stanzas), Lizzie Wan, Lammikin, Lass of Castlecarry, Killed on Yarrow, Cruel Mother, Kenneth, Frenrett Hall. ff. 16, 25 b, 29, 30 b, 37, 41, 54, 58, 60 b, 64 b.

4. "The Sang of the Outlaw Murray." In 298 lines. ff. 76–81 b. This is the same as the copy in the preceding volume (ff. 130–6), except that it does not contain the two lines, which have been supplied there in a second hand. It is here followed by a copy of a Letter from "Andrew Plummer of Middlestead, Esqre. Sheriff of Selkirk to D. Herd accompanying the preceeding song," dated "Sunderland Hall 12 January 1795." Plummer's title is more correctly given by Scott, in his Introduction to this Ballad in the *Border Minstrelsy*, as "Sheriff-depute of Selkirkshire." He died in 1799, and was succeeded in this office by Scott himself.

Additional 29,408-9.

Paper; xixth cent. Two volumes. Folio. Vol. i. containing ff. 237, and vol. ii. ff. 281; with about 30 lines to a page. Each volume contains the book-plate of Charles Mackay the poet.

Ballads of Scotland, together with a few of those of England: forming part of a great Collection of ballads and songs, both old and new, entitled "Ancient Minstrelsy of the North of Scotland, in its original purity, and hitherto unpublished, by Peter Buchan, Corresponding Member of the Society of Antiquaries of Scotland, and of the Northern Institution for the Promotion of Science and Literature," etc.

Buchan, who was born at Peterhead in Aberdeenshire in

1790, published two volumes of *Ancient Ballads and Songs of the North of Scotland* in 1828. In his Introduction (pp. xvi., xvii.) he speaks of "James Rankin, an old man blind from his birth, with a most retentive memory, and who is at this moment gathering for me what can be gleaned," etc. At the beginning of the first of the present volumes (f. 1 b) is an engraving, thus described:—"Portrait of James Rankine, the blind beggar, whom I kept for many years travelling through Scotland collecting Ballads and Songs for me, at a heavy expense. He died about 15 years ago. P. Buchan." This was probably written before 1845, when the volumes had been some time on loan to a member of the Council of the Percy Society. Seventeen of the ballads were edited for the Society in that year by James Henry Dixon, though some of them had been already published by Buchan himself in 1828. In 1854 Buchan came to London to arrange about the publication of a third volume, when he was seized with illness and died on the 19th September. For some further account of his life see Charles Rogers, *The Modern Scottish Minstrel*, 6 vols. (1856), vol. iii. p. 162–3. Buchan has been more than once accused of wholesale fabrications; but upon this point see the remarks appended to our description of Sir Cawline, at No. 25 of the Miscellaneous Ballads of the Percy Folio. The whole of the first and half the second of the two present volumes are in the handwriting of Buchan. They contain the following Ballads of a traditionary character:—

Vol. I.

1. "False Colin." Beg.: "Young men and maidens attend my story." In 160 lines, introducing several stanzas, inserted at intervals, from the song of "Waly, waly, up yon bank." ff. 8–11.

2. "Tam-a-Line, The Elfin Knight." Beg.: "Take warning a' ye ladies fair." In 238 lines. ff. 11 b–16. Published in *Scottish traditional versions of ancient ballads*, edited by James Henry Dixon for the Percy Society, June 1845, pp. 11–20.

3. "Young Bondwell." Beg.: "Young Bonwell was a squire's ae son." In 216 lines. ff. 16 b–21. Published by the Percy Society (1845), pp. 1–10.

4. "Lord Burnett and Little Munsgrove." Beg.: Four-an-twenty handsome youths." In 192 lines. ff. 21–25. Published by the Percy Society (1845), pp. 21–9.

5. "The Jolly Harper." Beg.: "There was a jolly harper man." In 108 lines. ff. 25–7. Published by the Percy Society (1845), pp. 37–41.

6. "The Heir of Linne." Beg.: "The bonny heir, and the well-faird heir." In 144 lines. ff. 27 b–30 b. Published by the Percy Society (1845), pp. 30–36.

7. "Brown Adam the Smith." Beg.: "O wha wou'd wish the win' to blaw." In 168 lines. ff. 30 b–34. Nearly the same version as that in Scott's *Border Minstrelsy*, with several inferior interpolations.

8. "Sir Hugh the Graeme." Beg.: "Lord Home he is a hunting gane." In 76 lines. ff. 34–35 b. Published by the Percy Society (1845), pp. 73–76.

9. "The Two Brothers." Beg.: "There were twa brothers in the east." In 100 lines. ff. 36–38. A variation of Motherwell's version.

10. "The Death of John Armstrong." Beg.: "Was there ever a man in fair Scotland." In 108 lines. ff. 38–40. The same version as that in *Wit Restor'd*, and in *A Collection of Old Ballads* (1723), with some interpolations.

11. "The Fause Lord." Beg.: "Learn, O learn, fair Annie, he said." In 266 lines. ff. 40 b–45 b. A version of Fair Annie," very similar to that in Motherwell's *Minstrelsy*.

12. "Barbara Livingston." Beg.: "Bonny Barbara Livingston." In 120 lines. ff. 46–48 b. A ballad with many of the lines of Jamieson's "Bonny Baby Livingston," but with the catastrophe of Motherwell's "Barbara Livingston."

13. "Johnnie o' Cocklesmuir." Beg.: "Johnnie raise up in a May morning." In 120 lines. ff. 48 b–50 b. Published by the Percy Society (1845), pp. 77–81.

14. "The Earl of Winton's Daughter." Beg.: "As I came in yon bonny burn side." In 72 lines. ff. 51–52. A version (in which the hero turns out to be King of England) of "Richie Storie." See Sharpe's *Ballad Book*, p. 95.

15. "Bonny Barbara Allan." Beg.: "In Scarlingtown where I was bound." In 164 lines. ff. 52 b–55 b. The usual version, see Percy's *Reliques*, but much enlarged.

16. "Prince Heathen." Beg.: "Lady Margaret sat in her bower door." In 76 lines. ff. 56–57. A ballad (allied to

Jamieson's Burd Ellen) telling how nothing could make the lady weep, till her new-born child was about to be rolled in a horse-cloth.

17. "Lord Ellis." Beg.: "The king has caused a noble court." In 124 lines. ff. 57 b–60. How Lord Ellis was spared at the queen's entreaty, and his false brother hung.

18. "Fair Rosamond." Beg.: "Ye gentle, charming ladies, fair." In 136 lines. ff. 60–63.

19. "The Fause Lover." Beg.: "A fair maid sat in her bower door." In 56 lines. ff. 64 b–65 b. How a girl wins back her lover by importunity.

20. "Bold Burnet's Daughter." Beg.: "The lady's taen her mantle her middle about." In 46 lines. ff. 67 b–68. A version of the Bonny Hyn'.

21. "Key me, Dearie, Key me." Beg.: "There lives a frog in yonder well." In 27 stanzas, each having two lines and a double burthen. ff. 75 b–77 b. A version of *Froggie would a-wooing go.*

22. "Childe Nourice." Beg.: "Childe Nouriee stood in stable door." In 78 lines. ff. 79–80 b. A version of Gil Morrice.

23. "The Servant Man become a Queen." Beg.: "Ye beauteous ladies great and small." In 112 lines. ff. 82 b–85. A version of The famous Flower of Serving-men, or The Lady turned Serving-man.

24. "Jock Sheep; or, the Maiden Outwitted." Beg.: "There were a knight and a lady bright." In 21 four-line stanzas, each followed by a burthen. ff. 85–7. Nearly the same as the Jock Sheep privately printed by G. K. Kinloch in his *Ballad-book* (1827), p. 17.

25. "Henry V. and the King of France." Beg.: "As our king lay musing on his bed." In 56 lines. ff. 95 b–96 b. Published from another source, and with eight more lines, in *Ancient Poems . . of the Peasantry of England,* edited by J. H. Dixon for the Percy Society (1846), pp. 53–6.

26. "Helen." Beg.: "Burd Helen was her mother's dear." In 52 lines. ff. 124–125. A variation of Jamieson's Bonny Baby Livingston.

27. "The Grizzless Ghost of Barnesdale." Beg.: "There liv'd a lady in Barnesdale" [so corrected from *Farnesdale*]. In 88 lines.

ff. 220–221 b. How a ghost compels a lady to send her son to his grave, in order to hear his story.

28. "The Lady of the Castle." Beg.: "What lady's this, I nightly meet." In 56 lines. With a note at the end, in Peter Buchan's hand, explaining the tradition of the Green Lady of Fyvie Castle, in Aberdeenshire. ff. 235 b–236 b. This ballad is not improbably composed by Buchan himself.

Vol. II.

1. Three ballads copied from Bp. Percy's *Reliques*, namely, "The Wanton Wife of Bath," "The Heir of Linne," and "The Patient Countess." ff. 5–18. See the *Reliques* (1st ed., 1765), vol. iii. p. 146, vol. ii. p. 309, and vol. i. p. 272.

2. "Lord Roslin's Daughter." In 144 lines. ff. 18 b–21. The same as Captain Wedderburn's Courtship in Jamieson's collection.

3. "The Wandering Lady." Beg.: "You fathers and mothers and children also." In 224 lines. ff. 21 b–26. The same as Catskin's Garland: see J. S. Moore's *Pictorial Book of Ancient Ballad Poetry* (1853), p. 596.

4. "Whittington and his Cat." Beg.: "Here I must tell the praise of worthy Whittington." In 60 double lines. ff. 26–7. Nearly the same as the copy in the *Crowne Garland of Golden Roses*, reprinted by the Percy Society (1842, 1845).

5. "A Penny Worth of Wit." In 260 lines. ff. 27–32 b. The same as the copy in the earliest *Collection of Old Ballads* (3 vols., 1723, etc.).

6. "The Berkshire Lady," with a note of its having the second title of The Countess of Erroll. Beg.: "Batchelors of every station." In 212 lines. ff. 32 b–36 b. The same as the copy, reprinted from a broadside of Queen Anne's time, by the Percy Society (1846), p. 139; but as for the second title, this ballad has no connection whatever with The Countess of Erroll, published by Buchan.

7. "The Turkey Factor." Beg.: "Behold here's a ditty, 't is true and no jest." In 220 lines. ff. 37–40 b. The same as The Factor's Garland, in the old *Collection* (1723, etc.).

8. "The Grecian Daughters." Beg.: "In Rome I read, a nobleman." In 176 lines. ff. 41–44 b. The same as *Roman Charity* in the old *Collection* (1723, etc.).

9. "The Cruel Knight." How he tried three times to kill his predestined bride. Beg.: "In famous York city a farmer did dwell." In 240 lines. ff. 44 b–48 b.

10. "The Jolly Hind Squire." In 88 lines. ff. 49–50 b. Printed by the Percy Society (1845), p. 42.

11. "The Cruel Mother." Beg.: "It fell ance upon a day, Edinburgh, Edinburgh." In 70 lines, including all the repetition and the burthen attached to each of the 14 stanzas. ff. 50 b–52. Printed by the Percy Society (1845), p. 46.

12. "The Laird of Drum." Beg.: "The Laird of Drum 's a wooing gane." In 78 lines. ff. 52–53 b. Printed by Buchan himself.

13. "The Dead Man's Song." Beg.: "O sick, dear friends, I long time was." In 152 lines. ff. 54–56 b. There is a fuller copy in Thomas Evans's *Old Ballads*, vol. i. of the enlarged edition (1810), p. 297.

14. "The Minister's Daughter of New York." In 17 stanzas, each having a double burthen. ff. 57–58. Printed by Peter Buchan himself, in his *Ancient Ballads of the North of Scotland* (1828), vol. ii.

15. "The Weary Heir of Linne." Beg.: "O see for he gangs, and see for he stands." In 62 lines. ff. 58 b–59 b. A portion of the Heir of Linne, in a corrupt form.

16. "Dame Oliphant; or, Willie O'Douglass Dale." How the dame followed Willie, and bore a child on the way, and was married to him at the end of the journey. Beg.: "Willie was an earl's ae son." In 134 lines. ff. 60–62 b.

17. "The Virginian Maid's Lament." Beg.: "Hearken and I'll tell." In seven six-line stanzas. ff. 62 b–63 b. Printed by Buchan himself (1828), vol. ii.

18. "The Two Kings." Beg. "As our king lay musing on his bed." In 48 lines. ff. 63 b–64 b. See the preceding vol. (f. 95 b).

19. "Cruel William." Beg.: "The knight he stands in stable door." In 94 lines. ff. 66–68. A fuller copy was printed by Buchan himself, under the name of Burd Helen; it is a version of Percy's Child Waters.

20. "The False Knight." Beg.: "Who will be cook in my kitchen." In 128 lines. ff. 68–70 b. A version of Fair Anna.

21. "Lord William the Brave Knight." In 60 lines. ff. 70 b–72. The same text as that recited by the Ettrick Shepherd to Scott, and published in the *Border Minstrelsy*.

22. "Bold Burnet's Daughter." In 46 lines. f. 72–3. See the preceding vol. (f. 67 b).

23. "Gight's Lady." Beg.: "I choosed my love at the bonny yates of Gight." In 112 lines. ff. 73–75 b. A fuller copy was printed by Buchan himself.

24. "Love Gregory." Beg.: "It fell on a Wodensday." In 68 lines. ff. 76–77. Printed by Buchan.

25. "Lord and Lady Barnard." Beg.: "It fell on a holyday." In 124 lines. ff. 77 b–79 b. A version of Percy's Little Musgrave: not the same as that in the preceding vol. (f. 21).

26. "The Water o' Wearie's Well." In 56 lines. f. 80–81. Printed by Buchan. It is a version of False Sir John.

27. "The Water o' Gamery." Beg.: "Whan Willie was in his saddle set." In 38 lines. ff. 81–81 b. Printed in *Ancient Ballads*, Percy Society (1845), p. 66. A fuller copy is printed by Buchan himself.

28. "Braes of Yarrow." In 66 lines. ff. 82–83. Printed by Buchan.

29. "Lady Diamond." In 44 lines. ff. 83 b–84. Printed by Buchan.

30. "The Betrayed Lady." In 56 lines. ff. 84 b–85 b. Printed by Buchan. A version of the Fair Flower of Northumberland, inserted by Thomas Deloney in his *History of Jack of Newbury* (1597).

31. "The Haughs O' Yarrow." In 36 lines. ff. 86 b–87. Printed by Buchan.

32. "Lord Thomas O' Winsbury." In 62 lines. ff. 88 b–89 b. Printed by Buchan.

33. "The Broom of the Cowden Knowes." After the burthen, "O the broom," etc., it begins, "There was a bonny, a wellfared May." In 102 lines. ff. 90 b–92 b. A fuller version was published by Buchan.

34. "Young Allan." Beg.: "There were four-an-twenty sailors bold." In 86 lines. ff. 92 b–94.

35. "Lady Maisry." In 88 lines. ff. 94 b–96. Printed by Buchan.

36. "The Blind Beggar of Bethnal Green." Beg.: "This Song 's of a Beggar, who long lost his sight." In 256 lines. ff. 96 b–100. The same version as that in *Ancient Poems*, Percy Society (1846), p. 60.

37. "The Merry Broomfield." Beg.: "A noble young Squire, that liv'd in the West." In 76 lines. ff. 100–101. The same version as that in *Ancient Poems*, Percy Society (1846), p. 116.

38. "Willie Doo." In 36 lines. ff. 162 b–163. Printed by Buchan.

39. "King John and the Abbot of Canterbury." Beg.: "I'll sing you a story, a story anon." In 68 lines. ff. 163 b–164 b. An abridged copy of the version in Percy's *Reliques*, and elsewhere.

40. "The Grizzless Ghost of Farnesdale." In 88 lines. ff. 198 b–200 b. See the preceding vol. (f. 220).

41. "James Hamilton." Beg.: "There was a laird of faire Scotland." In 96 lines. ff. 212–214. A Romance on the murder of the Regent Murray by Hamilton of Bothwellhaugh.

42. "The Frog and Mouse Mariag." Beg.: "It was the frog in the wall." In 14 four-line stanzas, in each of which two lines form a double burthen; "Humble donne," etc. ff. 266 b–276 b. A longer version is in the preceding vol. (f. 75 b).

Additional 20,094. ff. 21–26 and 30–32 b.

Two letters inserted in a folio volume, and two leaves of the volume itself, followed by a leaf of quarto size. The volume is the last of four, compiled by Thomas Crofton Croker (born 15 Jan. 1798, died 8 Aug. 1851), in illustration of the Ballad literature of Ireland. They contain historical and political poems and notes, and modern songs, many of which are in the shape of printed broadsheets. But there are no ballads belonging to traditionary romance, except the present article, and a transcript (at ff. 18, 19) of "The Jew's Daughter," or Little Sir Hugh of Lincoln, taken from Percy's *Reliques*.

May Colvin: or, in accordance with the way in which the Heroine is always addressed here, "My pretty Colleen;" or, as the Ballad is here entitled by the contributor, "The Knight and the Chief's daughter." How the Knight elopes with the Girl, and tries to rob and drown her; and how he is foiled by her, and is drowned himself. In 64 lines.

It begins abruptly: "Now steal me some of your father's gold." It ends with the excuse made by the Parrot to the Girl's Father: "It was only the Cat came to my Cage door and I called my pretty Colleen."

There are two copies of the Ballad here; one of them, with musical notes, in the hand of Miss Rogers, enclosed in a note addressed to Croker, dated Rose Hill, 29 April, (ff. 21–24 b); and the other transcribed by Croker, with a few philological remarks (ff. 30–31 b). Miss Rogers's note is followed by a letter written by her in the name of her father, M. Pigott Rogers, dated Rose Hill, 7 Dec. 1829, saying that "The Knight and the Chief's daughter" had been taught him, when a child, by a nursery maid, who (he believed) "never was out of Ireland" (ff. 25–26).

From the name "Colleen," and the offer of the drowning Knight to make the girl "queen of all Scotland," it may safely be inferred that this Ballad was derived from one of the versions of the Scottish Ballad of May Colvin, or May Culzean, sometimes known as the Western Tragedy, or Fause Sir John; but the first part of the text approaches much more closely to that of The Outlandish Knight, as published by Robert Bell, *Ballads of the Peasantry of England* (1857), pp. 62–64, taken (he says) from "the common English stall copy." In *Danmarks Gamle Folkeviser*, vol. IV. (1869), pp. 1–24, under the head of "Kvindemorderen," Svendt Grundtvig describes no less than eighteen German versions, besides many in the other northern languages, together with one in Piedmontese.

FRENCH TRADITIONS.

Nero A. xi. ff. 8–63.

Vellum; in two hands of the XIIIth cent., of which the second (ff. 62–3) is the earlier one; small octavo; ff. 56, having 28 to 34 lines to a page. With initials in red and green.

The whole MS. contains:

1. A Code of Cistercian regulations entitled Carta Caritatis. f. 1.
2. The Present Articles. f. 8.
3. Gesta Normannorum, by Guillaume de Jumiège, in a hand similar to the second one already referred to. ff. 65–107 b.

Bound up with a treatise De essentiâ Dei, by St. Jerome. ff. 109–142 b.

Turpin's Chronicle. The fabulous history of the Spanish expeditions of Charlemagne, attributed to Turpin, Archbishop of Rheims: in 34 chapters and 2 supplementary chapters, not numbered, but distinguished by coloured initials. Followed by the work on the miracles of St. James, attributed to Pope Calixtus II. *Latin.*

Tilpinus, here called Turpinus, is said by Flodoardus* (*ob.* 966) to have been archbishop for forty-seven years (about 753–800), and to have been buried at Rheims, where 10 elegiacs (quoted by Flodoardus) were placed upon his tomb by Hincmar, who was himself archbishop in 835–882. These elegiacs state that Tilpinus was archbishop for more than forty years; and he was certainly dead in 813, when his successor Wulfarius held a council at Rheims. Tilpinus therefore must have been archbishop in 778, when Charlemagne made a campaign in Spain, his only recorded one there, and when the French rearguard was defeated on its return through the Pyrenees and some of its leaders were

* *Hist. Ecclesiæ Remensis*, lib. ii. cap. 16. The writers of *Gallia Christiana* doubt the absolute accuracy of the 47 years. They are also very positive that Tilpinus died in 794; see tom. ix. (1751), cols. 31-2.

killed, one of them (as Eginhard informs us) being Hruodlandus, "Brittanici limitis præfectus." It is quite possible then that Tilpinus may have pronounced a funeral discourse upon the death of Roland at Roncevaux, an event which forms the climax of the present Romance; but nobody now supposes that there was any closer connection between the real archbishop and Turpin's chronicle.

The whole chronicle consists of two distinct parts. The first five chapters describe the apparition of St. James and the consequent pilgrimage of Charlemagne to the shrine of that Saint in Galicia. The locality of the shrine is not specified, the narrative merely adding, "visitato sarcofago beati Jacobi, venit ad Petronum," i.e. to Padron, or Iria Flavia, the rival of Compostella; and in the next chapter (III.) Compostella, "quamvis tunc temporis parva," stands last of the cities of Galicia, followed by a long list of the cities "in Hispania." There is no other mention as yet of Compostella. Turpin never appears as an author in these five chapters; he is mentioned once, but only in the third person, as baptizing the Galicians who had apostatized from the faith. Many Spanish towns are named, but no knights of any nationality; and the walls of Pampeluna and Lucena fall before St. James himself.

In the remaining chapters, on the other hand, the author speaks more than once as "Ego Turpinus." Moorish chiefs and French knights appear, and the events are evidently founded upon French heroic poems. St. James is almost forgotten, except in one chapter (cap. 20 of Ciampi's edition), which describes how a council is held at Compostella by Charlemagne, and how the church of Compostella is not only given the preference over that of Iria, but is made the metropolitan church of the whole of Spain. At the end of the chronicle Turpin relates that he remained to nurse his wounds at Vienne, whilst Charlemagne proceeded to Paris and Aix-la-Chapelle; and that, soon afterwards, he himself fell into a trance, and saw devils rushing towards Lorraine and presently returning baffled from the death-bed of the Emperor.

The Chronicle is usually followed by two, three, or four supplementary chapters, in one of which, generally headed with the name of Pope Calixtus II. (1119–1124), who had formerly been known as Guy de Bourgogne, Archbishop of Vienne (1088–1119),

the writer says that certain of his clergy ("quidam ex clericis nostris") had opened the tomb of Turpin in a half-ruined church on the opposite bank of the Rhône near Vienne, had found the body still entire, and had removed it into a church within the city. Another supplement is sometimes added, in the shape of an Epistle of Calixtus, which serves to authenticate Turpin's chronicle. Again the book on the Miracles of St. James, appended to some of the copies of Turpin's chronicle, is also ascribed to Calixtus.

It will be remarked that Turpin is here represented as outliving Charlemagne, and as being buried at Vienne; although history informs us that he had been dead some time when Charlemagne died (814), and that he was buried in Rheims; and although the French chansons relate that he was killed at Roncevaux, and buried with Roland and Oliver at Blaye (near Bordeaux). It seems quite certain that this mention of Vienne, peculiar to Turpin's chronicle, is intended to introduce the supplementary chapter, on the finding of Turpin's body by the Archbishop of Vienne.

Now, Calixtus II. (born Guy de Bourgogne) had more than a passing interest in Vienne; for he had not only been archbishop there, but his father and his eldest brother were Counts of Burgundy and Vienne. He had also a close family interest in Compostella. One of his elder brothers, Raymond de Bourgogne, married the heiress of Castille in 1090, and became Count of Galicia. Raymond died in 1108; but his son (eventually Alphonso II. of Castille) succeeded him as Count of Galicia, to some extent under the guardianship of Diego Gelmirez, Bishop of Compostella. Archbishop Guy became Calixtus II. in 1119, and in 1120 he made Diego Gelmirez the first Archbishop of Compostella. It is also worth noting here that in 1123 he presided at a Lateran Council, which proclaimed a regular crusade against the Moors in Spain, and that he deputed the Archbishop of Tarragona to receive the crusaders in his name. These points have led several critics to maintain that Calixtus was virtually the author of Turpin's Chronicle. The whole question, however, has been ably reviewed by Gaston Paris in his academical dissertation *De Pseudo-Turpino* (Paris, 1865); and he has come to a somewhat different conclusion. He considers that the first five

chapters were written in Galicia, before the pretensions of Compostella had risen so high as they did towards the end of the 11th century; that the remaining chapters are too secular and too little in harmony with Galician traditions to have been written, or even formally sanctioned, by Calixtus; and that the epistle bearing the name of that pope is a manifest forgery. He goes on to state that the Archbishop of Vienne, after the death of his brother in 1108, visited Compostella; and he conjectures that one of his train found the first five chapters there, and that the remaining chapters (with the exception of chapter 20 of Ciampi's edition) were adapted from various French chansons by a monk of St. André at Vienne.

We are not prepared to question this theory upon the whole; but we cannot help objecting to the concluding point in it. It appears to us incredible that the chapter on the finding of Turpin's body, as it now stands, could have been written by any one acquainted with the position of Vienne. Turpin is said to have been buried "juxta Viennam ultra Rodanum scilicet versus Orientem," and to have been translated "citra Rodanum in urbem." Thus the writer seems to have imagined that Vienne stood on the west bank of the Rhône; whereas the city itself and the priory of St. André (separated from the city by the little river Gère) both stood on the east bank of the Rhône.* We do not wish to insist too much upon the evidence of one single word, which may after all have been originally written "occidentem." Still, "versus orientem" is the reading (we believe) of all the extant Latin copies. It has been omitted in the French version in Royal MS. 4 C. xi., as if the translator had perceived the difficulty; and though the Provençal version has "uas orien," the whole signification of the phrase seems there to be changed by the context, as the writer does not speak in the character of Calixtus, or of any one resident at Vienne (see the description of Additional MS. 17,920). Again, neither of these translators speaks of Turpin as having been buried in Vienne, and the words of the Provençal writer indeed imply that he was not buried there. This

* Gaston Paris has punctuated the first of these passages thus:—"Juxta Viennam, ultra Rodanum scilicet, versus Orientem, in quadam ecclesia olim sepultum" (*De Pseudo-Turpino*, p. 31); but we doubt whether this clears away the difficulty.

is at least some indication that the honour paid to Turpin's remains at Vienne was never recognised as a local tradition. It was natural enough for any fabulist of the 12th century, whether French or Spanish, to stamp a fiction in honour of Compostella with a fictitious sanction by Calixtus II.; and if the fabulist proceeded from one papal letter authenticating Turpin's chronicle to another letter describing the disinterment of Turpin's body at the pope's old archiepiscopal seat, this was only a step further in the same direction. In short, though we have no wish to attribute the whole of Turpin's chronicle to a Spanish monk or monks,* yet we cannot help wishing for more proofs of its having been completed at Vienne.

The Miracles of St. James in the present MS. (Nero A. XI.) and also those in Additional MS. 12,213, end with an Epistle ascribed to Innocent II. (1130–1143). The same Epistle is found in Add. 19,513 (f. 162 b) and also (with some omissions) in Titus A. XIX. (f. 39). There is an article by Victor Le Clerc in *Histoire littéraire*, tome XXI. (1847), which says (at p. 275) that the nominal author of this Epistle might perhaps be Innocent III. (1198–1216) or even Innocent IV. (1243–1254). But the names and titles of the eight attesting cardinals are correctly written in all our MSS. (except that one is omitted in Titus A. XIX.), and they agree with those published by Juan Mariana,† and they all belong to the time of the earlier pope; one of them, for instance, being "Gregorius cardinalis nepos domini papæ," i.e. nephew of Innocent II. This Epistle is intended to be inscribed as an appendix to a compilation in honour of St. James, declaring it to be a genuine work of Calixtus II., and excommunicating all those who molest its bearers on the road to Compostella, or who steal it from Compostella when it has been presented at the shrine of St. James. In Titus A. XIX. the bearer is not named. The inscription given in

* This view, chiefly (but not entirely) founded on the evidence of the first five chapters, was maintained by the Abbé Jean Lebeuf in 1747, see *Histoire de l'Académie Royale des Inscriptions*, tome XXI. (1754), p. 146; and again by Paulin Paris in 1851, see his *Commentaire sur la Chanson de Roland* (*Texte critique de M. Génin*), p. 19.

† *Tractatus* VII. (Cologne, 1609), p. 23. Two of the names in the MS. used by Mariana are spelt Vio and Albertus, but are corrected in his notes into Ivo and Albericus; they are both correctly written in all our MSS.; except Titus A. XIX. where the scribe has omitted Ivo.

all our other copies (and also in those printed by Mariana and Le Clerc and described by Gaston Paris) contains the name of Aimeric Picaud of Parthenai-le-Vieux (near Poitiers), and states that he and his companions have already presented their copy, saying "hunc codicem .. quem ... sancto Iacobo Galetianensi dederunt;" and yet the same inscription then proceeds to the general anathema against "illos qui eius latores in itinere sancti Iacobi forte inquietauerint, uel qui ab eiusdem apostoli basilicâ, postquam ibi oblatus fuerit, injuste illum abstulerint, uel fraudauerint." We should feel inclined to believe from this evidence, that the Epistle of Innocent II. was originally intended to convert the compilation of Calixtus II. into a sort of general passport for the pilgrims of St. James. But Gaston Paris regards it as a fabrication made for the express use of Aimeric Picaud; and further, relying upon data which are not accessible to ourselves, he says that it is certain that the copy presented to Compostella by Picaud was not written till after the death of Innocent II. (1143). He goes on to say that it was often seen at Compostella and copied by subsequent pilgrims, amongst others by a monk of Ripol (near Barcelona) in 1173, and that these copies produced a family of MSS. (such as the present Cotton MS., Nero A. XI.), containing Turpin's chronicle and the Miracles of St. James, and ending with the Epistle of Innocent II.* Finally, Gaston Paris conjectures that, when Picaud presented the volume at Compostella, he had made some insertions in the body of it, namely, the Preface of Calixtus to the Book of Miracles, the superscription of the chapter on the finding of Turpin's body, and the Epistle of Calixtus authenticating Turpin's chronicle.

The first historical notice of Turpin's chronicle was in 1165–6, when the emperor, Frederic Barbarossa, was collecting evidence to justify the canonization of Charlemagne. There are several extant copies of a compilation in three Books, formed for this purpose. The general Prologue states that the light of Charlemagne (who died in 814) had then been obscured for 351 years; thus the compiler was at work in 1165. The first Book contains the career of Charlemagne, from Eginhard and others; the second is the

* *De Pseudo-Turpino*, pp. 40–42. Gaston Paris refers, for further information upon this subject, to a paper which, at the time of his writing (1865), was being prepared for publication by Léopold Delisle.

apocryphal story of Charlemagne's pilgrimage to Constantinople and Jerusalem; and the third is composed of legends, half of which are derived from Turpin's chronicle, the compiler having found (as he tells us) a copy of this work in the monastery of Saint-Denis. The general Prologue and the Lists of Chapters are printed in *Acta Sanctorum* for the 29th January, in the second volume for January (1643), pp. 875–6; the three Prologues, the Lists, and the conclusion have also been printed by Peter Lambeck, in his *Commentarii de bibliothecâ Cæsareâ Vindobonensi*, tom. II. (1669) pp. 329–333; and see also the remarks by Gaston Paris in his *Histoire poétique de Charlemagne* (1865), p. 63. The next notice of this work must have been written about 1180. It is an Epistle to the Abbey of Saint-Martial and the Clergy of Limoges, from Geoffroi de Breuil, Prior of the Abbey of Vigeois (subordinate to Saint-Martial), who is supposed to have died about 1184–5;* saying that the feats of Charlemagne and Roland "in Ispaniâ" used only to be known to him through the songs of the jongleurs; but that he had lately received "ex Esperiâ" an old worn chronicle recording them, composed by Turpin; and that he had made a copy of it, with a few necessary corrections. This Epistle was published by Arnauld Oihenart, in his *Notitia utriusque Vasconiæ* (Paris, 1638), pp. 397–8. After the time of Geoffroi the notices of Turpin soon become more frequent, and the French translations begin.

In the chapter telling how Turpin is left at Vienne, whilst Charlemagne goes to Paris and the church of Saint-Denis (cap. 31), all the MSS. in the British Museum (like all the printed editions) contain a long passage, giving an account of a council held at Saint-Denis, and of the apparition of the Saint himself to Charlemagne. Out of twenty Parisian MSS. examined by Gaston Paris (of which a list is given in his tract *De Pseudo-Turpino*, p. 13), only two omit this passage; namely, Notre Dame 133 (which he cites as A) and Fonds Latin 6187 (which he cites as S). The same two MSS., and one other MS. (Fonds Latin 4895 A., cited as K) omit a few words in Turpin's introductory Epistle to Leoprand, which occur in the other copies of the epistle, and which refer to the Chronicon Sancti Dionysii. Gaston Paris naturally regards

* See *Histoire littéraire*, tome XIV. (1817), pp. 337–8, 345–6.

these passages as interpolations due to the monks of Saint-Denis; and he comes to the conclusion (p. 42) that they had not been inserted when the scribe of Frederic Barbarossa was working at Saint-Denis, but that they had been inserted in the copy that reached Geoffroi, Prior of Vigeois, whose phrase "ex Esperiâ" must therefore have been little more than a flourish. If these conclusions are correct, the type represented by all our MSS. was formed between the years 1165 and 1180–85.

Our MSS. may themselves be divided into two classes, represented by the present MS. (Nero A. XI.) and by Harley 6358. The first class does not contain, and the second class does contain, three passages which appear in the printed editions. These are—(1) a Prologue addressed by Turpin to Leoprandus, Dean of Aix-la-Chapelle (Ciampi's edition, pp. 1–2); (2) a considerable portion of the theological discussion between Roland and the giant Ferracutus (Ciampi's edition, cap. 18, from "in personis est proprietas" down to "illuc rediit," pp. 43–48); and (3) a chapter on the personal appearance and the youthful adventures of Charlemagne (Ciampi's edition, cap. 21, pp. 56–59). These passages, there can be little doubt, are insertions. Four of our MSS. do not contain them; namely, the present MS. (Nero A. XI.), Royal 13. D. I., Harley 108, and Harley 2500. Six of our MSS. contain all three passages; namely, Harley 6358, Harley 3043, Cotton Claudius B. VII., Cotton Vespasian A. XIII., Cotton Titus A. XIX., and Additional 19,513. One of our MSS., Additional 12,213, omits the Prologue, but contains the other two passages.

1. TURPIN'S CHRONICLE, in 34 chapters and two supplementary chapters. ff. 8–37 b.

The first 10 chapters of this copy answer to those of Ciampi's edition. They are as follows:—

1. Apparition of St. James to Charlemagne. f. 8.

2. Fall of the walls of Pampeluna and pilgrimage of Charlemagne to the shrine of St. James and to Padron. f. 9.

3. Names of cities in Spain conquered by Charlemagne. f. 9 b.

4. The Idol of "Mahumet" at Cadiz. f. 10 b.

5. Churches built by Charlemagne with the treasures brought out of Spain. f. 11.

6. Return of Charlemagne to Spain, to oppose the African

king Aigolandus (whose name is the only connection with the Saracen king, Agolant, in the Chanson of Aspremont). f. 13 b.

7. Miraculous punishment of a soldier for detaining a charitable bequest. f. 13 b.

8. Battle at St. Fangon (in Leon). f. 14.

9. Invasion of France by Aigolandus, who is besieged in Agen (in Guyenne) by Charlemagne. f. 13 b.

10. Defeat of Aigolandus at Saintes. f. 14 b.

The next chapter is divided by Ciampi, forming 11 and 12 of his edition. The chapters are here continued thus:—

11. Flight of Aigolandus, and names of the chief officers of Charlemagne. f. 14 b.

12. Truce and disputation between Charlemagne and Aigolandus. f. 16 b.

13. Refusal of Aigolandus to be baptized. f. 18.

14. Battle of Pampeluna and death of Aigolandus. f. 19.

15. Christian spoilers of the dead killed by a Saracen ambush. f. 19 b.

16. Furre, Chief of Navarre, defeated and killed by Charlemagne. f. 20.

17. Combat between Roland and Ferracutus (the Ferrau of the Italian poets). f. 20 b.

18. Battle at Cordova with the Saracens in hideous masks. f. 22 b.

19. Pilgrimage of Charlemagne to Compostella. f. 24.

The description of Charlemagne, forming the 21st chapter of Ciampi's edition, is omitted here. The chapters are here continued thus:—

20. Treason of Ganelon and battle of Roncevaux. f. 25.

21. Last exploits of Roland. f. 26.

22. The sounding of Roland's horn. f. 27.

23. Prayer of Roland. f. 28.

24. Twenty elegiacs upon Roland. f. 28 b.

Of the preceding chapters the last three (22–24) form only one chapter in Ciampi's edition (ch. 21), and hence the following seven chapters may bear the same numbers (25–31) as in that edition.

25. Vision of Turpin, and lament of Charlemagne over Roland. f. 29.

26. Miracle of the sun standing still for three days during the pursuit of the Saracens, and execution of Ganelon. f. 29 b.

27. Embalming of the corpses. f. 30.

28. The two cemeteries, one at Arles and the other at Bordeaux. f. 30 b.

29. Burial of Roland at Blaye (near Bordeaux), and of other heroes at Bordeaux itself and elsewhere. f. 30 b.

30. Burial of the rest of the heroes at Arles and elsewhere. f. 31 b.

31. The Council held in the cathedral of St. Denis, and the building of a cathedral and palace at Aix-la-Chapelle. f. 31 b.

The following chapter is not in Ciampi's edition.

32. Description of the figures of the Septem Artes, painted on the walls of the palace at Aix-la-Chapelle. f. 32 b.

The following chapter is the 32nd, and last, of Ciampi's edition.

33. Death of Charlemagne. f. 33 b.

The following three chapters are called supplementary chapters by the modern critics, though the first of them (34) was certainly considered by most of the scribes as forming a part of the work written by Turpin.

34. Miracle, said to have occurred before the war in Spain, how the walls of Grenoble fell at the prayers of Roland. f. 35.

35. Finding of the body of Turpin at Vienne. f. 35 b.

36. Invasion of Galicia, after the death of Charlemagne, by Altumajor, king of Cordova, and expulsion of Altumajor by a plague. f. 36 b–37 b.

Heading: "Incipit liber Turpini archiepiscopi Remensis quomodo Karolus magnus rex francorum acquisiuit Hyspaniam. Hunc librum dicit papa Kalixtus esse autenticum." This Heading is followed by a list of chapters, in which only twenty-one are distinctly denoted; the first on the list is "De hoc quod apostolus Karolo apparuit," and the last is "De Altumaiore Cordubie." The chronicle begins: "Gloriosissimus namque Christi apostolus Jacobus," f. 8. The 33rd chapter, on the death of Charlemagne, ends: "In hoc igitur exemplo datur intelligi quod qui ecclesiam edificat regnum dei sibi preparat a demonibus ut Karolus eripitur et in celesti regno subsidiis sanctorum quorum edificat basilicas collocatur," f. 34 b–35. The 34th (and last) chapter, on the miracle at Grenoble, ends: "Rotolandus comes gauisus cum suis exercitibus ad Karolum in terram Teutonicam profectus est, eumque

potenti uirtute dei ab iniquorum obsidione eripuit. A domino factum est istud: et est mirabile in oculis nostris." Colophon: "Qui legis hoc carmen Turpino posce iuuamen. Vt pietate dei subueniatur ei." f. 35 b. The first supplementary chapter is headed: "Kalixtus papa de inuencione corporis beati Turpini archiepiscopi et martiris." It begins: "Beatus Turpinus Remensis archiepiscopus. Christi martir post Karoli regis mortem modico tempore uiuens apud Uiennam doloribus uulnerum et laborum suorum angustiatus morte migrauit ad dominum. et ibi iuxta urbem ultra Rodanum scilicet uersus orientem in quadam ecclesia olim sepultus extitit. Cuius sanctissimum corpus nostris temporibus quidam ex nostris clericis in quodam sarcophago optimo episcopalibus uestibus indutum. pelle etiam propria et ossibus adhuc integrum inuenerunt. et ab illa ecclesia que erat nastata detulerunt illud citra Rodanum in urbem et sepelierunt in alia ecclesia ubi nunc ueneratur." f. 35 b–36. The other supplementary chapter is headed: "De Altumaiore Cordube." It begins: "Quid patrie Gallecie post Karoli mortem accidit," f. 36 b; and it ends: "Qui uero a potestate Sarracenorum illam custodierint. celesti munere remunerabuntur," f. 37 b.

Turpin's chronicle was first published by Simon Schard, as No. i. of *Germanicarum rerum quatuor vetustiores chronographi*, Frankfort, 1566. This edition was followed by that of Justus Reuber, in his *Veterum scriptorum ... Tomus vnus* (Frankfort, 1584) pp. 67–88. Reuber's collection was reprinted at Hanau in 1619, and again (with additions by G. C. Joannis) at Frankfort in 1726. Reuber's text was also inserted in the notes to the *Chronique de Philippe Mouskes*, edited by Baron de Reiffenberg for the Académie Royale de Bruxelles, tome i. (1836) pp. 489–518. The text of Reuber is so similar to that of Schard, that both are referred to as "(R.)" by Gaston Paris, in his tract *De Pseudo-Turpino* (1865). Both Schard and Reuber arrange the work in thirty-two chapters. They both begin with the introductory epistle from Turpin to Leoprand, which they reckon as cap. 1: they omit the chapter on the cities of Spain, which is cap. 3 of the present MS.: on the other hand, their cap. 20, De personâ Caroli, is omitted in the present MS.: their cap. 23 relates the sounding of the horn and also the prayer of Roland, which are related in capp. 22–3 of the present MS.: they omit the descrip-

tion of the Septem Artes, which forms cap. 32 of the present MS.: and they conclude with the chapter on the death of Charlemagne, which is cap. 33 of the present MS. The edition generally used now is that of Sebastiano Ciampi (Florence, 1822), also in 32 chapters; which we have already compared with the present MS. Four of the chapters in the present MS., which we have numbered 32, 34, 35, and 36, are usually called supplementary chapters: see Gaston Paris, *De Pseudo-Turpino*, p. 36. These four chapters were published in the *Commentarii de bibliothecâ Cæsareâ Vindobonensi* of Peter Lambeck, in the first edition (1669), ii. 329–339; they were omitted in the second edition (1766–80), but Adam Franz Kollar (the editor of this edition) had reprinted them in his *Analecta monumentorum omnis ævi Vindobonensia* (1761), i. 468 489. They were again reprinted in the *Leçons diverses* at the end of Reiffenberg's *Philippe Mouskes*, tome i. (1836), pp. 627–9, 630. See Reiffenberg again (tome ii. pp. 6–10) for the version by Mouskes of the invasion of Galicia by "Aumaçours," the same as the Altumajor of cap. 36 of the present MS.

2. Book of Miracles of St. James, ascribed to Calixtus II., amounting to twenty-one altogether, two of which are mere fragments (having originally been inserted in the margin of f. 50 b), and two others imperfect (owing to a gap after f. 57); followed by an epistle of Calixtus, commending his book to the Abbat of Clugny and others, an epistle of Innocent II. in favour of a copy of the same book presented to Compostella by Aymeric Picaud, and two short supplements of miracles taken from other works, ff. 38–63. These subjects occur as follows:—

(1) The Book of Miracles is headed: "Incipit Argumentum Kalixti pape de miraculis beati et gloriosi apostoli Jacobi fratris sancti Johannis euangeliste." This "Argumentum" (or Prologue), beginning "Sumopere precium est," and the first eleven Miracles, are the same as those in the *Acta Sanctorum* (vol. vi. for July, pp. 47–52); but Miracles 12 and 13 of the *Acta SS.*, dated 1106 and 1135, were at first omitted here: they were supplied on the margin of f. 50 b, but have now been almost cut away by the binders. The next six Miracles, therefore, may be numbered 14–19, the last of which is imperfect at the words "contra sarracenos christianos" (f. 58 b), answering to the printed text in

Acta SS., p. 57 A. The missing leaves probably contained two whole miracles; and that which now follows (at f. 59), beginning "capere temptaret" (see *Acta SS.*, p. 58 B) may be reckoned as No. 22, and was probably the last of the original Book (compare the arrangement of the perfect copy in Add. MS. 12,213, ff. 111–127 b). Another miracle is added here (at ff. 59–59 b), and also in *Acta SS.* (p. 58 D), which is dated 1139; but it is separated from the Book of Calixtus in Add. MS. 12,213 (f. 184 b), and is ascribed to Alberic, Bishop of Ostia.

(2) The Epistle of Calixtus (at ff. 59 b–61 b) is addressed to the convent of Clugny, to William, Patriarch of Jerusalem, and to Diego Gelmirez, Archbishop of Compostella. The writer states that he spent fourteen years of his life in many lands, collecting all the records of St. James which he could find, during which time his note-book was often miraculously preserved; and he was twice encouraged by Christ himself to complete the work, which he now forwards to his correspondents. The present copy agrees with that printed by Juan de Mariana, the historian,* down to the words "multi quod non intelligunt despiciunt" (last lines but 9 of Mariana's edition); but the present copy then introduces thirteen lines, chiefly figures of speech (f. 60 b, l. 21; f. 61, l. 4). The two copies then agree again for three lines, from "sic igitur" to "proficiat." The present copy then adds 43 lines, containing directions for the use of certain Lessons and Responses in honour of St. James. The nature of the work to which this Epistle, in its present form, served as an introduction is shown by two passages speaking of "omnes sermones et miracula beati Jacobi qui in hoc codice continentur," and "responsoria et missarum cantica que de euangeliis edidimus et in hoc libro scripsimus" (f. 61, ll. 16–17, and ll. 20–21). The concluding sentence here agrees with that in Mariana beginning "Quisquis igitur," and ending "anathema cum Arrio et Sabellio sit. Valete omnes in domino. data Laterani. idus iani" (f. 61 b). Mariana remarks that the address of this Epistle cannot be quite correct, as William was not Patriarch of Jerusalem till 1130, six years after the death of Calixtus II.; but that some earlier copy, the source of the existing copies, may have borne the initial G., referring to the Guarimundus who was

* *Joannis Marianae e Societate Jesu Tractatus* VII. Cologne, 1609.

Patriarch in 1118–1128, and that the later copyists may have extended this G. into Guillelmus. This is not at all improbable. But the whole character of the Epistle is romantic, and we cannot wonder at its having been denounced by more modern critics. At the same time we must observe that the passage commending Turpin's chronicle,* which they regard as the strongest evidence against this Epistle, does not appear in the present copy, nor in that in Add. MS. 12,213 (ff. 1–2 b), nor yet in that printed by Mariana. The present copy is ten lines shorter than that in Add. MS. 12,213, owing to one or two short insertions, one of which begins: "Sunt nonnulli qui dicunt esse apocrifa Responsoria," etc. (Add. 12,213, f. 2, l. 9). This may serve as a specimen of the growth of this class of documents.

(3) The Epistle of Innocent II. authenticates the Book of Calixtus, and certifies the correctness of a copy, "quem pictauensis aymericus picaudus de partiniaco ueteri qui et oliuerus de iscani uilla sancte marie magdalene de ui[zi]liaco dicitur et girberga flandrensis . socia eius . pro animarum suarum redemptione sancte [*sic*] iacobo gallecianensi dederunt." It is evidently improbable that Aymeric Picaud of Parthenai-le-Vieux (in Poitou) should be also known as Olivier, "de iscani uilla" (d'Escanville?†) of Sainte-Marie-Madeleine de Vezelai (in Burgundy). Mariana reads "quem etiam" instead of "qui et," and omits "dicitur;" but the whole passage is apparently corrupt. Victor Leclerc says that it is doubtful which Innocent is supposed to be the writer, the names of the attesting cardinals being so faulty; but that is not the case in either of our MSS., and the text printed by Mariana gives the same names with only two very slight mistakes. The cardinals are eight in number. The names of the first seven are here written thus: Eimericus cancelarius, Giraldus de sancta cruce, Guido piscanus [for Pisanus], Iuo, Gregorius cardinalis nepos domini pape [*i.e.* Innocentii II.], Guido lumbardus, and Gregorius ihenia [for Genua]. The last enters his name

* See the 6th vol. for July of *Acta Sanctorum*, p. 44, and the tract by Gaston Paris, *De Pseudo-Turpino*, p. 39.

† Victor Le Clerc prints the epistle from a MS. which has "de Ysani uilla," which he renders "d'Ysanville"; but he mentions another Parisian MS., which has "yscami" (*Hist. litt.* tome xxi. p. 274). Both our MSS. have "Iscani"; and the edition of Mariana has "escani" (p. 23).

thus: "Ego Albericus legatus presul hostiensis ad decus sancti iacobi cuius seruulus sum hunc codicem legalem et karissimum per omnia laudabilem fore predico."

(4) The Epistle of Innocent II. is followed by two short supplements to the Book of Miracles. These are:—(*a.*) Remarks on the hospitality due to pilgrims, with two Examples (which in Add. MS. 12,213 form cap. xi. of the Itinerary to Compostella), ff. 62–62 b. (*b.*) Other examples, relating to profanation of the feast of St. James, beginning "Hec sunt mirabilia memoranda," and ending with the sentence "Cessemus igitur ab operibus carnis," etc., ff. 62 b–63. This last set of examples is printed as part of the Book of Miracles in *Acta Sanctorum*, vol. vi. for July, p. 58 E–F; but it is incorporated in the first Sermon on St. James by Calixtus II., in the copy of that Sermon in Add. MS. 12,213, f. 10.

Harley 6358. ff. 60–83.

Vellum; XIIIth cent. Small quarto; ff. 14, having 30 lines to a page. With initials in red and blue.

The volume contains:

1. The Historia of Geoffrey of Monmouth, in a hand of about 1300. ff. 2–58 b.
2. The present article. f. 60.
3. Notes on the kings of France and England, down to the accession of King John (1199). f. 83 b.

At the end of the volume (ff. 84 b–86 b) are a few extracts from Higden's Polychronicon, the last of which narrates the appearance of Robert Grosseteste, after his death in 1253, to Pope Innocent IV., written in a hand of the XIVth cent. On a fly-leaf between articles 1 and 2 (f. 59 b) is inscribed: "Iste est liber Ricardi Blyssett," in a hand of about 1500.

Turpin's Chronicle. In 34 chapters and three supplementary chapters, not numbered, but indicated by the initials. With the prologue addressed to Leoprandus, Dean of Aix-la-Chapelle, and with a list of chapters. *Latin.*

The prologue begins: "Tvrpinvs dei gratia archiepiscopus remensis ac sedulus Karoli magni imperatoris consocius Leoprando decano [A]quisgranensi salutem in domino." He states that he has written this chronicle whilst nursing his wounds at Vienne. He goes on: "Etenim magnalia deuulgata que rex in Hispania gessit . in sancti Dionisii cronica regali ut mihi scripsistis repperire plenarie auctoritas uestra nequiuit. Igitur auctorem illius aut pro tantorum auctuum scriptura prolixa aut quia idem

absens ab Hispania ea ignoranit . intencio uestra intelligat minime in ea ad plenum scripsisse et tamen nusquam uolumen istud ab ea discordasse . uiuas et valeas et deo placeas. Amen." This allusion to the royal chronicler is not to be found in two of the earliest copies, and Gaston Paris naturally supposes it to have been inserted by the monks of Saint-Denis: see his treatise *De Pseudo-Turpino*, p. 26, followed by his remarks on the longer interpolation relative to the council held at Saint-Denis in cap. xxxi.

The first nineteen chapters here agree with those in Cotton MS. Nero A. XI.* Chap. 20 is the description of Charlemagne omitted in Nero A. XI. Chapp. 21, 22 answer to chapp. 20, 21 of Nero A. XI.; chap. 23 answers to both chapp. 22, 23 of Nero A. XI.; chapp. 24–34 agree with those of the same number in Nero A. XI. The first and second supplementary chapters, on the finding of Turpin's body at Vienne, and on Altumajor of Cordova, also agree with the two supplementary chapters in Nero A. XI. The third supplementary chapter is on the origin of the Navarrese, beginning: "Jvlius cesar ut traditur tres gentes . nubianos scilicet . et scotos . et co[r]nubianos caudatos ad expugnandum Hyspanorum populos . eo quod tributum ei reddere nolebant . ad Hyspaniam misit," and ending: "vnde nauarus interpretatur non uerus . id est non uera progenia aut legitima prosapia generatus . Nauarri eciam a quadam urbe que nadauer dicitur . prius nomen sumpserunt que est in illis horis e quibus primitus aduenerunt . quam scilicet in primis temporibus Beatus Matheus apostolus et euuangelista sua predicacione ad dominum conuertit," f. 83. This chapter on the Navarrese forms a small portion of the 7th chapter of the Itinerary to Compostella in Add. MS. 12,213. f. 165 b, lines 4–22.

Claudius B. vii. ff. 192–203 b.

Vellum; XIIIth cent. Folio; ff. 12, in double columns, having 44 to 48 lines to the column. With initials in red and blue. On a blank space at the end a scribe of the XIVth cent. has scribbled four verses on the Jew who fell into the latrines on the Jews' sabbath day, beginning: "Trude manum

* The 3rd chapter, on the cities of Galicia and Spain, is here divided by a large initial at the words "In hispania" (f. 61 b); but this seems to be only intended to mark a subdivision.

salomon ut te de stercore tollam." For the rest of the volume see the descriptions of the Prophecies of Merlin.

Turpin's Chronicle. In 34 chapters and three supplementary chapters, indicated by the rubrics and initials. With the prologue addressed to Leoprandus, and with a list of chapters (in which they are correctly entered as 37, including the supplementary chapters, but are numbered as "xl"). *Latin.*

The present text of the chronicle closely agrees with that of Harley 6358. The supplementary chapters are also the same as those in the Harley MS.; namely, (1) on finding the body of Turpin, (2) on Altumajor of Cordova, and (3) on the origin of the Navarrese. At the end (f. 203 b, cols. 1–2), there are lists of the kings of France and England, similar to those in the Harley MS.; except that in the present copy the second list has been brought down to the death of John (1216), with the names of Henry [III.] and Edward added in a later hand.

Additional 12,213. ff. 1–184 b.

Vellum; late xivth cent. Quarto; ff. 184, of which Turpin's chronicle occupies 27 leaves (ff. 134–160 b), having 31 lines to a page. With ornamental initials in red and blue; and with two coloured drawings, one (at f. 3 b) of St. James alone, and the other (at 133 b) of St. James explaining to Charlemagne the significance of the "caminus stellarum." At the end of the volume (ff. 185–191) is a Spanish sermon on the complaints of Job, in a later hand.

Turpin's Chronicle, in 26 chapters, forming the fourth Book of a series of works in honour of St. James; the other Books consisting of (1) Sermons and Offices, (2) a Book of Miracles, (3) a History of the Translation of St. James, and (5) an Itinerary to Compostella. Preceded by an epistle, professing to be written by Pope Calixtus II., and addressed to the convent of Clugny, etc., which originally formed the introduction to a less extensive collection. With a supplement, consisting chiefly of hymns by Aymeric Picaud and others. *Latin.*

The whole volume is headed:—"Ex re signatur Jacobus liber iste vocatur ipsum scribenti sit gloria sitque legenti." This heading is followed by the introductory epistle (ff. 1–2 b), in which Calixtus II. addresses the convent of Clugny, William

Patriarch of Jerusalem, and Diego Gelmirez, Archbishop of Compostella, asking them to correct the work which he sends them.

For some account of this epistle see the description of the copy in the Cotton MS. Nero A. XI. ff. 59 b–61 b.

1. Book i. Sermons and Offices, in 31 chapters, preceded by a list of chapters, ff. 2 b–111 b. The Sermons are ascribed to the following writers: (capp. 1 and 8), Bede, two Sermons, ff. 2 b, 40 b; (capp. 2, 5, 6, 7, 12, 17, 19), Calixtus II., seven Sermons, ff. 5 b, 18, 22 b, 28 b, 51, 65, 84 b; (capp. 10, 11, 13, 16), St. Jerome, four Sermons, ff. 48, 49 b, 56 b, 63; (capp. 14 and 18), Gregory the Great, two Sermons, ff. 57 b, 83; (cap. 15), Leo [the Third ?], one Sermon, f. 59; (cap. 20), Jerome, Augustine, Gregory and Calixtus, a composite Sermon, f. 88 b. The offices (capp. 3, 4, 9, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31) consist of Lessons, Prayers, Hymns, and Responses, for the Masses, etc., in honour of St. James, described as having been arranged by Fulbert de Chartres, Calixtus II., Patriarch William of Jerusalem, and others, ff. 16 b (twice), 43 b, 91, 91 b, 92, 96, 98 b, 99, 101 b (twice), 106 b, 107, 109–111. Of the seven Sermons here attributed to Calixtus II., four (capp. 2, 5, 6, 19) have been published, see Migne's *Patrologia*, tom. 163, coll. 1375–1410. The present copy of the first Sermon (cap. 2) includes (at f. 10) five short examples of punishment for violating the feast of St. James, which have been appended to the Book of Miracles in *Acta Sanctorum* (vol. vi. for July, p. 58 E–F), and reprinted by Migne, tom. 163, coll. 1375–6. The whole book concludes with a colophon: "Finit codex primus. ipsum scribenti sit gloria sitque legenti."

2. Book ii. Book of Miracles, in 22 chapters, preceded by the "argumentum beati calixti pape" (beg. "Summopere precium est") and by a list of chapters, ff. 111–127 b. Title: "Incipit liber. ij. sancti iacobj zebedei. patroni gallecie de xxij. miraculis eius." Colophon: "Finit codex secundus. Ipsum," etc. (as before). This copy agrees with the second MS. ("Basilicæ S. Petri") used by the editors of the *Acta Sanctorum*, vol. vi. for July, pp. 47 B–58 D; but what is there printed as the 23rd Miracle (related of a man of Vezelay) occurs here separately, further on (f. 184 b).

3. Book iii. Translation of St. James, in four chapters, with a Prologue by Calixtus II., ff. 127 b–133 b; General title: "Incipit

liber tercius Sancti Jacobi." The title is followed by the list of chapters. The Prologue begins: "Hanc beati iacobi translacionem a nostro codice excludere nolui." It is a little fuller towards the end than that published by Juan de Mariana, *Tractatus* vii. (Cologne, 1609) p. 24. Chapter 1 is headed: "Translacio sancti iacobi apostoli fratris sancti iohannis apostoli et euangeliste que iij. kl. Januarij celebratur qualiter ab iherosolimis translatus est in galleciam," f. 128 b. The chapter begins: "Post saluatoris nostri passionem . eiusdemque gloriosissimum resurrectionis tropheum." Chapter 2 is the epistle attributed to Leo (the Third), published by Mariana (*Tractatus* vii. p. 22); it begins: "Noscat fraternitas uestra," f. 131. Chapter 3 is headed: "Calixtus papa de tribus sollempnitatibus sancti iacobi," &c.; it begins: "Beatus luchas euangelista." f. 131 b. Chapter 4 is headed "De tubis Sancti iacobi;" it begins: "Traditur quod ubicumque melodia tube marinm sancti iacobi . quam peregrini secum deferre solent . auribus insonuerit populorum augmentatur in eis deuocio fidei." Colophon: "Finit liber tertius," f. 133 b.

4. Book IV. Turpin's chronicle, in 23 chapters and three supplementary chapters, preceded by a list of chapters, ff. 134–160 b. The first 19 chapters answer to those in Cotton MS. Nero A. xi. Chap. 20 contains the description of Charlemagne. Chap. 21 contains the whole campaign of Roncevaux (answering to chapp. 20–30 of Nero A. xi). Chap. 22 relates how Turpin went to Vienne, describes the Septem Artes, and by mistake includes the death of Charlemagne (answering to chapp. 31–3 of Nero A. xi). Chap. 23, on the fall of the walls of Grenoble (chap. 34 of Nero A. xi). Chap. 24, on the finding of the body of Turpin (chap. 35 of Nero A. xi). Chap. 25, on King Altumajor (chap. 36 of Nero A. xi). Chap. 26 consists of a general epistle ascribed to Calixtus ii. granting absolution to all crusaders, whether in Spain or Palestine, and referring to a proclamation said to have been made by archbishop Turpin at a council at Rheims, "ut in gestis eius scribitur," and also to that made by Pope Urban ii. at Clermont in 1095 (ff. 159 b–160 b). This epistle seems to be a fabrication, based upon the 11th Canon of the Lateran Council held by Calixtus in 1123 (see Labbe, *Concilia*, tom. xii. cols. 1334–5), and also upon a

genuine epistle of Calixtus, in which Oldegario, archbishop of Tarragona, is named as his deputy for receiving the crusaders (first published from the archives of Barcelona in 1603, by Francesco Diago, *Historia de los Condes de Barcelona*, f. 173 b); but in neither of these is there any mention of Turpin. The first half of the text of the present epistle is printed by Paulin Paris, *Manuscrits François*, tome i. (1836), 8p. 215–6. The present article ends:—"Finit codex quartus."

5. Book V. Itinerary to Compostella, in eleven chapters, with three lines of introduction ascribed to Calixtus II., ff. 160 b–181 b. The contents are as follows:—Chap. 1, on the four roads through France, ff. 160 b–161. Chap. 2, on the number of days between some of the principal towns, headed "Calixtus papa," f. 161. Chap. 3, on the names of the towns upon the route, ff. 161–162. Chap. 4, on three of the hospitals for the pilgrims, f. 162. Chap. 5, on the names of the principal pilgrims in the time of Calixtus II. headed "Aymericus" (alluding to the Chancellor of the Roman Church, who is said to have died about 1148*), f. 162. Chap. 6, on the wholesome and unwholesome streams upon the route, headed "Calixtus papa," ff. 162–163. Chap. 7, on the lands and peoples upon the route, ff. 163–166. Chap. 8, on the Saints whose remains are to be visited by the pilgrims, including a Life of St. Eutropius of Saintonge, written at some length, ff. 166–175 b. Chap. 9, on the town and the cathedral of Compostella, headed "Calixtus papa et Aymericus Cancellarius," ff. 175 b–180 b. Chap. 10, on the division of the oblations between the canons, the pilgrims, and the poor of Compostella, f. 181. Chap. 11, on the duty of giving hospitality to the pilgrims, ff. 181–181 b. This book, it will be perceived, does not profess to be entirely the work of Calixtus; and allusion is made in chap. 9 (at f. 180 b) to the deaths of King Henry I. of England (1135), and of "Ludovicus pinguissimus" (i.e. Louis VI.) of France (1137). On the other hand, it was almost certainly written before 1168; for when the author describes the cathedral of Compostella, and enters into several minute details about the three principal entrances on the north, the south, and

* See Ciaconius (Alfonso Chacon), *Vitæ Pontificum* (edition of 1677), tom. i. col. 948.

the west, none of his descriptions at all apply to the Portico de la Gloria, which was in course of erection from 1168 to 1188, and still forms the entrance on the west side.* The original Itinerary, before being adapted to suit the present compilation, may perhaps have received additions from time to time; or else the date might be more closely fixed by identifying "Raimundus de Sol'" [now Soule], "Vivianus de Acromonte" [now Gramont], and "Arnaldus de Guinia," who are denounced (at f. 164) for encouraging the plunder of pilgrims on the rivers and mountains between Gascony and Navarre. Three Raymonds are named amongst the viscounts of Soule by A. Oihenart, *Notitia utriusque Vasconiæ* (1638) p. 558, under the years 1040–1060, 1187–1200, and 1240–1254; but the list is imperfect. With regard to the second name, we can only say this: our author mentions a few hospitals for pilgrims (so numerous in later times), such as the "hospitale Rotolandi" near Roncevaux in chap. 3 (f. 161 b) and three more in chap. 4 (f. 162), but he does not mention that which was founded at Ordios in the territory of Gramont, after the murder of three Norman pilgrims there in 1151. We may also venture to remark that the foundation charter of Ordios, as printed in *Gallia christiana*, tom. i. (1715), *Instrumenta*, p. 173, has "Bibia de Gramont" for its fourth witness, and that it appears to us not improbable that a mark of contraction has here been overlooked, and that the witness's real name was "Bibian" (or Vivien) de

* Compare the descriptions given by George Edmund Street, in his *Gothic Architecture in Spain* (1865). Street says that the north door has been entirely modernised, p. 148. The south door retains several disordered fragments of the original work, representing scenes (just as they are described in the present MS. f. 177 b) from the Life of Christ (here called "dominica tradicio"), p. 151. Of the western portico Street gives a view in his frontispiece, and some accounts of it and also of its architect at pp. 144, 147, 153–6, and 489. The subject is the Last Judgment, with a seated figure of St. James in the centre, below that of Christ, St. James, however, being "the more conspicuous of the two," p. 156. But when the author of the present Itinerary visited the cathedral, the subject over the west door was the Transfiguration "in monte thabor," the author adding, "Ibi uero beatus iacobus est et petrus et iohannes. quibus transfiguracionem suam pre omnibus dominus reuelauit," f. 178 b. This was not a commanding position for St. James to occupy, over the west door of his own cathedral; and hence, no doubt, the original sculptures were exchanged for those of La Gloria, in the years 1168–88.

Gramont. The third name, that of "Arnaldus de Guinia," is otherwise unknown to us. The phrases employed against these offenders are apparently intended to keep up the character of the supposed author:—"Quapropter precipimus et exoramus ut hi portageri . et rex aragonensis ceterique diuites . . . . excomunicentur"—but they may have been foisted into a more simple denunciation. The Life of St. Eutropius (ff. 171 b–175) is likewise introduced under similar pretences. It occurs in chap. 8; where the introductory lines, forming part of a paragraph on Saints, inform us that the Life was taken from a Greek "passio" written by St. Denis,—"Quam scilicet passionem Constantinopolim in scola grecorum quodam codice passionum plurimorum sanctorum martyrum olim repperi ? et ad decus domini nostri Ihesu Christi eiusque gloriosi martyris Eutropij de greco in latinum prout potui edidj." Vincent de Beauvais, who gives the Life of St. Eutropius in his *Speculum Historiale*, lib. xi. capp. 18–21, turns this introductory sentence into "Calixtus Papa II. . . . edidit." It may therefore seem not improbable that Vincent used a copy of this Itinerary, and that his copy was ascribed to Calixtus. But we cannot speak with any certainty from an examination of the present copy alone, for the Life may have been interpolated here after the time of Vincent de Beauvais (who died about 1264). If we now turn to those portions of the work that deal more directly with its professed object, the serving as a guide to pilgrims, we find that the author speaks as a Frenchman, saying "genti nostre gallice" (f. 166), and "Nos gens gallica" (f. 176 b). These phrases might be put into the mouth either of Calixtus or Aymeric the chancellor, who were both Frenchmen born, the former a native of Vienne, and the latter of La Châtre in Berry. But in one place the author openly displays his provincial feelings. He begins chap. 7 with a notice of the route through Toulouse, in three lines. He then gives an account of the populations on the route from Tours. He says:—"post Turonicam inuenitur abilis et obtima . et omni felicitate plena tellus Pictauorum. Pictaui sunt heroes fortes . et uiri bellatores . arcubus et sagictis et lanceis in bello doctissimi . in acie freti . in cursibus uelocissimi . in ueste uenusti . in facie preclari . in uerbis astuti . in premijs largissimi . in hospitibus prodigi." After leaving Poitou he finds very little to praise. Of Saintonge he only remarks that the people are

rustic in speech. He says that the wine and fish of Bordeaux are good, but that the people are still more rustic in speech than those of Saintonge. He then describes at some length the horrors of a tramp across the Landes. On entering Gascony, he says that the bread and wine and the pastures are excellent; but he goes on:—"Gasconi sunt leuilogi . uerbosi . derisores . libidinosi . ebriosi ." etc. He next describes the dangers of the Basque country, and the extortions of the ferrymen and others. When he reaches Navarre he gives a dozen words in Basque (f. 165). He loads the Navarrese with the foulest abuse, adding that they resemble the Scots (or Irish) in looks and dress and manners; and he mentions a tradition that Julius Cæsar harried Spain with hordes composed of three races, "Nubianos scilicet . Scotos . et Cornubianos caudatos,"—and that these Scots were the ancestors of the Navarrese. In short, the praise given to the Poitevins is so very high and so very exceptional, that we are strongly inclined to connect this portion of the Itinerary with the pilgrimage of Aymeric Picaud of Poitou, whose passport and whose Hymn for Pilgrims occur further on.

Several places on the route from Tours connected with the legends of Charlemagne are pointed out in chapp. 7 and 8. Thus, when the author reaches Portus Cisere (which he gives as the name, not of a valley, but of a mountain), he says that the summit has been called "Crux Karoli," since Charlemagne raised the cross there before entering Spain; and this (he adds) is the first station of prayer for the pilgrims. On the north of that mountain lies "Vallis Karoli," where Charlemagne was encamped whilst the heroes were being slain at Roncevaux. On the slope of the mountain towards Spain is a church, which is built over the "petronus . quem Rotolandus . . . spata sua a summo usque deorsum . per medium trino ictu scidit"—most of which words are borrowed from the death-scene of Roland in Turpin's chronicle. Before the church lies "Runciavallis" itself (f. 164 b). Again, when the author traverses the routes again, in order to point out the shrines of the saints, he mentions that Roland is buried at Blaye, and that Roland's horn is at Bordeaux, and he repeats the words about the "petronus;" and at Belin (he adds) are buried Oliver, King Gandelbold of Friseland, Ogier of Denmark, King Arastagnus of Bretagne, Duke Garin of Lorraine,

and other peers; this list being also copied out of Turpin (f. 175). Lastly, when he reaches Spain, he points out the church of St. Facundus (San Fangon in Leon), near which the spears broke out into leaf, as told in Turpin's chronicle, chap. 8.

In *Histoire littéraire*, tome xxi. (1847), pp. 281–285, Victor Le Clerc gives some account of this Itinerary; but the two MSS. which he has consulted are evidently incomplete, so that he has not been aware that the passage on the origin of the name "Nauarra," which he supposed to be a supplementary chapter of Turpin's chronicle, is nothing but a small portion of the seventh chapter of the Itinerary; nor has he been aware that the chapter "De corporibus sanctorum," which he supposes to be the first chapter, is only the eighth chapter of the Itinerary. He says that the work can hardly be older than the close of the 13th century; but he does not adduce any reason for this opinion, except that the author, after a long description of the shrine of St. Giles (in the monastery of Saint-Gilles, at the mouth of the Rhône), remarks that a King Philip of France had formerly endeavoured to remove the bodies of St. Giles, St. James of Compostella, St. Martin of Tours, and St. Leonard of Limoges, but had failed to stir any of them (f. 168 b); and Le Clerc supposes this to allude to Philip Augustus (1180–1223), because he had such a regard for St. James; but we rather believe that it was an allusion to Philip I., or else the author would have added some personal designation, as he has done in the case of Louis VI. It may be worth noting here that Ambrosio de Morales mentions this Itinerary in his account of his visit to Compostella in 1572. He says that the canons had then sold all their books except two, one of these being an imperfect paper copy of the Historia Compostellana, and the other being the Book of the Miracles of St. James, falsely (as Morales remarks) ascribed to Calixtus II. He then says that at the end of the Book of Miracles is a Treatise, containing a description of Compostella and a Guide for the pilgrims, good in many respects, but with some passages "tan deshonestas y feas" that he exhorted the Archbishop and canons not to keep it there; see *Viage de Ambrosio de Morales* (Madrid, 1765), p. 130–1. Morales evidently alludes to a couple of sentences about the habits of the Navarrese, related here in chap. 7, f. 165.

This article is headed: "Incipit liber .v. sancti iacobi apostoli." This is followed by "Argumentum beati calixti . pape," beginning: "Si ueritas a perito lectore nostris noluminibus requiratur?" The list of chapters follows, and the work begins: "Quatuor uie sunt que ad sanctum iacobum tendentes in unum ad pontem regine [Puente la Reyna, near Pampeluna], in horis yspanie coadunantur," f. 160 b. It ends: "Quapropter sciendum quod sancti iacobi peregrini siue pauperes siue diuites . iure sunt recipiendi et diligenter procurandi." Colophon: "Explicit codex quintus sancti iacobi apostoli . Ipsum scribenti sit gloria, sitque legenti." This is followed by the Colophon of the whole compilation ascribed to Calixtus II.: "Hunc codicem prius ecclesia romana diligenter suscepit? Scribitur enim in compluribus locis . in roma scilicet in iherosolimitanis horis in gallia . in ytalia? in theutonica? et in erisia* . et precipue apud cluniacum."

6. A Supplement, containing short hymns and sentences in honour of St. James, ascribed to various bishops and other ecclesiastics; the Pilgrims' Hymn, by Aymeric Picaud; the passport given to Aymeric Picaud and his companions, in the form of an epistle of Innocent II., and a supplementary Miracle of St. James, said to have happened at Vezelay in 1139, ff. 181 b–184 b.

The Pilgrims' Hymn, which is in 43 lines, is headed "Aymericus picaudi presbyter de partiniaco." It begins:—

"Ad honorem regis summi qui condidit omnia
Venerantes iubilemus iacobi magnalia
De quo gaudent celi ciues in superna curia
Cuius facta gloriosa meminit ecclesia." f. 183.

After relating the life and passion of St. James, and his translation to Galicia, in 10 lines, the Hymn then alludes to twenty-one of his miracles in 23 lines (one line commemorating the twenty-second miracle having been accidentally omitted by the scribe), and it concludes thus:—

"Hec sunt illa sacrosancta diuina miracula
Que ad decus christi fecit iacobus per secula
Vnde laudes regi regum soluamus alacriter
Cum quo leti mereamur uiuere perhenniter
Fiat amen alleluia dicamus sollempniter
E ultreia e suseia decantemus iugiter." f. 183 b.

* A clerical error for Frisiâ.

This last line represents, in a southern form, the cries of oltrée (forwards) and asusée (upwards), which were used by the French pilgrims and crusaders: see the remarks of Gaston Paris in his article on the Pèlerinage de Charlemagne, *Romania*, tome ix. (1880), pp. 44–5.

The Epistle of Innocent II. has the attestations of the eight cardinals, the eighth (that of Alberic, Bishop of Ostia) being in the same form as in the copy in Cotton MS. Nero A. XI. (f. 62). These attestations are here followed by the supplementary miracle, f. 184 b. It is headed: "Miraculum sancti iacobi. a domino alberico uizeliacensi abbate atque episcopo hostiensi. et Rome legato editum." It begins: "Anno dominice incarnacionis. M°. C°. XXX°. IX°. Ludouico rege francorum. regnante. innocencio. papa. presidente: uir quidam nomine brunus de uiziliaco. uilla sancte marie magdalene a sancto iacobo rediens: nummis sibi deficientibus cepit egere." It ends: "O admirabile factum elie prophete renouatum." With the usual conclusion: "A domino factum est istud. et est mirabile in oculis nostris. Ergo regi regum," etc. To this is added a sentence in Greek, &c., thus:— "Alleluia in greco. Alleluya. Pro[sa] Vocauit ihesus. Ver[sus]. Efonisen o yssus iacobum tu Sebezeum ke ioannin azelfon aptu ke kalessen aptis onomata boanerges pion pragma estin o yos tis urontis. chorus. Quod est filii."

Colophon:—

"Jam liber est scriptus: qui scripsit sit benedictus
Qui scripsit scribat. et semper eum domino uiuat laborans."
Et a domino Petro donum promissum non admittat

The Hymn by Aymeric Picaud is published by Victor Le Clerc in his article entitled, "Cantique et Itinéraire des Pèlerins de Saint-Jacques de Compostelle," *Histoire littéraire*, tome xxi. (1847), pp. 272–292; the Hymn being at pp. 276–277, and containing 44 lines, of which line 38 (commemorating the twenty-second miracle) has been accidentally omitted in the present MS.

Royal 13. D. i. ff. 212 b–222.

Vellum; XIVth cent. Folio; ff. 11, in double columns, having 54 lines to a column. With initials in blue, flourished with red. For the rest of the MS. see the description of a copy of the Historia of Geoffrey of Monmouth (ff. 175–212 b).

TURPIN'S CHRONICLE. In 22 chapters and four supplementary chapters, not numbered, but indicated by the initials and by a few rubrics. *Latin.*

This copy belongs to the same type as that in Cotton MS. Nero A. XI. There are two omissions here, namely, the chapter (generally chap. 3) on the cities of Spain; and the whole of the discussion about Christianity in the chapter on the combat between Roland and Ferragus, which is chapter 17 of Nero A. XI., but which here is chapter 11, f. 216, col. 2–f. 217. The rest of the present text, though very differently divided, is substantially the same as that of Nero A. XI.

Chap. I. begins: "Gloriosissimus christi apostolus iacobus." Chap. 22, on the miracle at Grenoble, concludes with the distich: "Qui legis hoc carmen," etc., and with the colophon: "Explicit liber Turpini de gestis Karoli," ff. 221, 221 b.

The first supplementary chapter is that on Altumajor of Cordova, headed: "De miraculis beati Iacobi." The second supplementary chapter is headed: "Qualiter iacobus translatus est in galeciam," and contains a brief account how St. James was beheaded by Herod, and was brought to Iria (now El Padron), and was buried in the place "qui dicitur liberum donum." The third supplementary chapter is headed: "De sollempnitate beati Iacobi," and contains a brief account of the opinions of St. Jerome and others about the day of the passion of St. James, and ends: "Itaque viii. kl. Aprilis [25 March] patitur et viii. kl. Augusti [25 July] ab yria ad compostellam ducitur et sepulture traditur." The fourth supplementary chapter is headed: "De statura karoli," etc., and contains the description of Charlemagne which forms chap. 20 of Harley 6358 and most of our other MSS.; it begins: "Erat autem karolus capillosus," and ends: "et qualiter rome imperator fuit . et dominicum sepulcrum adijt . et qualiter lignum dominicum secum attulit viride . multas ecclesias ditauit scribere nequeo . magis enim deficeret manus et calamus . quam historia." Colophon: "Explicit gestus Karoli regis francie."

Additional MS. 19,513. ff. 141–163.

Vellum; xivth cent. Quarto; ff. 23, in double columns, each column having 27 to 31 lines. In a volume made up of three or four MSS. of which the articles are now arranged in the following order:

1. Mirabilia Orientis, by Jordanus Catalani, Bishop of Columbum. f. 3.
2. "Historia Ierosolimitana," being book i. of the Historia Orientalis of Jacobus de Vitriaco. f. 13.
3. Description of the Holy Land, from the 14th part of book iii. of the Liber Secretorum Fidelium Crucis of Marino Sanuto, f. 67.
4. Latin abridgment of Marco Polo, by Friar Francesco Pipino of Bologna (imperfect at book iii. chap. 17). f. 85.
5. Provinciale of the Western and Eastern Churches. f. 133.
6. The present article. f. 141.
7. "Libellus de descripcione Hyberuie," abridged from the Topographia Hiberniæ of Giraldus Cambrensis, by Friar Philip de Slane,* of Cork, addressed to Pope John xxii. (1316–1334). ff. 161–188 b.

The last two articles (namely, the present article and the description of Ireland) are written in a charter hand, whilst those which now stand first are in two or more book hands. A list of contents (at f. 2), written in a hand similar to that of the Mirabilia of Jordanus, shows that the articles were at that time bound up together, but that the Mirabilia was then the last article.

At the head of f. 3, Baron Charles A. Walckenaer has written a note, stating that this MS. was given to him "par son ami Roullet en 1805"; and the letter of M. Roullet that accompanied the MS. is inserted in f. 1. The Mirabilia of Jordanus was published from this MS. by the Société de Géographie of Paris, in their *Recueil de Voyages*, tome iv. (1839), with some mention of the MS. at p. (3). Baron Walckenaer died in 1852, and this MS. was purchased by the British Museum at his sale on the 27th April, 1853.

Turpin's Chronicle. In 35 chapters and three supplementary chapters; not numbered, but indicated by the rubrics and initials. With the Prologue addressed to Leoprand; and with a List of Chapters (in which they are reckoned at only 25, including the supplementary chapters). *Latin.*

This copy belongs to the same type as that in Harley 6358. The chapter on the miracle at Grenoble (here Chap. 35) ends, as usual, with the distich—"Qui legis hoc carmen" etc. The first supplementary chapter, on the finding of Turpin's body, is im-

* Sir Thomas Hardy says: "a fratre Philippo [de Slane], Ecclesiæ Corkagiensis," *Descriptive Catal.* vol. iii. p. 7; but he does not say where he found this "[de Slane]."

perfect, the scribe having left two gaps, one of a single word (f. 162, col. 2) and the other of about 18 lines (f. 162 b). The second supplementary chapter is the Epistle of Pope Innocent II., giving the passport to Aymeric Picaud and others, with the name of Bishop Alberic of Ostia standing first amongst those of the eight attesting cardinals, f. 162 b, col. 2–f. 163. The third supplementary chapter is on Altumajor of Cordova, and it breaks off in the middle of a sentence, thus:—"Quid plura Hac egritudine Altumaior idem tactus omnino etiam cecatus consilio cuiusdam capti sui eiusdem basilice sacerdotis cepit inuocare deum christianorum in"—(left unfinished), f. 163, col. 2. For the rest of the sentence see Harley 6358, f. 82 b, line 11.

Harley 108. ff. 4 b–31 b.

Vellum; xvth cent. Large Octavo; ff. 28, having 34 lines to the page. With blue initials flourished with red, and an illuminated initial at the beginning.

The rest of the MS. contains:

1. An account of an expedition against Egypt, made by John de Brienne, king of Jerusalem, in 1218. f. 31 b.
2. Letter from the Patriarch of Jerusalem to Pope Innocent III. (died 1216), describing the sultan Saphadin (died 1218) and his sons, the extent of their dominions, and the manners of their subjects. f. 40 b.
3. Voyage of St. Brandan. f. 45.
4. Extracts relating to Scripture history from Vincent de Beauvais. f. 62 b.
5. Chronicle of the Archbishops of York, from Paulinus to William "la Souche" (or Le Zouche), down to the death of the latter in 1352.* ff. 125–159 b.

In a binding stamped, on both sides, with the arms of Sir Symonds d'Ewes.

Turpin's Chronicle. In 36 chapters (so far as one can judge from the indications of the rubrics and initials) and three supplementary chapters. Preceded by three detached passages. *Latin.*

At the beginning of the MS. is a List of contents (f. 3 b), in which the following articles are thus described:—"Liber Turpini archiepiscopi Remensis De gestis karoli regis francorum et de

* This is the same work as that attributed to Thomas Stubbes in Cotton MS. Titus A. xix. (ff. 117 b–142), but which is there continued down to the death of the next archbishop, John Thoresby, in 1373.

pugna inter Rotholandum et Gygantem et quomodo adquisiuit hyspaniam." The articles are thus arranged.

1. Combat between Roland and Ferracutus, a passage detached from the middle of Turpin's chronicle (see a repetition of it, in its usual place, at ff. 17 b–19). It begins:—"Post mortem aygolandi"—and ends—"et pugnatores de carcere eripiuntur." ff. 4 b–5 b. This is an abridged narrative, omitting the whole discussion about Christianity, of which the brief form (answering to that in Nero A. xi. f. 22) appears further on in the present MS. (f. 18 b) as a part of the 18th chapter of Turpin's Chronicle. The narrative appears in its fullest form in Harley MS. 6358 (ff. 68 b–71) and in the other MSS. of that type, and also in the printed editions: see the 18th chapter of Ciampi's edition (Florence, 1822), p. 39–49.

2. "De prodicione ganalonis in valle Runciuale." A series of passages abridged from Turpin's chronicle (see the fuller texts at ff. 21–24 b), on the battle of Roncevaux, the vision of Turpin, and the execution of Ganelon. They begin:—"Erant tunc apud cesaraugustam duo reges saraceni Marsirius et Beligandus frater eius"—and end:—"et sic decerptus perijt," ff. 5 b–7 b. See chapters 22–26 of Ciampi's edition, pp. 59–79, where these passages are printed in the fuller form.

3. "De statura Karoli et forma et quantitate secundum Turpinum Archiepiscopum remensem." The description of Charlemagne, and a brief reference to the feats of his youth, when he was received as a refugee by "Galafrus" of Toledo; beginning—"Erat karolus capillis brunis"—and ending—"nobis breuiter est dicendum," ff. 8–8 b. The scribe must have derived this passage from a MS. of the type of Harley 6358, where it forms chapter 20 (chap. 21 of Ciampi's edition, pp. 56–59). It does not occur in the following copy of Turpin's chronicle, which belongs to the same type as that in Cotton MS. Nero A. xi.

4. Turpin's Chronicle, in 36 chapters and three supplementary chapters, ff. 8 b–31 b.

This copy belongs to the same type as that in Cotton MS. Nero A. xi.; and the text is substantially the same, though somewhat differently divided. It is headed:—"Incipit liber Turpini Archiepiscopi Remensis quomodo Karolus rex francorum adqui-

siuit Hyspaniam. Hunc librum dicit Kalixtus Papa esse autenticum." Chap. 1 begins:—"Gloriosissimus christi apostolus iacobus." Chap. 36, on the miracle at Grenoble, is followed by a colophon:—"Explicit liber turpini de gestis Karoli," f. 29 b. The first supplementary chapter, on the finding of Turpin, is headed:—"Kalixtus papa de inuencione corporis turpini," f. 29 b. The second supplementary chapter is on Altumajor of Cordova, f. 30. The third supplementary chapter is on the origin of the Navarrese, ff. 31–31 b.

Vespasian A. xiii. ff. 94–114 b.

Vellum; xvth cent. Small Quarto; ff. 21, having 30 to 34 lines to the page. With initials in red. The whole MS. consists of four articles, all (except the third) written by John Mayns, a Franciscan friar of Hereford, whose name appears at ff. 114 b, 118, 130 b, 142; they are as follows:

1. The present article. f. 94.
2. Miscellaneous notes, beginning with the titles of five MSS. which were then in the library of the Franciscan friars at Hereford. f. 115 b. These notes chiefly relate to the canonical hours, baptism, etc. (ff. 116–119), St. Michael and the hierarchy of angels (ff. 119–123), and the histories of the Lombard kings and the emperors, in connection with the popes from Pelagius II. to Innocent IV. (ff. 123–130 b), the notes on the latter subject including a reference to the names of Amis and Amilion (at f. 126 b) and an extract from the 20th chapter of Turpin's chronicle describing Charlemagne (at f. 127 b).
3. Two missives from St. Bernard of Clairvaux to an Irish king, and to St. Malachi of Armagh, copied by Johannes Sarnisfyld (a name probably derived from Sarnesfield in Herefordshire) from a book belonging to the canons of Haumont (or Haghmon) near Shrewsbury. f. 131.
4. Romance of Apollonius of Tyre, ff. 132–147 b.

This MS. was bound up by Sir Robert Cotton (whose name is at f. 94) with other MSS. (ff. 1–93 b), written in the 12th and 14th centuries.

Turpin's Chronicle. In 34 chapters and three supplementary chapters. With the Prologue addressed to Leoprandus, and a list of chapters. *Latin.*

The present text of the chronicle closely agrees with that of Harley 6358. The supplementary chapters are also the same as those in the Harley MS.; namely (1) on the finding of Turpin's body, (2) on Altumajor of Cordova, and (3) on the origin of the Navarrese. Colophon: "Explicit hic tota Historia Turpini

Episcopi et vita Karoli regis–quod Frere Jon Mavns." At the foot of this are two notes, the first on the overfondness of Charlemagne for his daughters, and the other on the splendours of Prester John.

Harley 3043. ff. 17–31.

Vellum; xvth cent. Large Folio; ff. 15, in double columns, having 51 or 52 lines to the column. With initials in red. It occurs in a collection arranged as follows:

1. Passions of six biblical saints, namely Andrew, Matthias, James the Less, Philip, Barnabas, and Luke. ff. 2, 4, 9 b, 10 b, 11, 14 b.
2. The present article. ff. 17–31.
3. Life of Gregory the Great, by Joannes Diaconus. f. 31 b.
4. Vision seen in a town belonging to a Duke Eusebius of Sardinia. f. 101.
5. "Passio ymaginis domini nostri Ihesu Christi," said to have occurred "in Byreto ciuitate tempore Constantini minoris." f. 102.
6. Life and Passion of St. Barbara. ff. 104 b–124.

The rest of the volume (ff. 125–228 b) consists of a Passionale, written about the year 1200, imperfect at the end. At the beginning of the volume is written, "Liber monasterij beate marie ad martires extra muros Treuerenses ordinis sancti Benedicti super titus moselle Continens gesta Karoli magni beate barbare virginis et martiris cum diuersis alijs historijs."

Turpin's Chronicle. In 32 chapters and one supplementary chapter; not numbered, but indicated by rubrics and initials. With the Prologue addressed to Leoprandus, and a List of chapters (in which they are reckoned as only 22). *Latin.*

This copy is of the same type as that in Harley 6358, but the chapter on the Septem Artes is here omitted. The last chapter, as usual, is that on the miracle at Grenoble; but the distich that usually follows it is here transferred to the end of the supplementary chapter. The supplementary chapter is that on the finding of Turpin's body; and to this is appended the distich:—"Qui legis hoc carmen . Turpino posce iuuamen. Vt pietate dei subueniatur ei." Colophon:—"Explicit Historia Karoli magni imperatoris . a turpino archiepiscopo remensi edita."

Cotton MS. Titus A. xix. ff. 24–43.

Paper; xvth cent. Small Quarto; ff. 20, having 44 to 49 lines to a page With a red initial to each chapter. In a volume of miscellanea, one of which (ff. 153–155) is a Latin poem on the battle of Roncevaux, in 479 elegiacs (printed in F. Michel's *Chanson de Roland*, 1837), agreeing more with the Chansons than with Turpin's chronicle. For the rest of the volume, see the description of the Vita Merlini, under Arthurian Romances.

Turpin's Chronicle. In 23 chapters and two supplementary chapters, with three small insertions. Preceded by the Prologue addressed to Leoprandus, and by a list of chapters. Followed by the Bull ascribed to Calixtus II., sanctioning the crusade in Spain and referring to the example of Charlemagne as recorded by Turpin; and concluding with extracts from the Itinerary to Compostella. *Latin.*

This copy belongs to the same type as that in Harley 6358; and the text is substantially the same, though differently divided.

Chap. 23 is the miracle at Grenoble, followed by the rhyming distich, "Qui legis hoc carmen," etc. and the colophon, "Hucusque Turpinus," f. 38 b (answering to chap. 34 of Nero A. xi.). The two supplementary chapters (numbered 24 and 25) are mixed with the other articles, in the following order.

(1) Chap. 24. The finding of Turpin's body at Vienne, f. 39. (Answering to Chap. 24 of Add. MS. 12,213, but Chap. 35 of Nero A. xi.)

(2) The Epistle of Innocent II. declaring the Book upon St. James to be the genuine work of Calixtus II., and excommunicating all those who may molest its bearers on the road to Compostella, f. 39. The present copy is a sort of general passport for the pilgrims of St. James, not filled up (like the copies in Nero A. xi. and Add. 12,213 and 19,513) with the names of Aymeric Picaud and others. It differs also from the first two of those copies in the roll of attesting Cardinals, the name of Bishop Alberic of Ostia standing first instead of last, and that of Ivo being omitted altogether. In Add. 19,513 the name of Bishop Alberic stands first, but that of Ivo is not omitted.

(3) Legend how Charlemagne stopped at Naples on his return from the Holy Land; how Bishop Daniel opened the shrine there, containing the crown of thorns, and how they

blossomed; beginning, "Helinandus. Cum Karolus liberata terra sancta vellet aliquid de reliquiis domini asportare de Neapoli," f. 39 b. This is related in Helinand's *Chronicle* under the year 802, but it is there said to have occurred at Constantinople: see Migne's *Patrologia*, tom. 212 (1865), col. 845.

(4) Legend of Ogier le Danois; how he became a monk at Meaux, and gave up his charger as a draught-horse to the abbey stone-masons; how the Saracens besieged Meaux; how Ogier offered to lead the attack against them; how every horse upon which he laid his hand broke down, till his old charger was brought him; and how he dispersed the Saracens, and died in peace at Meaux; beginning "Mortuo inuictissimo triumphatore Karolo magno placuit Ogero Daco," etc., ff. 39 b–40. A narrative how Ogier became a monk at Meaux, called *Conversio Othgerii Militis*, is printed in Mabillon's *Acta Sanctorum Ordinis S. Benedicti* (Venice, 1735), Sæc. iv. pars prima, pp. 622–4. It is represented as having occurred in the lifetime of Charlemagne. The present romantic incidents are not there. There is some connection, however, between the *Conversio* and the source from which the present article is derived; for the *Conversio* tells how Ogier tested the discipline of many monasteries with a jingling stick, before he settled at Meaux, a story which the 11th century Chronicle of Novalese,* near Turin, relates of Walter of Aquitaine in the 7th chapter of its 2nd Book, whilst in the 11th chapter it relates an anecdote of Walter and his old charger which is very similar to the present story. A similar story is also told of Heimir and his horse, during his monkship at "Vadineusan" in Lombardy, in the saga of Dietrich of Bern† (formerly known as Vilkina-saga); but this is probably taken direct from the Walter legend, for "Vadineusan" looks like a corruption of Valley of Secusia (the old name for Susa in Piedmont), which was the site of Novalese. In the version of the story given in the 9th Branch of the Chanson of Ogier, the hero has been seven years in prison at Rheims, but his horse Broiefort has meanwhile been drawing

* See *Monumenta Germ. hist.*, edited by G. H. Pertz, tom. vii. (1843), where the *Chronicon Novaliciense* is at pp. 79–133.

† See *Saga Þiðriks konungs af Bern*, edition of C. R. Unger (Christiania, 1853), cap. 432, and (for the name of the cloister) cap. 431, pp. 365, 368.

stones for the Abbey of Meaux: see *La Chevalerie Ogier de Danemarche, par Raimbert de Paris, poème du xii^e siècle*, edited by J. Barrois (1842), pp. 430–442.

(5) Chap. 25. Altumajor of Cordova, and his invasion of Galicia, f. 40. (Answering to Chap. 25 of Add. MS. 12,213, but Chap. 36 of Nero A. xi.)

(6) General Epistle of Calixtus II., f. 40 b. (The same as the Epistle which is numbered Chap. 26 in Add. MS. 12,213; except that in the latter there are half-a-dozen lines at the end, directing the Epistle to be read in all churches, which are wanting here.)

(7) Itinerary to Compostella. An imperfect copy, containing the first 6 chapters and a small portion of the 7th, preceded by the three lines of commendation ascribed to Calixtus II., ff. 41–43. The introductory lines begin:—"Si ueritas a perito lectore." The Itinerary begins:—"Quatuor vie sunt." The text is the same as that of Add. MS. 12,213; but the chapters are not headed or numbered, and are only indicated by red initials. The 7th chapter breaks off when it is just about to leave Gascony, after mentioning the two rivers near Saint-Jean de Sorde, the last words being, "Quorum naute penitus dampnantur. Cum enim flumina illa admodum stricta sint tum de unoquoque homine tam de paupere quam de diuite quem ultra nauigant . unum nummum more accipiunt, et de iumento iiij indigne," f. 43. (This sentence concludes, "indigne capiunt" in Add. MS. 12,213, f. 163 b, line 15.)

At the foot of this article the writer has scribbled, "Non iherosolime fuisse sed iherosolimis [corrected from iherosilime] bene vixisse laudabile est"—together with five more lines of sayings from various authors.

Harley 2500. ff. 139–155.

Paper; xvth cent. Folio; ff. 17, having 39 lines to the page. With initials in red.

The whole MS. contains:

1. "Epithoma Titi liuij," by Lucius Florus. f. 1.
2. "Pauli horosij presbiteri historiarum de hormesta mundi aduersus paganos liber septimus." f. 29.
3. Chronicles of Universal History, from Adam down to the Emperor Frederic II., in 319 chapters. f. 50.
4. "Pogij florentini de Infelicitate principum libellus." f. 117.
5. "Eiusdem pogij de acerbitate fortune." f. 129 b.
6. The present article. ff. 139–155.

On the first fly-leaf (f. 1*) is written, "Liber Canonicorum regularium sancti Martini in louanio."

Turpin's Chronicle. In 32 chapters, not numbered, but indicated by the red initials. *Latin.*

This copy belongs to the same type as that in Cotton MS. Nero A. xi.; but the text is somewhat differently divided, and there are no supplementary chapters.

In the fourth chapter of this chronicle all the MSS. describe a gigantic idol of bronze or copper ("auricalco operata"), erected by Mahomet upon a seaside rock at Cadiz. All the other MSS. say that the right hand of this idol holds a key (clavem); and that, whenever the king shall be born in France who is destined to restore Christianity throughout Spain, this key (clavis) will slip out of the hand of the idol. But the scribe of the present MS., remembering no doubt that this idol stood upon the Pillars of Hercules, has changed the key into a club, writing "clauam" and "clana" (f. 140 b). The editors, Schard, Reuber, and Ciampi, probably influenced in the same way, have in like manner printed the words "clavam" and "clava." Reinhart Dozy, however, in his *Recherches sur l'Espagne* (2nd edition, Leyden, 1860), p. 329, and *Appendice*, pp. lxxxix–xci, shows that Arabic authors have described this figure as having held a key till 1009 or 1010, when the key fell from its hand, and (according to one author) was then replaced by a club. The figure and its pedestal (the Pillars of Hercules) were destroyed (adds Dozy) in 1145 by an insurgent Moorish governor of Cadiz, who mistook the bronze for gold. See also the remarks of Gaston Paris, *De Pseudo-Turpino*,

(pp. 21–2), who however was unaware that the printed editions were supported in this reading by any MS.

The chronicle is headed: "Tractatus turpini remensis archiepiscopi de bello hyspanico iussu sancti iacobi apostoli a karolo magno imperatore romanorum triumphaliter confecto," f. 139. Chapter I. begins: "Gloriosissimus apostolus christi iacobus." Chapter 32 (on the miracle at Grenoble) ends: "ab inimicorum obsidione eripuit. A domino factum est istud et est mirabile in oculis nostris." To this is added the distich beginning: "Qui legis hoc carmen." Colophon: "Explicit de Hyspanico bello," f. 155.

Harley 2361. ff. 138–139 b.

Vellum; xvth cent. Duodecimo; ff. 2, in double columns, having 40 lines to the column. With an initial in red. Bound up with various theological and scholastic treatises, in prose and verse, amongst which are to be found two Goliardic poems (entitled by Thomas Wright, in the Camden edition, *De mundi miseriâ* and *Dialogus inter corpus et animam*) at ff. 84, 85, and an extract from the theological Romance of Barlaam and Josaphat at f. 137. At the beginning of the volume are two entries made by a former owner; the first is, "Dominus Johnson est possessor huius libri," followed by eight elegiacs beginning "Moribus esto bonis," f. 1* b; and the other is "Johnsone. Ex dono Magistri Johannis Odlyne. 1503." f. 1.

Turpin's Chronicle. A chapter relating the combat between Roland and the giant Ferracutus, together with their long discussion about Christianity. *Latin.*

This narrative substantially agrees with Chapter 17 of Cotton MS. Nero A. xi. But after the words "Rotholandus tamen princeps exercitus uix impetrata a rege licencia accessit ad eum bellaturus," the present copy inserts "timebat vero karolus valde propter rotholandum quia adhuc iuuenis erat et tenere diligebat eum. orabatque ad deum vt nepotem suum corroboraret in virtute sua," f. 138. This insertion only occurs in three of our MSS. of the whole chronicle, Harley 6358 (f. 69), Claudius B. vii. (f. 196, col. 2–196 b), and Vespasian A. xiii. (f. 102); and it is not in the printed editions. The present copy also contains the long passage in the religious discussion which is not to be found in Nero A. xi.; but which occurs in Harley 6358 and the other MSS. of that type, and also in the printed editions.

The present copy begins: "Legitur de vno gigante nomine

Ferracutus de genere goliath," f. 138. It ends: "Sicque gigante perempto vrbs et castrum capitur . et bellatores a carcere eripiuntur," f. 139 b. Colophon: "Explicit bellum Ferracuti et Rotholandi . et de eorum disputacione."

The rest of the last page (f. 139 b) is occupied with the short Latin treatise, "De 15 signis ante diem Judicij."

Additional 6924. ff. 297–303.

Paper; about A.D. 1800. Quarto; ff. 7, having 26 to 28 lines to the folio. Preceded by a series of transcripts from Cotton and Harley MSS., made by the Rev. J. H. Hindley, and followed (ff. 304–199) by Runic collections copied from works by Ihre and Goranson.

TURPIN'S CHRONICLE. A chapter narrating the combat between Roland and the giant Ferracutus, together with their long discussion upon Christianity. *Latin.*

It is copied from the Cottonian MS. Claudius B. VII., by the Rev. John Haddon Hindley, A.M. of the University of Oxford, [as he is described in the sale-catalogue of his books, issued by Leigh and Sotheby on the 4th March, 1793]. Translations from the Persian by him were published in 1800 and 1810.

This chapter (the 17th of the Frankf. ed., 1566, and 18th of the Flor. ed., 1822) is headed: "Capita 17 . 18 . ex Epistola Turpini Remensis archiepiscopi ad leoprandum de bello. De bello ferracuti gigantis et de optima disputatione Rotholandi." It begins: Statim post hoc nunciatum est Carolo quod apud Nageras Gigas quidam nomine Ferracutus," etc., and ends: "et bellatores a carcere eripiuntur" (ff. 297, 303).

Royal MS. 4. C. xi. ff. 280–286 b.

Vellum; XIIIth cent. Large Folio; ff. 7, in double columns, having 60 to 63 lines to the column. With initials in red and blue. Bound up with articles written in two or three various hands of somewhat earlier date. The whole volume formerly belonged to Battle Abbey, in Sussex; see a fuller account of it among the descriptions of the Historia of Geoffrey of Monmouth, a copy of which forms one of the articles here (ff. 222, col. 2–249, col. 2).

TURPIN'S CHRONICLE. A translation made by order of Count "Rainald de boloine" in 1206 (or 1200, as the present scribe seems to have understood the words of the translator). In 40

chapters, indicated by the coloured initials. With an Introduction by the translator. *French.*

Renaud, Count of Dammartin, married Ida, Countess of Boulogne, and did homage to Philip Augustus for Boulogne in 1191. He took the cross in 1200 (see Radulfus de Diceto, *Ymagines Historiarum*), but seems never to have set out for the Holy Land. He fought against Philip Augustus at Bouvines (1214), and was captured and imprisoned till his death in 1227.

This translation used frequently to be attributed to Michel de Harnes, a gentleman of Artois, who also fought at Bouvines, but on the side of Philip Augustus. More recently, however, it has been shown that he did nothing more than obtain a copy of the translation in 1207; and that the scribe inserted his name as that of a patron, and not of a translator: see the article by Amaury Duval in *Histoire littéraire*, tome xvii. (1832), pp. 370–374. This article quotes a passage from Claude Fauchet, *Antiquités françaises*, l. vi. c. 7, p. 212 (Élit. de Paris, 1610), in which he says that the translator employed by the Count of Boulogne was "un M. Jehans;" deriving his assertion probably from the colophon to the fifth article of No. 906 of the Manuscrits du Fonds Français, Ancien Fonds, in the Bibliothèque Nationale. Gaston Paris, on this authority, has placed "*Johannis*" at the head of his account of this translation, in his tract *De Pseudo-Turpino* (1865), pp. 55–59. At pp. 44–55 of the same tract he has given an account of another translation, by Nicolas de Senlis, which he supposes to have been made about 1200. If that date is correct, it was probably the Introduction written by Nicolas that set the example of depreciating verse. It says: "Nus contes rimés n'est verais: tot est mençongie ço qu'il en dient;" etc. (*De Pseudo-Turpino*, p. 44). It will be seen that the Introduction to the present translation has a passage of similar import; whilst the abridgment of this translation (in Harley 273, f. 86) brings the wording of the same passage a little closer to the phrases used by Nicolas, saying: "estoire rimee semble mensunge," etc.

The present translator's introduction is as follows: "Veirs est que li plusurs unt oi uolentiers e oent encore de karlemaine coment il conquist espaine e* galice. Mais queque li altre aient

* The ordinary conjunction is written *e* at the beginning of this copy and *et* at the latter part of it.

oste e mis ꝛ ci poez oir la uerite de espaine sulunc le latin del estoire que li quens Rainald de boloine fist par grant estudie cerchier e querre es liures de mun seignur saint Denise . e pur refreschir es quors de genz les oures e le nun del bon Rei la fist en romanz translater del latin . a duze cenz anz del incarnatiun . e si el tens philippe le noble rei de france ꝛ e lowis sun filz . E pur ceo ke rime se uolt afaiter de moz concuilliz hors del estoire ꝛ uolt li quens ke cist liure fust fait sanz rime solunc le latin del estoire . que turpins larcevesque de Reins traita . e escrist tut si cum le uit e oi . si deit estre chiere tenue . e uolentiers oie de tuz halz homes . Kar pur ceo sunt les bones uertuz el siecle alkes defaillies . e li quors des seignurages afiebliz ꝛ ke om nout mais si uolentiers cum len soleit les oures des anciens ne les estoires v li bon fait sunt . ki enseinent coment len se deit aueir en deu . e contenir el siecle honoreement . Kar uiure sanz honur ꝛ est murir. Wimais comencera coment e par quele maniere . par quele occasiun Karles uint en espaine . e turpins ouec lui . ki tost mist en escrist si cum uns orrez . que la uerite fust apres els en memorie." This *Introduction* agrees with that printed by Gaston Paris, *De Pseudo-Turpino* (Par., 1865), p. 56; except as to date, the passage containing which is there given "al xii cenz de l'Incarnation et vi, el tens Phelippe," etc. The present scribe has certainly not intended the words "e si" to form part of the date, but he probably misread the copy before him.

The chronicle has been translated from a Latin text of the same type as that in Harley 6358, though it has been very differently divided into chapters. The prologue addressed to Leoprandus is here omitted. Chap. 1 begins: "Veirs est ke li glorius apostles mis sires saint James od les altres disciples nostre seignur ki diners lieus del munde cerchierent ꝛ precha primes en galice . e puis locist Herodes li Reis . e fu ses cors porte de la terre de Jerusalem par mer de si en galice . Icele mesme galice prechierent li apostle . Mais li galicien laisserent puis lur foi par lur pechiez de si al tens Karles." These are the usual opening passages of the chronicle; but at this point the translator has inserted a passage about the youthful feats of Charlemagne at Toledo, which answers to part of chap. 20 of Harley 6358, beginning: "Cestui Karlun fist Galafre cheualier en sun palais a tolette." Chap. 1 ends with telling how Jerusalem was besieged by the Saracens. Chap. 2 is

entirely an insertion, telling how Charlemagne delivered Jerusalem and visited Constantinople, and narrating the miracle of the crown of thorns. The Daniel who lifts the crown out of its shrine is here called "uns euesques de grece," and not a Bishop of Naples (as he is called in Cotton MS. Titus A. xix. f. 39 b), but the name of John of Naples is here given to one of the clerks sent by the Patriarch of Jerusalem to appeal to Charlemagne for assistance. Chap. 2 ends with the account of Charlemagne surveying the course of the Milky Way, bending from Friseland over France towards Galicia, as described in the first chapter of the Latin text. Chapp. 3–8 contain the apparition of St. James, the story of the first expedition to Spain, and half a dozen lines about "Augolant," f. 280 b–281 ; chapp. 9–17 contain the rest of the story of "Augolant," f. 281–282 b; chap. 18 is the account of the Christian pillagers killed by "Almacors de Cordres," f. 282 b, cols. 1–2 ; chap. 19 is the battle with "Furrez," together with the first mention of "Fernaguz," f. 282, col. 2; chapp. 20–24 contain the combat between Roland and "Fernaguz," with the theological discourse in its fullest form, f. 282 b, col. 2–f. 283 b ; chapp. 25–27 contain the accounts of the battle with masked men, the partition of Spain by Charlemagne, and his visit to Compostella, ff. 283 b–284 ; chap. 28 contains the description of Charlemagne, answering to chap. 20 of Harley 6358 (all except the youthful adventures, which have here been transferred to chap. 1), f. 284, cols. 1–2 ; chapp. 29–36 contain the story of Roncevaux, including the embalming of the heroes, f. 284, col. 2–f. 285 b, col. 2 ; chapp. 37–40 contain the accounts of the cemeteries, the burial of Roland and the rest, and the other events down to Turpin's vision of the death of Charlemagne, f. 285 b, col. 2–f. 286 b; chap. 41 contains the confirmation of Charlemagne's death, and an abridged account of the finding of Turpin's body, f. 286 b ; chap. 41 ends : "Uoirs est que turpins uesqui poi de tens apres Karle e trespassa del siecle a uiane. Ses cors fu mis en une iglise iuste la cite ultre le rodne. Lung tens apres fu troue en char et en os en sun sarcu uestuz de euesqual uestement . si cum il fu testimoniez daltre escripture et de plusurs anciens clers ki certeinement le seurent . par qui il est mis en escrit et en memorie . Ainsi trespassa li arceuesque turpins apres sun seignur le bon roi Karle . la qui alme est par la merite de sa deserte coniuinte a la celestiene compaignie ouec deus . Qui

uit et regne sanz fin in secula seculorum. Amen," f. 286 b. The Latin text of this passage has been quoted at the end of our description of the copy in Cotton MS. Nero A. XI. It will be observed that after the words "iuxta urbem ultra rodanum" the Latin text goes on "scilicet uersus orientem," but that the latter words are omitted here. Again, it will be observed that, according to the Latin text, the remains of Turpin were brought "citra rodanum in urbem," and were there buried and still held in veneration; and that this statement also is omitted here.

At the end of Turpin's chronicle is a list of French kings, similar to that at the end of the Latin copy in Harley 6358, f. 83 b, and to that in Cotton MS. Claudius B. VII. f. 203 b. The present copy, however, is fuller. It begins: "Li premiers rois qui unkes fu en france apres la destruction de troie si out non faramons. Apres lui fu rois clodius sun filz. Apres lui si fu meroueus." It ends: "Looys li rois engendra de la roine elienore dous filles. et de roine constance fille le rei despaigne dous. et de la sorur le conte thebalt dous. et phelippe le noble roi. Philippe engendra Looys le enfant ki uiue et vaille," f. 286 b, cols. 1–2. This last Louis was born in 1187; and he succeeded his father, Philip Augustus, as Louis VIII., in 1223.

Harley 273. ff. 86–102 b.

Vellum; XIVth cent. Octavo; ff. 17, in double columns, having 36 lines to the column. With initials in blue and red. The volume is made up of several MSS., of which the contents (all in French, except when otherwise denoted) are as follows:

1. A Calendar, with "Dedicacion de la eglise seint laurence de Lodelawe" [Ludlow in Shropshire], entered under the Ides of Feb. [13 Feb.]. f. 1.
2. Notes on Indulgences, together with two prayers in Latin. f. 7.
3. Psalter. f. 8.
4. Hours of the Virgin, in French verse. f. 59 b.
5. "Placebo en romance"; imperfect. f. 68.
6. Bestiaire d' amour, by Richard de Furnival, with drawings; imperfect. f. 70.
7. Rules for the management of a household, said to have been written for the Countess of Lincoln, by Robert Grosseteste, Bishop of Lincoln (1235–1253). f. 81.
8. Rules for ensuring love and friendship. f. 85.
9. Charm for a sore or wound. f. 85 b.
10. The present article. f. 86.

11. Rules for Confession, accompanied with two diagrams representing a left hand and a right hand, marked with suggestions for nightly and daily meditations. f. 103.
12. Note on the seven gifts of the Holy Spirit. f. 112 b.
13. Charms. f. 112 b.
14. Manuel de Péchés, a poem by William of Wadington. f. 113.
15. St. Patrick's Purgatory, in French verse. f. 191 b.
16. "La pleynte de amour," a French lyrical poem. f. 199.
17. Various Prayers, in Latin. f. 204.
18. Rules for grinding and mixing colours, in Latin with a little French at the end. f. 209.
19. Charms, in Latin, with directions for using them in French. ff. 212 b–215 b.

On the first fly-leaf of the volume (f. 1*) is written: "Iste liber constat Johanni clerk grocero ac ap[othe]cario regis Edwardi quarti post conquestum." The apothecarius of a great household was the official who purveyed the preserved fruits and condiments.

Turpin's Chronicle. A translation, originally made in 1206 for Renaud, Count of Boulogne, but omitting his name in the introduction, and in other respects slightly abridged. In 39 chapters, indicated by the coloured initials. With an introduction. *French.*

The introduction is as follows:—"Ci comence lestoire qe turpin le erceues qe de reins fist del bon roy charlemayne coment il conquist espaigne e delinera des paens. E pur ceo qe estoire rimee semble mensunge est ceste mis en prose. solum le latin qe turpin memes fist. tut ensi cum il le uist e oist. e si deit estre lestoire chier tenue e uolunters. oie des tuz bons homes. Car les bones vertues sunt aukes failiz e les queors des seignurs affebliz pur ceo qe il ne oient si uolunters cum il soleint les eoneres des aneiens. ne les eistoyres ou les bons fetes sunt. ne les bons ensamples qe enseignent cument home se deit auer en deu. e se cuntenir onourablement en siecle. Car uiure sanz honur est morir. Hui mes comenceray coment e par qel enchesun charlemaine nint en espaigne. e turpin ou li qe tut mist en escrit qe la uerite fust apres li en memoire."

Chap. 1 begins: "Ueyrs est qe le glorious apostle seint Jame," etc.; and, like Royal MS. 4. C. xi., it introduces here an allusion to the youthful adventures of Charlemagne at Toledo, beginning: "Cesti charle fust en sa enfance longement a tulette quant il fut exilee de france. e galafres le admiral de tulette li fist ch[iuale]r en sun paleis," f. 86, col. 2; but without entering

into any details about the expedition to Jerusalem, it ends with the account of Charlemagne's surveying the course of the Milky Way. Chapters 2–7 contain the first Spanish expedition, and the first mention of "Agolant," f. 86, col. 2–f. 88; chapters 8–19 contain the rest of the story of Agolant, ff. 88–92, col. 2; chapter 20 relates how the Christian pillagers were killed by "laumachoz de cordres," f. 92, col. 2; chapters 21, 22 contain the stories of "Furree" and "Fernaguz," the latter in an abridged form, f. 92 b–f. 94, col. 2; chapters 23–25 relate the battle with the masked men, the partition of Spain by Charlemagne, and his visit to Compostella, f. 94, col. 2–f. 95 b; chapter 26 contains the description of Charlemagne, f. 95 b; chapters 27–34 contain the story of Roncevaux, including the burials, ff. 96–100 b, col. 2; chapters 35–38 contain the other events down to the account of Charlemagne at Aix-la-Chapelle, including the description of the Septem Artes, f. 100 b, col. 2–f. 102, col. 2; chapter 39 relates the signs of Charlemagne's death and Turpin's vision, the confirmation of Charlemagne's death, and an abridged account of the finding of Turpin's body, f. 102, col. 2–f. 102 b, col. 2. The last subject begins: "Ueir fut qe turpin uesqit petit pus la mort charle . trespassa de ceste siecle a uiane . sun cors fut mis en une eglise iuste la citee outre loreine [*sic*] long tems apres fut trouez en char e en os en nesture de uesqal [*sic*] uestement . si cum fut tesmonie de autre escripture e des plusors anciens clers qe certeinement le surent . ensi cum vus auez oy se cunte la uerrai estoire qe li bon ercenesqe turpin de reins departoud de ceste siecle apres charle par la uolunte de deu qe uit e regne e [*sic*] secula seculorum . Amen." f. 102 b, col. 2.

Arundel 220. ff. 284–298 b.

Vellum; xivth cent. Quarto; ff. 15, in double columns, having 33 lines to the column. With initials in blue, flourished with red. For the rest of the volume, see the description of the Birth of Merlin, a French poem (ff. 4–5 b), under British and English traditions, p. 384.

Turpin's Chronicle. A translation, made by William de Briane, Chaplain of Warine Fitzgerold, by order of Alice, wife of Warine Fitzgerold, not later than the year 1218. In 33 chapters. With the prologue addressed to Leoprandus, and with an introduction by the translator. *French.*

This Warine Fitzgerold (whose father, of the same name, had been Chamberlain to Henry II.) went to the Holy Land with Richard I., and married Alice de Courcy, a daughter of William and a sister of the famous John de Courcy (see Dugdale's *Baronage*, p. 411). He died in 1218 (see Sir Thomas D. Hardy's edition of *Rotuli litterarum clausarum*, 1833, pp. 350 and 363).

At the head of the first page is written, "Touz les feez Charles sunt trouez escris en latyn en vn liuere ke est apele Speculum Historiale." This is merely a transcriber's reference to the 24th Book of the *Speculum historiale* of Vincent de Beauvais, which contains a biography of Charlemagne, embodying Turpin's work amongst others.

The following is the regular heading of the work: "Icy comensent les hauz fees Charles ke il fist en Espayne. Escris par Turpyn le Erkeweke de Reynys."

The translator's introduction runs thus: "Ici comence la ueraye estoyre sicum li fort Roys Charlemain li conquerauns conquit tote Espayne e ioust tote Galice en sa pouste e la deliuera des sarazyns par layde deux e par la monestement moun Seygnor seint Jake. e sachent certeynement touz ceus ke le orrunt ꝑ ke lestoyre est veraie. Si vus moustray ben por quey ele deyt estre veraye e cruce de clers e de lais. Ly bons Archeeweke Turpin de Reyns/ke fu compaynoun Charles en espayne/e les graunz peynes/e les graunz trauauz/e les graunz coups suffry ou ueke ly/autre taund cum vn de melliours. Escrist a vienne la ou il gisoyt malades de playes ke il resut en Espayne/quauntqe Charles ou fet du primer Aan ke il entra en Espayne a sa mort. enuoya en latin a Leobrand le deen dayse la chapele qui li auoyt maunde e prie par cumpanie ke il li escrisist en latin e ly enuoyast. E issi fist en tele manere cum vns orrez si vus le volet escoter. Jo Willem de briane le clers Garin le filz Gerod ke maint homme a mis a ben e mout plus en mettra si deux plest par soun comaundement e par le comaundement ma dame Aliz sa femme/ay propose e translate co liuere ke Turpin larceweke escrist de se mayns en latin le mettray en Romaunz/ke ceus ke le orrunt i preynount essaumple e si delitunt a oyer les hauz feez e les hauz miracles/e ensement ceus qui entendunt la lectre ꝑ se deliterount. ceus di io ke deux ameraunt a oier. Ore prium deux ke il otreyt a moy e a ceux par ky enprenk cest ouere ꝑ fere tele chose ke sa alme soit sauue

apres la mort / dites . amen." This introduction has been printed by Gaston Paris in his tract *De Pseudo-Turpino* (1865), p. 60–61.

The translation is made from a Latin text of the same type as that in Harley 6358; though it is here very differently divided. The prologue begins: "Turpin par la grace de deux Archeeweke de Reyns Cumpaynoun au fort roy Charles / a Leobrand le deen dayse la chapele saluz e amistez en damne deux." Chapter 1 only relates to the preaching, death and translation of "seint jake"; chapter 2 contains the rest of the first part of the Chronicle, answering to the first five chapters of the Latin work, ff. 284 b–285 b, col. 2; chapters 3–10 contain the war with Agolant, and the first mention of that with "Forrez," f. 285 b, col. 2–f. 290; chapter 11 concludes the war with "Forrez," f. 290; chapters 12–19 contain the combat between Roland and "Ferraguz," and the beginning of the battle with the masked men, ff. 290 b–292 b; chapter 20 concludes the battle with the masked men, f. 292 b; chapter 21 contains the partitionment of Spain and the pilgrimage to Compostella, ff. 292 b–293; chapters 22–24 contain the description of Charlemagne and the reference to his youthful feats when "Galafre ly Amyraunz de Tolete le dobba," together with the beginning of the story of Roncevaux, f. 293, col. 2–f. 294; chapters 25–31 contain the rest of the story of Roncevaux, including all the funerals except those at Arles, ff. 294–297; chapter 32 contains the funerals at Arles, Turpin's halt at Vienne, Charlemagne's return to Paris and Aix-la-Chapelle, the Septem Artes, the vision of Turpin at Vienne, and the death of Charlemagne, together with the first lines relating to the miracle at Grenoble, ff. 297–298 b. The death of Charlemagne ends: "En ceste esaumple poet entendre e apercoyuer ke cely ke feet Eglises se appareyle le regne deux . Kar Charles en fu sauf." (f. 298, col. 2–f. 298 b). The next words relate to Grenoble: "Ben dewom recounter vn miracle ke deux fist pur Rollant ancoys ke il alast en Espayne"; and the chapter ends with a messenger's coming to Roland, who has been besieging Grenoble for seven years, and saying to him: "Beus sire vostre vneles est assis en vne tour en la countre de Narmoyse de Troys Roys Sarazyns e ne se put ayser." Narmoyse is probably a mere clerical error for Uarmoyse, the Warmatia (Worms) of the Latin text; but the besiegers in the Latin text are kings of the Wends, the Saxons,

and the Friselanders. Chapter 33 begins: "Lors fu mou dolent ly bones News." It then relates how Roland prayed, and how the walls of Grenoble fell; and it ends: "Rollant entra en la Cite e la prist e octyst [*sic*] touz les Sarazyns / e tantost se fuist ou ces oosz e vint la ou soun vnkle estoyt assys e le deliuera la merey damnedeux. E vus sire deen ke co liuere lirret pur [*sic*] Turpyn le Archeueske vus pri ke vus orret ke il en eyt merey e ly en uoyt saunte. E sachet ke kaunke io ay dist ? est verite. kar a tesmoyne en tray deux ke nous ad creyez," f. 298 b, cols. 1, 2.

Additional MS. 17,920. ff. 6 b–19 b.

Vellum; late xivth cent. Folio; ff. 14, in double columns, having 43 lines to the column. With initials in blue and red. The whole MS. is in Provençal, and it contains:

1. Thirteen Miracles of the Virgin, followed by a short theological discourse on the nine daughters of the Devil. f. 2.
2. The present article. f. 6 b.
3. Marvels of Ireland, an abridgment of the Topographia Hiberniæ of Giraldus Cambrensis, originally made in Latin, by Friar Philip, of Cork, between 1316 and 1334 (see Add. MS. 19,513. f. 164), and here turned from Latin into Provençal. ff. 19 b–29 b.

Turpin's Chronicle. In 34 chapters and two supplementary chapters, not numbered but indicated by the coloured initials. *Provençal.*

This translation has been made from a Latin text of the same type as that in Harley 6358, though the prologue is here omitted. The division into chapters is the same as in the Harley MS. In chapter 17, when the giant "Ferragut" has captured many of the champions of Charlemagne, it is said: "Mas Rotlan va demandar licensa ha karle danar contra lo jeyan si que apenas karle lailh donet-quar el lo amaua fort. quar el era so nebot e quar era enquera joine / si que donet lhi licensa. e va preguar nostre senhe que lhi dones forsa e vertut," f. 11 b, col. 2. Most of this passage is only to be found in three of our full Latin copies of the Chronicle, namely in Harley 6358, and in two Cotton MSS. (see the description of Harley 2361, f. 138). The discourse upon Christianity in this chapter likewise agrees with that in Harley 6358; but in this respect it resembles many other MSS., and also the three printed editions. The elegiacs upon Roland are here turned into

prose, forming chapter 24. The two supplementary chapters are on the finding of Turpin's body and on Altumajor of Cordova.

The Latin text of Turpin's Chronicle in Add. 19,513 (ff. 141–163) is followed (ff. 164–188 b) by an abridgment of the *Topographia Hiberniæ*, which is the only Latin copy known; and in like manner the present Provençal text of Turpin's Chronicle is followed by a translation of the same abridgment, which is the only Provençal copy known. This has naturally led Sir Thomas Hardy to conjecture (in his *Historical Catalogue*, vol. iii. p. 7, *note*) that these two texts of Turpin's Chronicle are derived from the same original. But the Turpin in Add. 19,513, though belonging (like the present copy) to the same type as that in Harley 6358, does not contain the words preceding the combat between Roland and Ferracutus which have been alluded to above.

The present copy is headed: "Aissi de iotz sensec de la ystoria de San Turpi Arciuesque de Rems. facha del famos Rey Karle magne. que recomta cossi el aquiri espanha. e galetiana. e las ostet als serrazis." This is followed by the "Rubrica" of the first chapter, thus: "Mas prumeiramen ditz cossi San Jacme apostol apparec al dih Karle." The first chapter then begins: "Lo glorios San Jacme apostol de crist," f. 6 b. The first supplementary chapter begins thus: "Lo benauratz Turpi arciuesque de Rems martir de crist aprop la mort de karle Rey uisquet per un petit de tems. e estan adonc ha viana el fo agreusatz de dolors per las nafras. e per sos treballs. si que per aisso va morir. e aqui costa la ciotat outra Roser* uas orien. el fo sebelitz en una gleya. E un clers de papa Calix. lo cors daquest trobet en un luoc mot bo. que era uestitz de uestimens epyscopals. e era totz intiers enquera en pel e en oss. Mas per so quar aquel luoc ou el era era guastatz. fo transportatz en una ciotat costa roser. e fo aqui sebelitz en una autra gleya. el qual luoc auora el es onratz," f. 19, cols. 1–2. It will be observed that Calixtus II. is here mentioned in the third person; and that the writer seems to speak as a man living west of the Rhône. Again, he does not represent the remains of Turpin as finally buried in Vienne; but that may perhaps only be due to his having understood the Latin text imperfectly.

* The Provençal name for the Rhône, written "Rozer" in the *Chanson de la Croisade contre les Albigeois*, edited by Paul Meyer for the Société de l'Histoire de France, tome i. (1879), lines 80, 3769, 3921, 4369, 4161, 5689.

The present copy of Turpin's Chronicle is the only Provençal translation known. It is mentioned by Gaston Paris, in *De Pseudo-Turpino*, (1865) p. 63, as having been described to him by Paul Meyer. The latter published an account of the whole MS. in the following year in the *Archives des Missions scientifiques et littéraires*. Deuxième Série, tome iii. (1866). pp. 261–262, with an appendix containing the headings of the Miracles of the Virgin (p. 308). passages from the beginning and end of the Turpin (p. 310), and the headings of the Marvels of Ireland, with some extracts (pp. 311–314). The Miracles have since been edited, with a short preface, by J. Ulrich, in *Romania*, tome viii. (1879), pp. 12–23.

Royal 13 A. xviii. ff. 136–149 b.

Vellum; xivth cent. Small Folio: ff. 14, in double columns, having 38 lines to a column. With initials in blue and red. Bound up with seven other MSS. of the 14th and one of the 15th cent., in the following order:

1. Ivonis Carnotensis Epistolæ, with a few other Epistles, 172 altogether. f. 2.
2 *a*. "Historia Anglorum," abridged from Henry of Huntingdon. f. 77.
   b. Notes on French and English history, from the fabulous origin of the Franks down to the 15th year of Henry III. (1230–1). f. 104 b.
   c. Verses on the kings of England, from Alfred to Henry III., in 104 hexameters. f. 107.
   d. Descent from Rollo to Henry III. and his children, together with a list of regnal years from William the Conqueror down to Henry III. (1272), to which those of the first three Edwards are added in a later hand. f. 108 b.
3. "Decreta Willelmi Regis qui conquisiuit Angliam," together with 44 lines of Wace's Roman de Ron (beg. "Pvr remembrer des auncessurs"), and brief notices of the dukes of Normandy and kings of England, from Rollo down to the 19th year of Stephen. ff. 109, 115, 116.
4. Chronicle of Adam Murimuth (1305–1343). f. 117.
5. The present article. f. 136.
6. Genealogical Tables of English kings, from "Ethelbert" (a mistake for Egbert), father of Ethelwulf, down to Henry III. whose 47th year (1262–3) is mentioned, with the text in French. f. 150.
7 *a*. List of towns on two routes between London and Avignon. f. 157.
   b. Figure of a backgammon board, followed by descriptions of the "ludus anglicorum," "paume carie," and other games at tables. ff. 157 b, 158.
8. Guide to various games in chess, in 1842 French verses, with 58 diagrams. f. 161.
9 *a*. Liber de planctu naturæ, by Alanus de Insulis, transcribed

by "F.[rater] R. hethfeld" in the 15th century. f. 174.

b. Twenty-six leonine hexameters on the defeat of Philippe de Valois and the capture of David Bruce (1346), added in a later hand. f. 211, col. 2.

KAROLELLUS: a metrical version of Turpin's Chronicle. In seven books, with a prologue and an epilogue, containing 2044 hexameters altogether, many of which are arranged in rhyming couplets. *Latin.*

The author of this poem has versified a copy of Turpin's Chronicle of the same full type as that in Harley 6358, except that he has not versified the prologue addressed to Leoprandus. He has included one supplementary chapter, that on the death of Turpin at Vienne and the finding of his body.

The present copy has neither the general introduction nor the sectional arguments, which appear in the printed editions. The seven books are numbered, occurring at ff. 136, 137 b, 139, 141, 143 b, 146 b, 148 b.

The poem is headed: "Historia turpini Remensis archiepiscopi." The prologue (which is in 8 lines) begins:

"Uersibus exametris insignia gesta uirorum:
Metrificare libet. celeberrima corpora quorum:
Christus in hyspanis occumbere pertulit horis:
Quos illustrauit diuini feruor amoris."

The poem begins:

"Cum dominus christus denicta morte reuixit:
Sanctis discipulis hoc inter cetera dixit." f. 136.

The chapter on the death of Turpin is rendered in 20 lines, of which lines 7–14 are as follows:

"Ad dominum tandem migrauit in vrbe uienne:
Occumbens. extra muros. et conditus infra:
Ecclesiam modicam. modico sepelitur honore:
Cuius temporibus nostris uenerabile corpus:
Ossibus et neruis et in ipsa carne repertum:
Quidam de sociis nostris transterre uolentes:
Illud in ecclesia fame maioris. honoris:
Precipui. digno commendauere sepulcro." f. 149 b.

The epilogue is in 13 lines; it begins:

"Hoc opus exegi. summo sit gloria regi.
Auxilio cuius operis. sum redditor huius.'

It ends:

"Et quia gesta refert karoli breuis iste libellus:
Imponatur ei proprium nomen karolellus."

Colophon:

"Explicit iste liber sit ab omni crimine liber:
Et videat christum qui liber [*sic*] legerit istum. Amen."

Published at Paris, about 1500, as *Gesta Karoli magni francorum regis*. This edition was reprinted at Oldenburg in 1855 under the care of Dr. J. F. L. Th. Merzdorf, who has only collated it with the first four and the last fifteen lines of the present copy, these having been previously printed by Francisque Michel, in his *Chanson de Roland* (1837), pp. 244–5. For some further notice of this poem see the remarks of Gaston Paris, *De Pseudo Turpino* (1865), pp. 64–66.

Additional 21,218.

Vellum; XIVth cent. Octavo; ff. 63, having 31 lines to a page. On the first fly-leaf (fol. 1) is a French note, of the 18th cent., attributing the original authorship of the present work to "Guillaume Paduan" (see below, in the notice of Ciampi's edition). At the end (ff. 64–64 b) are signatures of consuls of Narbonne from 1609 to 1634, and a note (written about 1600) on the derivation of the name of Narbonne.

PHILOMENA. Deeds of Charlemagne at Carcassonne and Narbonne, with the foundation of the Abbey of La Grasse, and the partition of Narbonne between the Archbishop, the Jews, and Aymeri of Narbonne. Said to have been written by one Philomena, historiographer of Charlemagne. *Provençal.* Preceded by a statement of the contents of a spurious will of Charlemagne, and by an account of his origin; both in *Latin.*

The body of the work is a monastic fiction, designed to support the pretensions of the Abbey of La Grasse; but it has been adorned with adventures, borrowed or imitated from Turpin's Chronicle and from some of the later chansons of the cycle of Guillaume d'Orange. It was probably composed about 1200.

1. "Testamentum. Karoli magni condam regis francie," dated 811. Beg.: "In nomine dei," etc., "Descriptio atque diuisio que facta est," etc., fol. 2. End: "post obitum eius summa deuocione

adimplere curauit." Colophon: "Finita vita Karoli imperatoris," fol. 3 b.

Printed in Migne's *Patrologia*, tom. 97, cols. 1077–9.

2. "Origo Karoli magni imperatoris condam ac Regis francie." In eleven lines. Beg.: "Sanctus arnulphus." End: "quem leo Romanus pontifex consseeranit et benedixit ad imperatorem in ecclesia vbi beatissimum corpus apostolorum . principis . petri . requiessit die natalis . domini nostri Jhesu christi." f. 4.

3. The Romance. Heading: "Ayssi se conte en cal maniera Karles can ac pres carcassona cos partic de la ciutat ni uays cals partz anec. E com hedifiquec le monestier de la grassa . Item com conqueric la ciutat de narbona ed autres nobles locx." Beg.: "Can Karles maynes pres la ciutat de carcassona . . adonex sofri e pres aqui grans dapnages e motz nobles baros aqui perdec: e tant longament aqui stec entro que per lo poder de nostre senhor ni las tors enclinar en uays la ost . E conog que per la gracia de dieu la ciutat penria . e per son temps pres la e poblec la de gran re de crestias . Et hedifiquec motas glieysas aqui." f. 4. The name of Philomena is thus introduced: "En apres Karles apelec filomena lo maistre de la storia e dis li que tot aysso meses en la ystoria ses messorgua si uolia estar en sa amistat," f. 15. The Romance ends with the departure of Charlemagne from the Abbey of La Grasse towards the province of Roussillon in these words: "E Karles e totz les sieus partiron se daqui. Et anerossen uais rosselho. E labat el prior aneron amb els tot ayeel dia. E lendema tornerossen al monestier am gran gaug," f. 64.

A Latin version of *Philomena* has been edited by Sebastiano Ciampi, under the title of *Gesta Caroli Magni ad Carcassonam et Narbonam et de ædificatione Monasterii Crassensis* (Flor., 1823), the text of which is taken from a MS. in the Laurentian Library at Florence, described in Bandini's *Catalogue* (vol. II. cols. 799–800) as "Plut. LXVI. cod. 27." At the beginning of Ciampi's edition (p. 2) the writer calls himself "Paduanus," and says that at the request of the Abbot of La Grasse, Bernardus (the last abbot of which name, Bernardus III., held office in 1237–1255), he had made this translation from an old worn copy of the text of Charlemagne's *juratus scriptor*, named "Filomena." Further on (p 26) the passage in which the supposed author names himself begins: "Postea Karolus vocavit *Philomenam* Magistrum Histo-

riae." At the end (p. 130) the translator adds: "Qualiter autem Karolus Hispaniam, et alias provincias acquisierit, . . nescirem in scriptis redigere," etc.; and he calls himself "Guillelmus paduanus." In the MS. referred to by Guillaume de Catel, *Mémoires de l'hist. du Languedoc* (1633), pp. 404 and 547, the translator is called "Vital" or "Vidal;" but otherwise all the copies of the Latin text seem to be the same. The only copies known in any modern language are the present one and MS. Fr. 2232 of the Bibliothèque Nationale. The latter is examined by Claude Fauriel in *Histoire littéraire*, tome XXI. (1847), pp. 373–382; and is pronounced by him to be a fair representative of the original work, written in vulgar Narbonnese. But in Victor Le Clerc's *Notice sur M. Fauriel*, prefixed to *Hist. litt.*, t. XXI., it is stated (p. xxxii) that Fauriel had left papers showing that he had changed his mind, and that he had latterly held MS. Fr. 2232 to be a bad fourteenth-century translation from the Latin. The different texts have since been compared by Paul Meyer, *Recherches sur l'Epopée Française* (1867), pp. 26–33, who decides that the present MS. contains the text composed about 1200, though slightly modified by the scribe of the fourteenth century; that the Latin is translated from it, with some additions; and that MS. Fr. 2232 was formed from the present text in the fourteenth century, and presents a Gascon variety of Provençal. The three passages quoted by Meyer (pp. 31, 32) may be found at ff. 11, 27 b, and 29 b, of the present MS.

Royal 15. E. vi. ff. 43–69 b.

Vellum; about A.D. 1445. Large Folio; ff. 27, in double columns, having 68–69 lines to the column. Forming the second of three chansons de Geste, namely: 1. Simon de Pouille. f. 25; 2. Aspremont. f. 43; 3. Fierabras. ff. 70–85 b; which are here entitled the First, Second, and Fourth Books of Charlemagne.

ASPREMONT. A Chanson relating to the wars of Charlemagne in Italy. In about 7350 lines of ten syllables. *French.*

The Aspremont of this chanson represents the southern Apennines through the defiles of which the allied armies of Charlemagne and of Girard de Fratte advance from Rome against the

Saracen king, Agolant, whose headquarters are at Reggio. The Enfances Roland are here introduced. Roland has been left in France, as being still too young for war; but he escapes from his guardians, and joins the army just in time to save Charlemagne from Agolant's son, Eaumont, whom he kills; and thus Roland wins the famous sword, Durendal, which had previously belonged to Eaumont.

The name of Aigolandus in Turpin's Chronicle is said by Gaston Paris (*Hist. poét. de Charlemagne*, p. 248) to have been certainly derived from the Agolant of this chanson. There is no other apparent connection between the two Saracen kings; but their histories were combined by some of the later writers.

The chanson begins:

"Plaise vous escouter bonne chancon vailant
De charlemaine le riche roy puissant
Et du duc naymes quil parama tant."

The passage printed by Immanuel Bekker in 1338 lines is here represented by a passage containing only about 700 lines.

It begins:

"Quant Karlon yssi de la cite de romme
VII roys furent qui porterent couronne." f. 47, col. 2, ll. 64–5.

This passage ends:

"Conge demande quant lui a donne
Les yeulz du chef lui prennent a larmer." f. 50, ll. 15–16.

The chanson concludes with a tirade beginning:

"Chante vous ay dagolant et delmon
de la bataille qui fu en aspremon
De Karlon a la fiere facom
Et de girart le filz au duc boon"

and ending:

"Dorez en auant en remaint la chancon
Que ca auant ung seul mot nen diron." f. 69 b, col. 2.

Colophon (referring to the position of the chanson in the present volume, as mentioned above): "Cy fine le secund liure de Karlemaine."

Considerable portions of the second half of this chanson (from f. 52 b to f. 69 of the present copy) may be found in the Lansdowne MS. 782, much more fully and more correctly copied than here.

The portion published by Immanuel Bekker occurs in the Introduction to his edition of the Provençal version of *Der Roman von Fierabras* (Berlin 1829), pp. liii–lxvi, where the chanson is by him entitled *Agolant*. It bears the same title in the description of this MS. by Francisque Michel, in his *Charlemagne* (London, 1836), pp. xlvii–xlviii, where the first and last stanzas are printed. An analysis of the chanson, under the name of *Aspremont*, with several extracts, was given by Paulin Paris in *Histoire littéraire*, tome XXII. (1852), pp. 300–318. For another analysis, and for the bibliography of the poem, see Léon Gautier, *Epopées Françaises*, tome II. (1867), pp. 63–83, and again in the second edition of the same, tome III. (1880), pp. 70–94.

Lansdowne 782.

Vellum; XIIIth cent. ff. 38; in double columns, having 55 lines to a full column. With 45 rude drawings in outline, washed with green and a little red and blue; together with six spaces, where drawings have been clipped away. The initials of most of the tirades are in red or green.

CHANSON D'ASPREMONT. A portion of the chanson, consisting of about 4700 lines of ten syllables. *French.* About 2000 or 3000 lines are lost at the beginning.

The first leaf is a mere fragment, containing 40 lines, relative to the combat between "Aimun" [elsewhere usually "Eammd," and by Léon Gautier called *Yaumont*], the son of King Agolant, the Saracen, and Regnier, the fourth son of Girard du Fraite. It begins:

"Quant aimun ueit erre ad folement." f. 1.

[compare Roy. 15 E. vi., f. 52 b, col. 1, line 36.]

The reverse side of the fragment begins:

"Descendu est al tref le seneschal." f. 1 b.

[comp. Roy. 15 E. vi., f. 52 b, col. 2, line 11.]

The second leaf continues the subject of the first: commencing with the prayer of the Saracen Balan that he may live to be baptised. It begins thus:

"a balam fu tost le consail mustre
Seissante mile tant en auoit seuere
come de proesce e de haut parente
Quant balam uoit ki se est atorne
damnedeu ad ducement reclame

nautisme pere ki me feistes ne
si come tu es rois e uerrai clame
Toi requier sire por seinte charite
ne soit mi cors del alme desseuere
Deuant ke seie de funz regenere
Andui li oil del chef sunt lerme
Tote la face li moille estre sun gre
Triamodes fu neuou agolant," etc. f. 2, col. 1.
[comp. 15 E. vi. f. 52 b, col. 2, lines 22–32].

The homage accidentally paid to Charlemagne by Girard du Fraite (when still half-inclined to rebel), of which the particulars were privily noted down by Turpin, is related at f. 4 b. [See 15 E. vi. f. 54, col. 1, line 59, etc.] The death of "Eamund," who is killed by "Rolandin" [the youthful Roland] with "Eamund's" own sword "durendal," when he has just overcome Charlemagne, is related at f. 13 b; (the drawing of it is at f. 12 b). [See 15 E. vi. f. 58 b, col. 1, line 40, etc.] The council of Agolant, that ends in the execution of the Saracen kings "Argon" and "Asperant," who are drawn to death by horses as traitors, is a passage that, like many others, is fuller here (ff. 14, 15, 16) than in the Roy. MS. [See 15 E. vi. f. 59.] The baptism of Balan, under the name of "Guiteclin,"* is at f. 18 b. [See his baptism under the name of Guillaume in Roy. 15 E. vi. f. 60 b, col. 1.]

There is a gap after the knighting of Roland, at f. 25; it is doubtful how much is missing, as there is no passage in the Roy. MS. exactly corresponding with ff. 25 b, 26. There is another gap after f. 29 b, answering to Roy. 15 E. vi. f. 65 b. Another gap occurs after the slaying of King Agolant by Claires, the nephew of Girard du Fraite, and the flight of the Saracens, breaking off with the following lines:

"Claires li doune a grant cop plener
Amunt al heaume od lespeie daseer

* Charlemagne has him baptised Guiteclin, "apres un soen barun." The baron here alluded to was probably Dyalas, the son of the Saxon king Guiteclin (*i.e.* Witikind); for Dyalas, after his father's death, was baptised by Charlemagne under the name of "Guiteclin le Convert," according to the version of the story by Jean Bodel; see Michel's edition of *La Chanson des Saxons*, tome ii. (forming No. 6 of the *Romans des douze Pairs de France*, 1839), p. 189.

prist en le chef od tut le henepier
Aufricans pernent entre eus a consiler
kil unt perdu lur seignur dreiturer
En fuie turnent e par ual e par rocher
Si ke ne tindrent ne ueie ne senter." . . . .

f. 35 b, col. 2.

[comp. Roy. 15 E. vi. f. 68, col. 2, last line but 14].

The next leaf begins with Claires' entering Charlemagne's tent with the head of Agolant, in these words:

. . . . "a dous filz de or tentie e galone." f. 36, col. 1.

[comp. the passage in Roy. 15 E. vi. f. 68 b, col. 1, last 12 lines, few of which however exactly correspond with those here.]

The chanson ends (imperfectly) with the surrender of the queen of Agolant to Claires, and her reception by Girard du Fraite, in these words:

"Quant la reine fu assis al mainguer
de lui seruir nestut prier
la list Girard ke gentil cheualer
ke tant esteit e orguillus e fier
le ueissez en sun estant drescer
En sa main tient un raim de oliuer
a lui apele sun seneschal Gariner." . . .

f. 38 b, col. 2.

[comp. Roy. 15 E. vi. f. 69, bottom of col. 1].

About 200 lines are lost from the end of this copy, the text of which is fuller than that of Roy. 15 E. vi. The chief hero of these portions of the chanson has suggested the name of a 16th century prose romance, *Gerard d'Euphrate*: but the chanson and the romance seem to have nothing else in common.

For a further account of the *Chanson d'Aspremont*, and the portions of it which are published, see the description of Roy. 15 E. vi. (ff. 43–69 b).

Additional 10,808. ff. 1–63 b.

Paper; xvth cent. Folio; ff. 63, having 24 to 26 lines to a page. Bound up with another MS. in a different hand (ff. 64–96 b), which is a fragment of another romance in Italian prose, of a later character, containing adventures of Orlando, Rinaldo, and Uggieri il Danese.

ASPRAMONTE. A prose version of the Chanson d'Aspremont.

Divided into chapters; which are not numbered, but indicated by spaces left for initials, according to which there seem to be nineteen chapters remaining here. Imperfect at the end. *Italian.*

The romance begins with the summons sent by King Agolantè of Africa to Charlemagne, demanding homage. This leads to the first exploits of "Orlandino" (the young Orlando), when he rescues Charlemagne and slays Agolante's son Almonto, and wins the sword "Durlindana" (Durendal) (f. 38).* Agolante himself is killed by Chiaro, the nephew of Girardo da Fratta (f. 45 b). After the defeat of the Pagans, dissensions arise between Charlemagne and Girardo; and Orlando kills Chiaro in single combat (f. 63 b); and with this the present fragment ends.

In the *Abhandlungen der königlichen Akademie der Wissenschaften zu Berlin*, for the year 1835, in Part iii. bearing the separate title of *Historisch-philosophische Abhandlungen*, etc. (Berlin, 1837), there is an article by Leopold Ranke on the history of Italian poetry (pp. 401–485). This article contains a description of a MS. in the Albani library at Rome, in which there are two unpublished books of the Reali di Francia, the first of these two books being "Aspramonte" (see pp. 406–411). Ranke gives the headings of the first eighteen chapters (forming, he says, the first Book), and they all relate to doings at the court of Agolante, the early martial deeds of his daughter Ghaliziella, and the siege laid to Risa (*i.e.* Reggio) by Almonte. To these eighteen chapters there is nothing corresponding in the present MS.: but after the fall of Risa (to which there is a slight allusion here, f. 4), the course of events appears to be much the same in both MSS.

The present MS. begins:—"[R]aconta lautore che nobile signiore Re Agolante dafricha era signiore di tutti i paghani che credeano i malchometto e uno gorno iscrisse lettere per tutta la pagania," f. 1. It breaks off with the lines:—"Ora torniamo a figliuoli di girardo che chome girardo si fue partito si presono il chorpo di chiaro e si fecono sopelire a grande onore e molte persone della cittae si uestieno a bruno e per la terra si facea gra pianto e chome fue sopelito mandarono per lo re charlo che uenisse nella cittae chello nolcano" . . . f. 63 b.

* This leaf (f. 38) is wrongly placed: it ought to follow f. 36.

Royal 15 E. vi. ff. 86–154 b.

Vellum; about A.D. 1445. Folio; ff. 69, in double columns, having from 66 to 76 lines to the column. With illuminated initials, and with a miniature and border at the beginning; the miniature representing Charlemagne receiving the submission of Ogier (or perhaps of Ogier's father) in the foreground, and the death of Ogier's son Baudouinet (who is struck with a chessboard by Charlemagne's son Charlot) in the background; and the border containing the arms of Henry VI. and Margaret of Anjou, and those of John Talbot, first earl of Shrewsbury. For a description of the whole volume see the description of a prose French romance of Alexander, under the head of "Classical Romances."

OGIER LE DANOIS. A Chanson de Geste, in about 20,000 alexandrines. *French.*

"Aucharius gloriosissimus dux" is mentioned by Pope Paul I. in a letter to King Pepin in 760, as one of the two envoys sent by Pepin to compel the Lombard king, Desiderius, to restore certain places to the Pope.* In the Life of Pope Adrian I., written in the 9th century by Anastasius the Vatican librarian, "Autcharius" appears five times: he is a refugee at the court of Desiderius; he takes part in the march of the Lombards towards Rome; he is warned back by Adrian; he flies before Charlemagne into Verona; and he surrenders in 774, together with the widow and the two orphan sons of Carloman, the brother of Charlemagne.† The monk of Saint-Gall (who wrote about 885) describes "Otkerus" (or "Oggerus" according to some MSS.) as standing on one of the towers of Pavia to watch the approach of the French army, and as pointing out to Desiderius the person of the iron Charles ("ferreus Karolus").‡ A church legend, headed "Conversio Othgerii militis," describing the retirement of Ogier, together with an old comrade named Benedict, into the abbey of Saint-

* See Gaetano Cenni's collection, *Monumenta dominationis pontificiæ*, tom. i. (Rome, 1760), p. 163, where the name is "Aucharius"; and this spelling is adopted by Phil. Jaffé, *Regesta pontificum Romanorum* (Berlin, 1851), p. 195. In the other editions of the papal letter the name is "Autharius."

† See Anastasius Bibliothecarius, *Vitæ Romanorum pontificum*, edited by Franc. Bianchini, tom. i. (Rome, 1718), sections 296, 307, 308, 310, and 314;] p. 236, 243, 244, 246, 247.

‡ See G. H. Pertz, *Monumenta Germaniæ historica*, tom. ii. (Hanover, 1829), p. 759.

Faron at Meaux, was published by Mabillon; followed by an engraving of a tomb (now destroyed), which bore the effigies of Ogier and Benedict, and was adorned with smaller figures of Charlemagne, Roland, and others.* Whenever these writers wish to distinguish Ogier from the Lombards, they call him "Francus:" but he is also casually mentioned in a few of the minor chronicles published by Bouquet and Pertz; and in one of these the monastery of St. Martin at Cologne is said to have been restored "per Otgerum Daniae ducem, adjuvante Karolo magno imperatore." † This is the earliest instance known of Ogier's name being in any way connected with Denmark: but it is not quite impossible that the connection may have originated with some poet of his own century. There seems to have been at one time, at all events, a fashion at the court of Louis le Débonnaire to derive the Franks in general from the Danes. Thus Ermoldus Nigellus, in his poem addressed to Louis le Débonnaire, written before 834, prefaces his account of the king's attempt to convert the Danes with a short description of that people, adding: "Unde genus Francis adfore fama refert"; and he goes on to say that the king was moved to convert them, "Victus amore Dei, generisque misertus aviti." ‡ We must admit, however, that it is much more likely that Ogier's traditionary surname was a growth of the usual wild kind. Barrois, the editor of the oldest version of the Chanson of Ogier (published in 1842), has made out a very plausible case in favour of his theory, that tradition began with giving Ogier lands in Ardennes,

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* *Acta Sanctorum Ordinis S. Benedicti*, begun by Luc d'Achery, and completed by Jean Mabillon, Sæculum iv. pars i. (Paris, 1677), pp. 656–666. The MS. there printed is at the Bibl. Nat., anc. S. Germ. lat. 1607; and Léon Gautier states that some critics ascribe it to the 10th and others to the 11th cent. (*Epopées Françaises*, 2nd edition, p. 53, note).

† G. H. Pertz, *Mon. Germ. hist.*, tom. ii. (1829), p. 214; and he adds in a note, "*cod.* Olgerum." This note is explained by J. F. Boehmer, *Fontes rerum Germanicarum*, Bd. iii. (Stuttgart, 1853), p. 344, as merely referring to an 18th cent. transcript (see Boehmer, p. liii.): but W. Wattenbach, *Deutschlands Geschichtsquellen* (Berlin, 1858), p. 284, note, asserts that "Olger" is after all the correct reading of the original MS. If Wattenbach is right, this is a curiously early example of the Danish form (Holger Danske): for the MS., according to Boehmer (p. liii.), was certainly written before 1050.

‡ Ermoldus Nigellus, *Gesta Ludovici Pii* (Muratori's edition), Lib. iv., ll. 19, 20: see Migne's *Patrologia*, tom. 105 (1851), col. 619.

and calling the country Ardenemarche and the hero l'Ardenois; and that these names were afterwards corrupted into Danemarche and Danois. He has certainly shown that in the two MSS. which he has used, of the 14th and 15th centuries, the two appellations just mentioned are interchanged; for Tierris d'Ardane, one of the kindred of Ogier (see lines 9526, 9539), who is sometimes styled "l'Ardenois" (see line 978), is in one line of the earlier MS. called "li Danois" (line 7016); whilst Ogier himself is in one line of the later MS. called "l'Ardenois" (line 1344). The theory of Barrois, however, has been combated by Paulin Paris (*Histoire littéraire*, tome xx., 1842, p. 691–2); and we are not aware that it has been absolutely accepted by any other critic. The whole question belongs to the cycle of Doon de Mayence, the formation of which has not yet been minutely examined.

In the poetical story of Ogier his father is King Godfrey of Denmark, who is himself represented as a French baron, and as the son of Doon de Mayence. Ogier begins life as a hostage at the French court; at first harshly treated, but soon honoured for his exploits against the Saracens in Italy. His young son Baudouinet is killed at a game of chess by Charlot, the son of Charlemagne (see the present MS., f. 100 b, col. 2). Ogier pursues Charlot, attacks the emperor himself, and kills a nephew of the emperor's: and it is this (and not his championship of the two orphan sons of Carloman *) that drives him to Pavia, and causes the war between Charlemagne and Desiderius (called in the earlier version "Désier," but in the present MS. "Derner," f. 101, etc.) Ogier is about to be betrayed by the Lombard king, when he escapes from Pavia (f. 108). He kills Amis and Amilion (f. 108 b). He is besieged by Charlemagne in his own castle of Chateaufort, and he performs great feats with the help of his horse Broiefort (f. 110, etc.). He is captured by Archbishop Turpin and imprisoned at Rheims, whilst Broiefort draws stones

* Gaston Paris has drawn attention (in his *Hist. poét. de Charlemagne*, pp. 308 and 406) to a passage in the earlier version (ll. 4120–4128), where Ogier, when recalling the origin of his quarrel with Charlemagne, mentions the two children; a passage which (as Gaston Paris remarks) has evidently belonged to a still older and more historical Romance, and has been left in the modified text (of the 12th century) by inadvertence. The passage is omitted in the present version.

for the works at the abbey of Meaux (f. 117 b, col. 2). He is a prisoner for seven years, but he is then released, and Broiefort is restored to him, in order to meet a Saracen invader named "Bréhus" (but here "Brehier"). The Saracen is killed (see the present MS., f. 126, col. 2). In the earlier version printed by Barrois the last two branches (Nos. xi. and xii.), containing 1202 lines (lines 11,857–13,058), relate the adventures of Ogier after the death of Bréhus; how he rescued the daughter of a king of England from the Saracens, and married her; and how he died and was buried at Meaux, "Lès lui Beneoit, de cui fu tant amés." This line refers to the Benedict of the Conversio Othgerii.

The present version begins with the death of Ogier's mother at his birth, and the attendance of six fairies by the cradle of the babe, five of whom give him various gifts of body and mind, while the sixth, "Morgue la fee," says that he shall live to be her lover. The chief events then follow as in the earlier version; but most of them are very much abridged here. A leaf, containing the commencement of the invasion of Brehier, is lost after f. 117. Ogier's marriage with the English princess is at f. 127 b. This is followed by a long and extravagant continuation. Ogier becomes King of England; he sets out for the East; he is made King of Acre (f. 135); he gains victories in Babylonia, etc.; but at length he is shipwrecked, and left alone upon a rock at the foot of the Castle of Avalon (f. 149 b). He is received in the castle by a goblin in the form of a horse, named Papillon, and he meets "Morgue la fee" (f. 150). He subdues Capalus, a king of the goblins, who has been attacking King Arthur (f. 151). Morgue bears him a son Murvin, who is sent by Ogier to help France just before the time of Hugh Capet (f. 151 b); and Ogier himself, after more than 200 years in Avalon, returns, riding upon Papillon, in the time of King Philip (f. 152). Morgue has given him a firebrand, upon which his life depends (f. 152, col. 2), and when King Philip dies, and his widow wishes to marry Ogier, the hero throws the brand into the fire; but Morgue reappears, snatches out the brand, and bears Ogier away with her (f. 154 b).

The firebrand was of course suggested by that of Meleager. The rest of the fairy machinery seems to be chiefly imitated from that of the Chanson of the Bataille Loquifer, where Renouart has a

child by Morgue in Avalon, and fights the goblin Capalus; an episode, part of which has been published by Adrien J. V. Le Roux de Lincy, in his *Livre des légendes* (Paris, 1836), pp. 246–257, and which may be found entire in Royal MS. 20 D. xi. fol. 179, col. 2–f. 181, col. 3.

The present chanson is preceded (f. 85 b) by the title: "Cy commence le liure de Oger de dannemarche." The chanson begins:

"Seigneurs orrez chancon dont les vers sont plaisant
Gracieuse et bien faicte veritable et plaisant
Nest mie de la flabe ancelot et tristant
Dartus ne gauuain dont on parole tant
Ains est du plus hardy et du plus suffisant
Et dun hault gentil homme et du mieulx combatant
Que oncques dieu forma en ce sciecle viuant
Oger de dannemarche qui ot le cuer vaillant
Qui tant guerroya charles le riche roy puissant
Tout pour bandouynnet le gracieux enfant
Qui charlot mist a fin a leschiquier jouant." f. 86.

In the second tirade it mentions Doon de Mayence, and goes on:

"Le quel ot xii filz de sa franche moulier
Godefray li aisne qui ot a iustifier
Dannemarche la grant et deuant et derrier
Et en conquist la terre a lespee dacier
Et si en fist la royne baptiser et leuer
Dannemonde la belle qui tant fut a priser," etc. f. 86.

It then relates Godfrey's marriage with the queen; and the third tirade describes her death in childbirth, and the arrival of the fairies. At the end of the chanson, in the last tirade but one, after telling how King Philip of France died, and his widow wished to marry Ogier, it is said:

"Mais de duc nen auoit nulle deuocion
Et tant vit en ce siecle oultrage et traison
Qe plus destre en ce siecle il not deuocion
A ycelle parole monta sur papillon
Oncques ne print congie a royne na baron
Jusques a meaulx en brie ne fit arrestoison
En labbaye entra si vint a Saint pharon
Et a trouue labbe qui gaulter ot a non." f. 154 b.

After confession Ogier demands his firebrand, which he has left in chargo of the abbat since his return from Avalon. The last tirade is as follows:

"Oger bouta ou feu son tison la endroit
Et puis apres osta lannel hors de son doit
Lors print a enuiellir bien . ccc . ans auoit
Et ainsi beaulx seigneurs que le tison ardoit
Ainsi le corps oger illeuc se declinoit
Et ainsi que le ber en ce peril estoit
Y vint morgue la fee qui le dannois amoit
Et osta le tison qui ens ou feu estoit
Dedens vng riche char qui tout de feu sembloit
Fist esleuer oger et si le rauissoit
Et ne seust quil deuint labbe qui la estoit
Ensement fut rani en faerie tout droit
Qui va a Saint pharon la tombe doger voit
Ou bien le cuidoit mettre labbe quant mort seroit
Et courtain son espee de quoy oger frappoit
Sur les felons payens ens ou temps quil regnoit
Et papillon rala dont venu il estoit
Ainsi regna ogier que Jhesu Crist amoit
Ja de haulte proesce nulz homs ne le passoit
Or prions a dieu qui hault siet et loingz voit
Quil nous doint paradis si aurons fait bon esploit
Cy fault doger la rime qui a tous plaire doit." f. 151 b.

Colophon:—"Explicit le liure de Oger de dennemarche."

The prose romance which was formed, with a few alterations, from the present version (and not, as Brunet asserts in his *Manuel*, from Adenet le Roi), was published at Paris about 1498, and several times in the 16th century. The earlier version of the chanson, renovated in the 12th century, was published as Nos. 8 and 9 of the series of poems called Romans des douze pairs de France, under the editorship of Jean-Baptiste J. Barrois, with the separate title of *La Chevalerie Ogier de Danemarche par Raimbert de Paris. Poëme du xii^e. siècle. Publiée pour la premiere fois d'après le MS. de Marmoutier et le MS. 2729 de la Bibliothèque du Roi*, in two volumes, Paris, 1842. In the preface of Barrois some notice is given (pp. lxi–lxvii) of the present later version, as contained in MSS. 190, 191 in the Arsenal library at Paris; and

20 lines of the first tirade are given, and 102 lines relating the quarrel between Charlot and Baudouinet. Francisque Michel, in the preface to his *Charlemagne, an Anglo-Norman poem of the 12th century* (Lond. 1836), has given a general account of the present MS. (at pp. xliv–lxii), and in his description of the 5th article, the present chanson, he has printed (at pp. l, li) the first eight lines of the first tirade and the whole of the last tirade. Remarks, of great interest, by Paulin Paris upon the history of Ogier and the earlier version of the chanson are to be found in *Histoire littéraire*, tome XX. (1842), pp. 689–694, and tome XXII. (1852), pp. 643–659; and also in *Les manuscrits françois de la bibliothèque du roi*, tome VI. (1845), pp. 122–123. A critical notice of Ogier is given by Gaston Paris, *Histoire poétique de Charlemagne* (1865), pp. 306–313. Léon Gautier, in his *Epopées Françaises*, tome III. (2nd ed. 1880), pp. 52–55, has published some remarks upon the historical elements of the Ogier-legend and upon its further development; but he has reserved his biographical notice of the subject for his sixth volume, which is to deal with the cycle of Doon de Mayence.

Harley 4404. ff. 102–251 b.

Paper; XVth cent. Quarto; ff. 150, having 26 to 28 lines to a page. The whole MS. contains:

1. Doon de la Roche, a chanson connected with the Charlemagne cycle. f. 1.
2. Letter of Prester John to the Emperor Frederic, in French prose. f. 89.
3. The present article. ff. 102–251 b.

Enfances Ogier. A chanson de geste, containing the first exploits of Ogier le Danois, which he performed against the Saracens in Italy. Founded upon an earlier chanson and completed (in its present form) about 1275, by Adenet le Roi, King of the Minstrels of Gui de Dampierre, Count of Flanders. In about 8200 ten-syllable lines. *French.*

Adam, generally known by the diminutive form of his name, Adenet, le Roi, informs us in his poem of Cléomadès that he was nurtured by Duke Henry III. of Brabant (who succeeded to that title in 1248); that he became the duke's minstrel, and was present at his deathbed (in 1261); and that he retained the favour of the Duke's sons. In 1269, however (as we learn from contemporary documents), he was attached to Gui de Dampierre,

Count of Flanders, and set out with him on the way to the crusade, and returned home with him (after the death of Louis IX. in 1270) through Sicily, Italy, Switzerland, and Paris. Adenet boasts of having paid several visits to Saint-Denis, in search of historical authorities, but there is little evidence that he ever stayed in Paris long, except that he wrote in pure Isle-de-France dialect. These and a few other items have been collected by Paulin Paris, in *Histoire littéraire*, tome xx. (1842) pp. 675–718, and he adds (without stating his authority) that "Adenès ne quitta pas la maison de Gui de Dampierre avant l'année 1296" (p. 682). The remarks of Paulin Paris have been epitomised by André van Hasselt, in the Introduction to his edition of *Cléomadès* (Brussels, 1865), pp. v–xvi; and he has supplemented them (p. xvii) with an extract from one of the Wardrobe Books of Edward I., communicated to him by Baron Kervyn de Lettenhove, showing that Edward, during his stay at Ghent, gave a clasp of gold, "Adæ menestrallo comitis Flandriæ," on the 8th November, 1297 (see our Add. MS. 7965, f. 139). Van Hasselt has accidentally omitted the word "Regi," which occurs in our MS. We shall presently quote the whole entry, and it will be seen how the copyist may have been led to overlook this important word, which almost certainly serves to identify the Adam of 1297 with Adenet le Roi.

There has been some difference of opinion as to the title of King, assumed by Adenet in common with many other minstrels; but the explanation given in 1801 by Joseph Strutt seems to be quite sufficient, that it was merely another name for the leader of a band of minstrels, generally attached to some royal or noble household (see Strutt's *Sports and Pastimes*, book III. ch. iii. sec. 20). Paulin Paris, it may be mentioned, has come to very much the same conclusion. Two examples are given by Strutt from the Wardrobe Books of Edward I. and Edward II., preserved in the Cotton collection. Each of them relates to a "Rex Robertus" (so styled in the margin by the original scribe); but there is an interval of thirty-four years between them. The Robert of the first entry, written in 1277, was at that time serving under arms in the garrison of Berwick, and he is reckoned among the squires, the words being: "Regi Roberto Ministrallo scutifero ad arma commoranti ad vadia regis in municione predicta capienti per

diem xii. den.," etc. (Cotton MS. Vespasian C. xvi. f. 3). The other entry, written in 1311, illustrates one of the ordinary functions of the Rex, in these words: "Regi Roberto et aliis menestrallis diuersis facientibus menestralcias suas coram Rege . . . . de dono ipsius Regis per manus dicti Regis Roberti recipientis denarios ad participandum inter eosdem apud Eboracum xx die Feb. [1311] xl mar." (Cotton MS. Nero C. viii. f. 81 b). There are other Wardrobe Books containing similar entries; but we need only mention here a couple of pages in the Book for the twenty-fifth year of Edward I. (20 Nov. 1296–20 Nov. 1297), which forms Additional MS. 7965. The marriage feast of Edward's daughter Elizabeth and John, Count of Holland, was naturally attended by several bands of minstrels, and we find notes of payment made to several of their leaders by name, such as "Regi Page," "Morello Regi," and "Druetto monthaut et Jaketto de Scocia Regibus" (f. 52). And lastly, there is the Book containing the entry for the 8th November, 1297, which has been already mentioned. It occurs in the list of "Jocalia," as follows: "Firmaculum aureum precii LX s. Datur per preceptum Regis per Ricardum vidulatorem Regis, nomine Regis, Regi Ade Menestrallo Comitis Flandrie apud Gant viii° die Nou." (f. 139).

In the present poem the author calls himself "li rois Adans;" but in his Cléomadès (which names the present poem and two chansons de geste as his principal earlier works) he calls himself "li rois Adenes." Paulin Paris conjectures (*Hist. litt.*, t. xx. p. 679) that he received this diminutive, in order to distinguish him from Adam de la Halle, the Hunchback of Arras (who died about 1285–8). The name was spelt "Adenez" by Claude Fauchet, in his *Recueil de l'origine de la langue et poésie Françoise* (1581), p. 193. "Adenès," the old nominative case of the name, with the addition of an accent, was adopted by Paulin Paris in his edition of *Berte aus grans piés* (1832), and also in his later writings. Van Hasselt and Auguste Scheler have followed Paulin Paris; but Scheler remarks, in the preface to his edition of *Enfances Ogier* (1874), p. vi. note, that he should have himself preferred "la forme normale *Adenet*." Lastly, Gaston Paris expresses his regret that Scheler did not absolutely adopt the form Adenet; see *Romania*, tome v. (1876), p. 115, note 1.

There are four extant poems, three of them chansons de geste and one (Cléomadès) a metrical romance, which are absolutely

known to have been written by Adenet. The date of Cléomadès can be fixed within a dozen years (1274–1285); and three of its opening lines (ll. 5–7) allude to the author's three chansons de geste, probably in the order of their composition. They are as follows:—"Je qui fis d'Ogier le Danois et de Bertrain qui fu ou bois, et de Buevon de Commarchis" (see the edition of *Cléomadès* by André van Hasselt, Brussels, 1865, p. 1).* The Enfances Ogier, then, was probably the first of the four works. It was written by Adenet at the desire of Gui de Dampierre, whose minstrel he became in 1269. The existing copies of it conclude with four lines of Envoy addressed to "la roine Marie," that is, to Marie de Brabant, a daughter of the poet's first patron, who was married to Philip III. of France in 1274; but the poem may of course have been written earlier. The Cléomadès was suggested to Adenet by the same queen and by her husband's sister Blanche, who are named in an acrostich at the end as "La roine de France Marie" and "Madame Blanche Anne:" and as the latter returned from Spain upon the death of her husband, the Infante of Castille, in August, 1275, whilst the former lost her husband (who was succeeded by Philip IV., a prince already married) in October, 1285, it is almost certain that Cléomadès was written at some period between these two dates. If the Enfances Ogier, then, was the first of four poems written between 1269 and 1285, it was probably completed and dedicated to "la roine Marie" about the year 1275.

The Enfances Ogier was adapted and amplified by Adenet from the first branch of a long chanson of the 12th century, itself founded upon earlier chansons, and attributed (in its present form) to Raimbert de Paris; see *La Chevalerie Ogier de Danemarche*, edited by J. Barrois, in two volumes (Paris, 1842), being nos. viii. and ix. of the *Romans des Douze Pairs de France*, published by Techener. In the preface to this edition of *La Chevalerie Ogier* (at p. xliv) the editor quotes eight lines from a

* Van Hasselt quotes these lines in his preface (p. ix), and in both places he prints the second name "Bertrain." The lines had been previously quoted by Paulin Paris, in *Histoire littéraire*, tome xx. (1842), p. 685; but there the name is printed "Bertain," which is the usual oblique form of Berte, as it constantly appears in the chanson of Berte aus grans piés, to which these lines refer.

Durham copy, said to be a MS. of the 14th century, which attribute the chanson to Raimbert de Paris. The first branch of the Chevalerie Ogier, in 3102 lines, contains the leading incidents of the Enfances Ogier; but Adenet has supplied, apparently from his own invention, an introduction of 200 or 300 lines, and a conclusion of 2000 or 3000 lines: see the notes in Scheler's edition, *Enfances Ogier* (1874), pp. xi. xii, xvii.

The present copy of the poem is headed, in a rather later hand:—"Cy commance le roman des Enfances D'Ogier." It begins:—

"Bien doit ch[asc]um son afaire areer
A ce quil puit sa uie en bien vser
Aumosne est du bien amonester
Et des prodomes le bien fait recorder
Car nulz ne loit qui nan doie amander
Pour ce me plait esteire a deuiser
Certainne et vraie que moult fait a amere
Cest doigier qui tant fist a loer." f. 102.

It goes on:—

"Li roi adans ne uot plus endurer
Que listoire dogier le vessal ber
Soit corumpue pour ce vuel penser
Tant quil la puit a son droit amener
Qua roi adan le plaist a commander
Celui que il ne doit pas refuser
Que ces commans ne face sa[n]s veer
Cest li cuens guis de flandre sur la mer." f. 102 b.

Again:—

"Droit en ou tans quiuer conuient cesser
Que arbroncel prennent a boutonner
Et herbelettes commancent a leuer
Ala adans plus ne uot demorer
A saine denis an france demander
Commant poura de cest istoire ouurer
Par quoi la puist sur verite fonder
Car ni nora nule riens aioster
Fors que le uoir et masonge oster
La ou seront les voura fors seeler
I courtois moine que dieu puist honorer

Dans nicolas de roine loy nommer
Li fist listoire de chief en chief moutrer
Si comme charles en feist ogier mener
En sa prison ou boure a saine omer." f. 102 b.

At the end of the narrative the poet adds:—

"Ici endroit est ci liure fines
Qui des enfances ogier est apelles
Or vueil dieu quil soit acheues
En tel maniere questre nan puisse blames
Li roi adans par cui il est rimes." f. 251.

After twenty-five lines of epilogue, in which Adenet says that he leaves it to others to continue the history of Ogier, the Envoy occurs as follows:—

"Ce liure veul la roine enuoier
Marie cui ihesus veule adrecier
De ce chemin tenir sans forvoier
Explicit dieu le veul otrier." f. 251 b.

Colophon: "Explicit le romans des anfences ogier."

Auguste Scheler has edited, for the Académie royale de Belgique, *Les Enfances Ogier par Adenès li Rois* (Brussels, 1874). *Berte aus grans piés* was first edited by Paulin Paris, as No. 1 of the *Romans des douze Pairs de France*, in 1832 (reprinted in 1836); and it was again edited by Scheler for the Académie royale de Belgique in 1874. Adenet's third chanson de geste was edited by Scheler, under the title of *Bueves de Commarchis*, also in 1874. The last of the four works known to be by Adenet was edited by André van Hasselt, for the Académie royale de Belgique, under title of *Li Roumans de Cléomadès, par Adenès li Rois*, in 2 vols., 1865–6.

Royal 15 E. vi. ff. 70–85 b.

Vellum; about A.D. 1445. Large Folio; ff. 16, in double columns, having 71 to 79 lines to a column. With illuminated initials, and with borders containing the arms of Henry VI. of England, impaled with those of Margaret of Anjou, and the arms of John Talbot, first earl of Shrewsbury (d. 1453); headed with a miniature, that represents Charlemagne riding out of Aigremoire on his return to Paris, and a horseman at his side bearing the crown of thorns and a cross. Preceded by the chansons of Simon de Pouille (ff. 25–42 b), and Aspremont (ff. 43–69 b), which are here called the First and Second Books of Charlemagne. The first article in the volume

is the French prose romance of Alexander (ff. 4b–24b), described among the classical romances, in which description there is an account of the whole volume.

Fierabras. A chanson de geste, relating to the wars of Charlemagne against the Saracens. In about 4600 alexandrines. *French.*

Charlemagne is encamped in the "vaulx soubz morimonde," with his vanguard under the command of Oliver. They are encountered by Fierabras of Alexandria, who has lately sacked Rome and taken away the Crown of Thorns and the other reliques of the Passion; and who now carries with him two barrels full of the balm used at the burial of Christ, which will cure all wounds. Fierabras and Oliver meet in single combat. Oliver gets possession of the barrels, drinks some of the balm, and throws the barrels into the water near them, which is here called the "far de Romme" (f. 73, ll. 25, 28). Fierabras is desperately wounded, and begs for baptism: but Oliver is captured by a Saracen ambush; and he is carried away to "Egremoire," the capital of the Emir Balan, who is the father of Fierabras (f. 74 b, line 65). The Christian captives are pitied and assisted by Balan's daughter, Floripas; and in the end "Egremoire" is taken by Charlemagne. Balan is killed; and his kingdom is divided between Fierabras and Guy de Bourgogne, the latter of whom marries Floripas. Charlemagne receives the reliques of the Passion, and presents them to the Abbey of Saint-Denis; and in their honour he establishes the fair of the Lendit.

With regard to the localities here named, Gaston Paris remarks that, though the "arrangeur" of this chanson has transported the scene into Spain, the tradition that the single combat took place near Rome is in one place too strong for him: "Mousket* (continues Gaston Paris) nous dit qu'Olivier jeta les barils dans le Tibre; de même Fierabras (1039) [a mistake for 1049 of the printed edition], 'Près fu du far de Rome, ses a dedans jetés'": see *Histoire poétique de Charlemagne*, p. 252, note. The chanson goes on to assert that, though the gold upon the barrels made them sink, they may still be seen floating on the same waters every Midsummer Day. In the present copy the passage is as follows:—

* Chronique de Philippe Mousket, edited by Reiffemberg, line 4706.

"Pres fut du far de romme les a dedens geetez
Lor qui estoit dessus les a tost afondrez
Jamais vous ne verres feste de saint iehan en estez
Quer sur le far de romme ne les veez flotez
Et flotent dessus leaue cest fine veritez." f. 73, ll. 25–29.

The earliest versions of the chanson probably ended with the defeat and conversion of Fierabras. He was baptized (we are told) as Florent, and was eventually known as Saint Florent de Roye. The baptism and the arrival of Oliver and four other prisoners at "Egremoire" are awkwardly crowded together in the present copy. These two events occur in a tirade beginning "Fierabras fut moult beau quant il fut desar[m]ez": after ten more lines it goes on thus:—

"Floires lui mistrent nom ainsi fut appellez
Francois lont trait de leaue en vng lit portez
Si com len dit encores et cest la veritez
Saint floriant de roye ainsi est appellez
Et sarrazins sen vont les frains abandonnez
Sen mainent noz barons courrouciez et irez
Tant cheuauchent payens que tous confonde dez
Qua egremoire vindrent celle riche citez
A lentree de la ville firent leurs cors sonnez
Li amirant balen auale les degrez
Seigneurs ce dist le roy bien soyes arrivez," etc.
—f. 74 b, ll. 59–69.

These eleven lines answer to thirty-one in the printed edition (pp. 56–57); and it certainly looks as if they had been abridged from a fuller copy. On the other hand, many of the passages, which occur in the printed edition but are omitted here, correspond with those that have been marked as comparatively late insertions by Gustav Gröber, in his critical treatise entitled *Die handschriftlichen Gestaltungen der Chanson de Geste Fierabras* (Leipzig, 1869).

The latest form assumed by this very popular chanson was, as usual, that of a prose romance. It was turned into prose, with a few additions at the beginning and end, at the request of Henri Bolomier, a canon of Lausanne, and printed as *Fierabras le geant* at Geneva in 1478. This prose text was very frequently reprinted as *La Conqueste du grant roy Charlemaine des Espaignes*; and an English translation of it by Caxton, called the *Lyf of . . . Charles the Grete*, was printed by him in 1485.

The chanson begins:

"Seigneurs or faictes paix . sil vous plaist escoutez.
Chancon fiere et horrible . iamais meilleur norres.
Ce nest mie menconge . aincois est veritez.
En tesmoing entreray euesques et abbez.
Clercs prestres et moines euesques ordonnez.
A saint denis en france . fut le roule trouuez.
Plus de cent cinquante ans . a yl este celez
Or en orres le voir sentendre le voulez
Si com Karlemaine le roy qui tant est redoubtez
Reconquist la couronne dont dieu fut couronnez
Et les sainctismes clouz . et le signe honnourez
Et les autres reliques dont il y eust assez
A saint denis fut tout le tresor presentez
Au perron au lendit fut partis et donnez
Pour ce y est encores le lendit appellez." f. 70.

The last tirade (containing 25 lines) begins:—

"Du [*mistake for* Au] perron saint denis fut moult grant lass[emblee]
Le bernaige de france de toute la contree
Au lendit au perron fut la messe chantee
Illec fut la couronne partie et desseuree." f. 85 b.

After then saying that three years now elapsed before the great invasion of Spain and the treason of "Guenellon," the chanson ends:—

"A orleans va Karles la chancon est finee
Dieu vous garisse tons qui lauez escoutee
Si que pas ne moubli qui la vous ay chantee
Amen."

The two preceding chansons, Simon de Pouille and Aspremont, had each had a colophon, calling them the "premier" and "second" books of "Charlemaine;" but the colophon of the present chanson is "Cy fine le iiij.me liure Charlemaine," f. 85 b.

The present copy is quoted as "*C*" in the printed edition of *Fierabras*, edited (1860) by A. Kroeber and G. Servois, in the series of *Anciens Poètes de la France* published under the direction of F. Guessard. The transcript from this MS. had been made for them by C. Sachs, who has himself scarcely mentioned the chanson in his *Beiträge zur Kunde Alt-Französischer* . . .

Literatur (Berlin, 1857), p. 33. Gustav Gröber, whose critical treatise (1869) is mentioned above, has edited "La Destruction de Rome, première Branche de la Chanson de Geste de Fierabras" in *Romania* for January 1873, pp. 1–48; a poem which he considers to have been written by the same author as Fierabras. This view of Gröber's is combated by Léon Gautier, in his *Epopées Françaises*, tome III. (2nd edition, 1880), p. 366. For a bibliographical and historical account of Fierabras itself, see Léon Gautier's *Epopées*, tome III. (1880), pp. 381–391. The English (14th cent.) version, *Sir Ferumbras*, has been edited by Sidney J. Herrtage, for the Early English Text Society (1879); and this editor (in his Introduction, p. xiii) has given a cursory notice of the cognate romance, *The Sowdone of Babyloyne* (published for the Roxburghe Club in 1854), which was analysed by George Ellis, in his *Specimens of Early English Metrical Romances* (1805), vol. ii. pp. 356–404, under the title of "Sir Ferumbras."

Royal 16 G. ii.

Vellum; xvth cent. Folio; ff. 183, of which 28 are in verse, written in single columns of 46 lines each, and the remaining 155 folios are in prose, written in double columns of 46 lines each. With coloured initials, and with five miniatures, accompanied with illuminated borders and initials. The directions for the insertion of the last three of these miniatures (ff. 22, 33, and 40 b) are left uneffaced.

QUATRE FILS AIMON: beginning in verse, and with a *Supplement* in verse, but otherwise agreeing substantially with the usual printed edition. The three divisions are as follows.

1. After the miniature, which represents "regnault" killing "bertoullet," Charlemagne's nephew [not with a chessboard, as represented in the printed prose romance, but with his sword "floberge"], and which also represents the four brothers all mounted on the steed "baiart," the verses, consisting of 617 alexandrines, relate how the "duchesse," the wife of "Aymon le bon duc," gave her four sons good counsel on their going up to court, how "bertoullet" was killed, and how the brothers took refuge in the Forest of Ardennes, and built the castle of "mont essor." The first tirade begins:—

> "Seigneurs or faittes paix si orrez bonne chancon
> Que nostre seigneur dieu qui souffry passion

En la sainte croix pour no redempcion
Vous vueille tous garder de linfernal prison
Et vous vueille otroier en la fin vray pardon
Et ie vous chanteray des quatre filz aymon
De regnault et dalart de guichart le baron
Et de leur aultre frere qui tant olt de renom
Cest de richart qui auoit le crin blon
Comment ilz guerroierent lemperire charlon." f. 1.

The last tirade of the 617 introductory alexandrines begins and ends as follows:

"Quant le chasteau fut fait, mont essor olt a nom.—
Nouuelles en vont en la cite de laon
La estoit lemperiere a vne ascencion
Et vous vng cheualier qui luy dist a hault son
A sire roy de france oyez mentencion
Nouuelles vous diray des quatre filz aymon
Qui mettent vostre pays a grant perdicion
Quant le roy lentendy, si taint comme charbon
Comment se dit le roy, et ou sont ly glouton
Et dit le cheualier jen diray la facon." f. 7 b.

The 617 alexandrines in the preceding article agree very closely with No. 7182 of the MSS. in the Bibl. Nat.: see the first three extracts (containing 377 alexandrines) printed by Immanuel Bekker in the Introduction to *Der Roman von Fierabras, Provenzalisch* (Berlin, 1829), pp. i–v. But the writer of the present copy has made the lines ruder, in abridging them. Some account of the whole poem, from which these lines have been taken, (a 15th cent. poem, of about 28,000 lines,) is in an article by Paulin Paris in the *Histoire littéraire*, tome XXII. (1852), p. 704–5.

2. The prose Romance of Quatre fils Aimon: differing very slightly from the usual printed edition (which is in 28 chapters), from the beginning of what in the printed edition is ch. iii. down to the end. In the present copy there is no division into numbered chapters, but the sections beginning "Or dit le compte," or "En ceste partie dit le compte" correspond generally with the chapters in the printed edition. Four of these sections are headed with miniatures (ff. 8, 22, 33, 40 b), answering to the beginnings of chapters iii., iv., vii., and viii., of the printed edition. ff. 8–162 b, col. 2.

This division begins:—"Or dist le Conte que du temps du roy Alixandre ne fut ouye vne histoire pareille de ceste qui cy aprez sensuit / Comme il aduint des quatre filz aymon, lesquelz furent ennemis de lempereur charlemaine ou temps quil les auoit banis du royaulme de france a tousiours mais pour auleunes causes et auoit fait iurer a tous ses amis que se ilz venoient iamais en lieu quilz les puissent dommaiger en corpz ou en biens que ilz le feroient et celluy serrement fist le viel aymon leur pere comme firent les aultres barons," f. 8.

See ch. iii. of the printed edition, the substance of which is the same as the present text.

This division concludes with Renaud's serving as mason at the Cathedral of Cologne, his murder by envious brother-masons, the discovery of his body, and the miracles worked by it: ending in these words:—"Desor prions a nostre seigneur quil nous vueille pardonner noz pechiez / et nous apport a celle fin par sa sainte grace qui donne la ioie qui est sans fin / Et ycy ferons fin de listoire de regnault de montaubain le noble cheuallier Et quant le corps fut mis au tombeau les trois freres sen retournerent en leur pais Et ne vesquirent gueires aprez et les enfans de regnault tindrent la terre bien et en paix / tant que entre eulx ne fut jamaiz vng seul courroux Et si olrent depuis tres grant guerre auecques les trahistres de maience Mais les enfans ne y perdirent riens Car ilz furent tres bons cheualiers / et ressembloient bien de vaillanee leur bon pere / et de courtoisie aussi Et pour ce gaignoient ilz tousiours sur leurs ennemis Mais ie me vueil ycy taire de regnault et de ses freres / et de ses filz Car en meilleur point ne le puis laissier Et prie a nostre seigneur que par sa sainte grace nous doint bonne vio et bonne fin / et pour lame et pour le corps," f. 162 b, col. 2.

The first printed edition of the *Quatre filz Aymon* is without any date of place or year, but was published about 1480: and most of the subsequent editions are little more than reprints of the first. The adventures are similar to those in the present copy, but the texts of the two differ throughout.

3. Chanson, in 1899 alexandrines: relating how, after the death of Renaud de Montauban, his cousin Maugis the enchanter went to Rome, where he became Cardinal (f. 165) and Pope (f. 166), and under the title of Pope Innocent received the con-

fession of Charlemagne (f. 172); but finally how he and the three surviving sons of Aimon were deceived by Ganelon, and were pursued by Charlemagne into a cave near Naples, and stifled there with smoke. In the present copy it ends abruptly. ff. 163–183 b.

The first tirade begins:—

"Seigneurs or entendez pour dieu qui ne menty
Et vous orrez chancon dont ly voir sont joly
De la mort des trois vous conteray yey
Mais vng peu en lairay si seray reuerty
A maugiz leur cousin qui fut au bois fueilly
Ou il estoit hermite et prioit dieu merey."

The last tirade begins and ends thus:—

"Seigneurs dedens la caue / ce vous signifiie
Fu maugiz / et les trois qui sont dune lignie
Richardin le premier ce iour perdy la vie
Et ly aultre deux frere souffrirent grant achie."—f. 183.

"Adonc cheyst guichart / car viure ne polt mie
Les yeulx auoit tous cheuz et la veue perchie
Le viaire deffait / sa chair olt changie
Et par force de feu sa chair blanchie
Quant maugiz la veu / si en lermie
Alart a genoulz a jhesucrist deprie
Pour lui et pour ses freres / qui tant sueffrent hachie
Maugiz aprez guichart fina sa vie." f. 183 b.

A prose version of the adventures of Maugis and his cousins after the death of Renaud, substantially agreeing with this chanson, was prefixed to the romance of *Mabrian* (son of Ivon, son of Renaud); in the edition which was published at Paris about 1550 these adventures occupy the first 17 chapters.

Royal 15 E. vi. ff. 155–206.

Vellum; about A.D. 1445. Large Folio; ff. 52. In double columns, each column having 73 lines. With nine miniatures; the first of which (f. 155) is accompanied with a border, containing the arms of John Talbot, first Earl of Shrewsbury, and those of Henry VI. and Margaret of Anjou impaled.

QUATRE FILS AIMON: a prose romance, agreeing substantially with the usual printed edition, from the third chapter of that edition to the end. *French.*

This copy agrees more closely still with the text of the prose portion (the second division) of Roy. 16 G. ii. Like that, the present text begins at what is the third chapter of the printed edition. The sections (there are no numbered chapters) are nearly the same in both: and the texts are very similar. In the present copy, however, the exploits of the sons of Renaud de Montauban against the sons of Foulque de Morillon had originally been omitted (at f. 199 b, col. 1, line 52), and consequently four leaves (ff. 200–4) have been inserted, written in another hand, which supply these adventures.

After the rubric—"Cy coumence le liure de regn[ault] de montaubain"—the romance begins thus:

"Or dit le compte . que du temps au roy alixandre ne fut oye vne histoire pareille de ceste qui cy a pres sensuit. Comme il auint des quatre filz aymon Lesquielz furent [ennemis] de lempereur charlemaine ou temps qui les auoit fait banir du royaulme de france a tousiours mais. Mais pour aucunes causes auoit fait iurer a tous ses amis que se ilz venoient iamais en lieu que ilz les peussent greuer en corps ou en auoir que ilz le feroient. Et celluy serement fist le viel aymon leur pere comment firent tous les autres barons," f. 155.

The paragraph above, agreeing almost completely with the first paragraph of the prose portion of Roy. 16 G. II., corresponds to the beginning of chapter III. of the printed edition.

The four inserted leaves, containing the exploits of the sons of Renaud, are headed with the following rubric, "Comme regnault a compaingnie de plusieurs cheualiers maine ses enfans jouxter aux champs pour les instruire aux armes:"—and the text begins, "En ceste partie dit le conte que puisque maugis sen fut party," f. 200.

See 16 G. ii, f. 143 b, and the printed edition, ch. XXV.

The third of these inserted leaves has another rubric—"comment les II. filz de r[egnault] de montauban se combatirent contre les II. filz fourques de morillon aprez quilz oulrent jure aux sainttes reliques quilz auoient bon droit chascun en droit soy": and the text begins, "Quant larcheuesque ot ce dit," f. 202 b.

The four inserted leaves end with the following words:—"Et quant r[egnault] a ce fait il manda yonnet a dourdonne. Et ceulx du pais le receurent leur seigneur et lui firent foy et

hommage." To this are added as catchwords, at the bottom of the page, "Et regnault et ses—," f. 203 b.

These catchwords are incomplete: they refer back to the 55th line of f. 199 b, col. 1, where the narrative is continued thus, "Et quant regnault et ses freres furent a montaubain," etc.

The romance ends with the words, "Mais ie me vueil yci taire de regnault et de ses filz. car en meilleur point ne le puis laisser. Et prie a nostre seigneur que par sa saincte grace nous doint bonne vie et bonne fin et pour lame et pour le corps. Amen." f. 206.

Colophon: "Explicit lystoire de regnault de montaubain."

The first edition of *Les Quatre filz Aymon* was published without name of place or year: the date, however, is generally supplied as Lyon, 1480. The adventures (including those of the sons of Renaud) are similar to those in the present copy: but the two texts differ throughout.

Sloane 960.

Paper; xvth cent. Quarto, ff. 68; having 35 lines to each page. With initials in red. Followed by a succinct chronicle of affairs in France in 1353–1454, imperfect at the beginning, and notes, etc., on the English claims upon France, ff. 69–78 b.

Quatre fils Aimon. Imperfect at the end. *French.*

The text is in part much briefer than that of the printed editions. It begins with the same incidents; the quarrel between Charlemagne and the "due Beufuez daigremont" (the brother of Aimon), resulting in the assassination of the latter (f. 6 b); and the measures taken to avenge him by his son Maugis, and others (ff. 6 b–9): and these are more fully told than in the printed text, where they occupy the first chapter. At f. 9, line 30, is the death of Charlemagne's nephew, "Bertelay," killed with a chess-board by "Regnault" [Renaud de Montauban], the eldest son of "Aymon." The romance is divided into sections, each headed with a red initial. It breaks off in the middle of the 54th section (f. 68 b), when the two sons of "regnault," "Aymonnet" and "Yon," are about to fight the two sons of "foucquez de morillon": an incident that occurs in the 26th chapter of the printed editions. [See also Roy. MS. 16 G. ii. ff. 147 b–148.]

Begins: "Seignours oyes Istoire Vroye de grant auctorite ainsy que len treuue en escript es croniques qui sont a saint Denis en france Et sont veritables selon les faiz et cas merueilleux qui sont aduenuz es temps passes en france en temps que regnoit le bon et puissant roy Charlemaine le grant emperour de romme se sourdit vne grant guerre entre luy et le duc Beufuez Daigremont son homme," f. 1.

Ends: "Et quant vint au Tour regnault fist aymonnet cheuallier et luy saignit son espee forberge et naymes luy chausa les esperons et puis le fist monter a cheual priant dieu quil luy vousist aider / et puis fut admene deuant karlemaine / Dieu te gart dist il tu seras vng vaillant cheuallier et ou est lautre dist le roy / et tantost nen luy admena / et rouland le fist cheuallier de lespee ogier / estoult le filz odon luy chausa les esperons / et sallemon de bretaigne luy saignit lespee / puis on le fist monter sur brieffort qui estoit bon cheual / Et quant ilz furent montez ilz prindrent congie du roy et aussy de regnault leur pere qui leur dist aymonnet et yon vous estes mes enffans / gardez bien que vous ne deshonnourez vostre" . . . f. 68 b.

The substance of the latter passage occurs in the middle of the 26th chapter of the printed *Quatre fils Aimon:* but it is much more fully related in the printed editions (for an account of which, see description of Roy. 16 G. ii.).

Royal 16. E. viii. ff. 131–144 b.

Vellum; xiiith cent. Octavo; ff. 14, having about 32 lines to the page. With coloured initials. For the rest of the volume, see the description of a copy of the chanson of Titus and Vespasian, under Classical Romances, Ancient History.*

Voyage of Charlemagne to Jerusalem and Constantinople. A Chanson de Geste, in 870 alexandrines. *French.*

Charlemagne is told by his queen that he is not so great or so grand as the Greek emperor, Hugh. Charlemagne and his twelve Peers resolve to visit the East. They first make a pilgrimage to Jerusalem; where the Patriarch gives them the crown of thorns and other reliques of the Passion, the shift of the Virgin, and the

* This MS. (Royal 16 E. viii.) is now missing.

arm of Simeon that held the child Jesus in the temple. They then come to Constantinople. They all sleep in one room in the palace; and a spy set by the emperor overhears them amusing themselves with extravagant boasts. The "gab" (as it is termed) uttered by Oliver is of the coarsest kind, relating to the daughter of Emperor Hugh. The emperor summons them the next morning to perform all that they have boasted. An angel assures Charlemagne of divine help: some of the feats are accomplished: and Charlemagne returns to Paris in triumph, and deposits the reliques in the abbey of Saint-Denis.

There is an article by Gaston Paris on this chanson, "La chanson du pèlerinage de Charlemagne," in *Romania*, tome ix. (1880), pp. 1–50. He examines the interesting details here given of Constantinople and Jerusalem, the route of the pilgrims, and the legends of the reliques exhibited at the Fair of the Lendit (originally l'Endit) at Saint-Denis. He gives reasons for supposing the chanson to have been composed in the 11th century (before the first crusade), but not to have assumed its present Anglo-Norman form till the 13th century. There is no other copy known of the chanson.

The chanson is headed: "Ci comence le liuere cumment charels de fraunce voiet in ierlusalem Et pur parols sa feme a Constantinople pur vere Roy Hugon."

It begins:

"Un iur fu Karleun al seint denis muster
Reout prise sa corune en croiz seignat sun chef
E ad ceinte sa espee." f. 131.

It ends:

"Sun mautalent li ad li reis tut pardunet
Pur lamur del sepulere que il ad auret
Explicit." f. 144 b.

Published under the title of "The travels of Charlemagne to Jerusalem and Constantinople," by Francisque Michel, in a small volume bearing the general title of *Charlemagne, an Anglo-Norman poem of the twelfth century* (London, 1836), with a facsimile of the heading and of the first ten lines. Critically edited by Eduard Koschwitz, as the second volume of Professor Wendelin Foerster's *Altfranzösische Bibliothek* (Heilbronn, 1880). Koschwitz had previously published essays upon the chanson and upon

the cognate prose versions. For further information see the analysis, and the bibliographical and historical notices, given by Léon Gautier in his *Epopées Françaises*, tome iii. of the second edition (1880), pp. 270–315; with an additional note at p. 808.

Royal 15. E. vi. ff. 25–42 b.

Vellum; about A.D. 1445. Large Folio; ff. 18, in double columns, having 69 to 76 lines to a column. With illuminated initials, and with borders containing the arms of Henry VI. of England, impaled with those of Margaret of Anjou, and the arms of John Talbot, first Earl of Shrewsbury (d. 1455); headed with a miniature that represents Charlemagne receiving the defiance of the four Saracen kings, messengers from Jonas, the Emir of Persia. Preceded by the French prose romance of Alexander (ff. 4 b–24 b) already described among the Classical Romances, in which description there is an account of the whole volume.

SIMON DE POUILLE: a Chanson de Geste, relating to a war of Charlemagne's against the Saracens in the East. In about 5200 alexandrines. *French.*

Jonas of Babylon, the emir of Persia, sends four kings to France to demand tribute from Charlemagne. On their return homewards they are shipwrecked and drowned. Charlemagne receives a warning from the king of Jerusalem that Jonas is collecting an immense army against him. Charlemagne, in his turn, sends an embassy of "xii. compaignons," one of whom is "Symon le viel de puille." They visit Jerusalem; but on their way to Babylon they are surrounded by Saracens and treated as prisoners. They escape, and one of their pursuers, named Synados, joins their party; and they take refuge in the castle of "Abilent." Jonas besieges the castle. Synados is captured, but is released by the manœuvres of Licorinde, the daughter of Jonas. After a long siege, Jonas is driven back to Babylon by the advance of the king of Jerusalem, and of an army sent by Charlemagne. The twelve barons return to France. Synados and Licorinde are baptized and married; and Synados is invested by Charlemagne with the lands of Jonas.

The embassy of the barons to Jonas is proposed by Bernard de Brebant, the eldest son of Aimeri de Narbonne. Bernard's younger brothers (one of whom, Guillaume d'Orange, has given his name

to an entire cycle) are not named here; but Simon de Pouille himself belonged to another branch of the same family.

The "xii compaignons" named by Bernard cannot be regarded as forming a list of the so-called Peers of France; for, though Roland, Oliver, and Ogier "le palein," figure in the opening scenes of the chanson, they are not among the "compaignons." Bernard only states that he belongs to a brotherhood of knights, who have already been famous as the "xii compaignons," and that they are now pledged to go to the Holy Sepulchre. The list (which, owing to some mistake, contains twelve names in addition to that of Bernard) occurs as follows:—

"Seigneurs ce dist be[r]nart ne vous esmaiez mie
Au sepulcre yron ce dieu nous donne vie
Moy et thierry dardenne a la barbe florie
Gyeffray de dannemarche richart de normendie
Et Be[r]nard de clermont a la chiere hardie
Et damp hue duc nayme qui a grant baronie
Dreu le quens de person o ly grant seigneurie
Et hue de digon nous tendra compaignie
Gyeffray martel dangiers garnier de lombardie
Et gyeffray le frison ne le celeray mie
Symon le gentil hom qui puille a en baillie
Noz xii compaignons sommes par foy pleuie
Qui yrons au sepulcre se dieu nous face aide
Se le roy veult mander chose que il nous die
Al amirant ionas se dieu le nous benye
Nous li diron tres bien ne li celeron mie." f. 27.

The above list only contains three or four names (Naime, Richard, Thierri, and perhaps one of the Geoffreys) which correspond to those in any of the seven lists given by Gaston Paris, under the head of "Les douze pairs," in his *Hist. poét. de Charlemagne* (1865), p. 507. It may be worth adding here that Thierri of Ardenne is in one place called "le dannois" (f. 42, col. 2, l. 4), instead of l'Ardennois, just as he is called in a Parisian MS. of the chanson of Ogier cited by J. Barrois, in his Introduction to *La Chevalerie Ogier* (1842), p. iii.

The present is the first of three Chansons de Geste (Simon de Pouille, Aspremont, and Fierabras), which are here entitled the First, Second, and Fourth Books of Charlemagne.

The present chanson begins:

"Or entendez seigneurs que dieu vous beneye
Le glorieulx du ciel le filz saincte marie
Vne chancon de moult grant seigneurie
Jugleurs la chantent et ne la sceuent mie
Moult a este perdue pieca ne fu ouye.
Vng clerc la recouuree que ihesu cript beneye
Les vers en a escrips toute la restablie
Sauez ou les trouua de dens vne abbaye
Nest mie de mensonge ne faicte de folie
Ne de mauuaise gent de larron ne despie
Mais de moult bonne gent et de grant seigneurie
Du Bon roy charlemaine qui a france en bailie
Et dun fier admiral du regne de persie." f. 25.

It ends:

"Quant le bon archeuesque eust la messe chantee
Et il eust au baron la pucelle espousee
Moult furent grans les nopces en la sale paree
Quant eulx eurent neupcie et grant ioye menee
Si sen resont allez chascun en sa contree
La court est departie la chancon est finee
Dieu vous garisse tous qui lauez escoutee
Si que pas ne moubli qui la vous ay chantee." f. 42 b.

Colophon: "Cy fine le premier liure Charlemaine."

For an analysis of this chanson, with extracts amounting to about 580 lines, see Francisque Michel's edition of Charlemagne's Voyage to Jerusalem (from the Royal MS. 16. E. viii.), entitled *Charlemagne, an Anglo-Norman poem of the twelfth century* (London, 1836), Preface, pp. lxii–cviii. And see another analysis, principally derived from an imperfect MS. in the Bibliothèque Nationale (the only other copy known), in Léon Gautier's *Epopées Françaises*, second edition, tome III. (1880), pp. 346–352.

Harley 527. Art. i. ff. 1–32.

Vellum; xiiith cent; ff. 31, with 12 lines over. In double columns, with 37 lines to a column. With initials in red and green.

Gui de Bourgogne. A Chanson relating to Charlemagne's war in Spain; in 4600 alexandrines. *French.*

Beg.: "Oiez seigneurs baruns deu uus creisse buntez,
Ci uus comenceerai chanciun de grant nobilite.
De K[arlon] lemperere le fort rei corone.
Le meillur ke fust en la crestiente.
Vint et sis ans tut pleins kar deu lot mande,
Fu K[arles] en espaigne cel estrange regne.
Bures, citez, chastels i prist a grant plente
Vn iur fu li reis a nobles la cite," etc. f. 1.

End: "Len ne fust pas une lue alee
Ke tute la eite fu de ewe surmuntee
Quant li prince le ueient forment lur agree,
Chescun uers le ciel a la teste enclinee
Lors commanda li reis kil ost seit deslogee
Sirrun[t] en ronceuals a lur for destinee
Tel i ala a ioie cest uerite priuee
Ki unc pus reuint en trestute sun ee
Alez a deu seignurs la chanson est finee
Et la compainie tute seit a lui commande. Amen."
f. 32.

This chanson has been edited, in 4304 alexandrines, by F. Guessard and H. Michelant, in *Les anciens Poetes de la France* (Paris, 1858), pp. 1–131, from a MS. at Tours, collated with the present MS. For an analysis of it, see Léon Gautier, *Epopées Françaises*, tome II. (1867), pp. 377–386, and tome III., 2nd edit. (1880), pp. 481–487.

Cotton Titus A. xix. ff. 153–155.

Paper; xvth cent. Small Quarto, ff. 3, in double columns, having 52 to 56 lines to a column. With an initial in red. In a volume of Miscellanea, one of which (ff. 24–43) is Turpin's Chronicle. For the rest of the volume, see the description of the Vita Merlini (occurring here at ff. 63–73 b), p. 290.

Battle of Roncevaux. A poem in elegiacs, consisting of

479 lines (the pentameter of one distich having been omitted). With a Prologue in two hexameters. *Latin.*

The incidents here are not derived from Turpin's Chronicle, Turpin himself being killed, as in the Chanson de Roland; but they do not exactly agree with those of any existing chanson. The prologue is headed: "Incipit prologus in bello de Runcenalle." The prologue is as follows:—

"Condita pro donis fraus hic manifesta guenonis
Per quam decepit gallos cum dona recepit."

The poem is headed: "Incipiunt versus de bello." It begins:

"Rex Karolus clipeus regni tutela piorum
Contemptor sceleris . sanccio iuris erat."

Ends: "Accitur gueno penas pro fraude daturus
Mox ereptus equo dilaceratur equis
Pro fraude scita finita sibi sua vita
Res ita finita . testificatur ita."

Colophon: "Explicit de tradicione guenonis."

Published from this MS. by Francisque Michel, in the appendices to his edition of *La Chanson de Roland* (1837), pp. 228–242.

Lansdowne 388. ff. 381–395 b.

Paper; xvth cent. Quarto, ff. 15, with 31 to 37 lines to a page. One leaf (f. 395) is mutilated at the top. Probably belonging to the same MS. (though not in the same hand) as the four preceding articles, all in English.

1. "The vii yeftes of the holy goste." f. 368.
2. A Medical Notebook, headed "The Boke Ypocras made," etc. f. 371.
3. "Danyelles dremys:" a series of tokens of dreams. f. 372 b.
4. Poem on the Passion, the Resurrection, and the Preaching of the Apostles and Fathers. Imperfect at the end. ff. 373–380 b.

Bound up with papers in the handwriting of John Foxe the Martyrologist, etc.

Chanson de Roland. Fragment of an English version of this chanson; consisting of about 1000 lines.

The Fragment begins:

"he beheld ladys with laughinge cher
then lightid gwynylon and eom in in fer
and brought in the madins bright in wedes
he told many tailis and all was lies," etc. f. 381.

The above passage relates the return of Ganelon to Charle-

magne, with the feigned submission of the Saracen king. (See the French *Chanson*, ed. Fr. Michel, Paris, 1837, p. 27.)

The Fragment ends (in the middle of the battle of Roncesvalles):

" then answerd olyuer with a ruffull steuyn
angry in hert thus gan he nevyn
broder let be all siche sawes " ..... f. 395 b.

This passage apparently answers to about p. 75 of Michel's edition.

This version (only known to exist in the present copy) is analysed, and more than 100 lines of it are quoted, in Francisque Michel's edition of the *Chanson de Roland* (Paris, 1837), *Appendices*, No. VIII., pp. 279–284.

Royal 20. D. xi.

Vellum; XIVth cent. Folio, ff. 317. In triple columns, each full column having 53 lines. With one large miniature divided into six compartments and 21 smaller miniatures, illuminated initials, and initials in colour.

GESTE DE GUILLAUME D'ORANGE. A series of 18 chansons, belonging to the cycle of Guillaume d'Orange, the Marquis au Court Nez; containing altogether nearly 100,000 lines. *French.*

Historically speaking, Guillaume was of northern French origin. He was appointed Duke of Toulouse (or of Aquitaine, or of Septimanie) in 790; when Charlemagne's son Louis, a boy of twelve years (afterwards Louis le Débonnaire), and the kingdom of Aquitaine were entrusted to his care. He saved Narbonne from the Saracens in 793, and took Barcelona from them in 801 or 803. He founded the monastery of Gellone (or S. Guillem du Désert) in the diocese of Lodève, in 804, retired into it in 806, and died there on the 28th May, 812, and was canonised. The dates of his career thus fall entirely within the reign of Charlemagne. But romance has assigned his chief actions to the reign of Louis le Débonnaire (814–843). This was no doubt due to his having been at the head of Louis's council for several years, whilst the latter was king of Aquitaine. The family history given in these chansons is purely romantic.

Under the large miniature (in 6 compartments), at the beginning, is the following general title:

"Ci commenee lestoyre de Guerin de monglenne . et aprez de Girart de vienne . et de Renier de gennes et de Milon de puille . et de Hernaut de biaulande . Et aprez daymeri comment il ot Nerbone . et Ermengart a moullier . et des enfans qui deuls issirent. Cest a sauoir . De Guillaume dorenge et de Bernart de brubant . et de Buenon de Comarchis . et de Guerin danseune . et dernault le Rous . et daymer le chetif . et de Guibert qui fu roys Dandrenas. Et de leur v. sereurs comment elles furent mariees / et a quelz seigneurs. Et y sont li ver Fouque de Candie . et tout li fait Renoart au tinel . et de son filz Maillefer . et tout li fait Guillaume dorenge dusques a sa mort."

1. Garin de Montglane. About 12,700 alexandrines, with an unrhymed line of 6 syllables attached to the end of each tirade. ff. 1–40 b.

The poem begins with the following tirade:

"Seignour or escoutez par dieu omnipotant
Que dame diex vus doint honor et ioie grant
Oy auez chanter de Bernart de brubant
Et dernaut de biaulande . daymeri son enfant
De Girart de viane a lorgueillox semblant
Et de Renier de gennes que diex parama tant
Qui fu pere Oliuier le compaignon Rollant
De Guillaume . et de fouque, et du preu viniant
Et de la fiere geste dont on parole tant
Qui tant orent de paine suz la gent mescreant
Cil iongleour nen seuent la montance dun gant
Car tuit en ont lessie le droit commencement
De Guerin de Monglenne le chenalier uaillant
Dont celle geste issi dont chantent li auquant
Ja sarez qui il fut e dont . et de quel gent
Et comment il conquist Monglenne et mont tirant
Et la terre enuiron vne iornee grant
Quen celui tans tenoient . sarr[asins] . et perssant
Et qui fu celle dame dont furent eil enfant
Que len apele geste des le commencement
El Royaume de france."

The last tirade ends with the following lines:—

"A . i . temps de pascour au roi les enuoia
Qui les fist cheualiers Et armes leur donna
Bien furent emploiees."

Colophon: "Explicit de Guerin et de mabile," f. 40 b.

Garin de Montglane has been analysed by Paulin Paris in the *Histoire littéraire*, tom. xxii. (1852), pp. 440–6, where the introductory tirade is printed (p. 440), followed by portions of others. A more complete analysis, together with a *notice historique et bibliographique*, is given by Léon Gautier, in his *Epopées Françaises*, tome iii. (Paris, 1868), pp. 111–154. The first 144 lines were published by Reiffenberg, in his edition of the *Chronique* of Philippe Mouskes (Brussels, 1838), vol. ii. pp. ccxxxix–xliii, and the first 927 lines of a copy in the Vatican were published by Adelbert Keller, in his *Romvart* (Mannheim and Paris, 1844), pp. 338–365, answering to the first 1004 lines of the present copy, ff. 1–4, col. 3, line 37.

2. Girart de Viane, in about 6950 lines of 10 syllables, with an unrhymed line of 6 syllables attached to the end of each tirade; by Bertrand of Bar-sur-Aube. ff. 41–63.

The present copy of Girart de Viane is not divided into 2 parts after the tirade ending "El palais de Vianne" (f. 46 b, col. 3) as some copies are [see Roy. 20. B. xix., and Léon Gautier's analysis in his *Epopées Françaises*, tome iii. pp. 155 and 200]: but, in addition to the miniature and rubric at the head of the poem, there are two others, which to some extent divide the poem into parts. The rubrics are as follows:—(1.) "Ci commence li liures de Gyrart de uianne et de ses freres coment il alerent seruir en estranges contrees? et comment il orent Guerre contre Chalemaingne?" f. 40 b; (2.) "Coment oliuiers conte son mesage et comment la bataille fu prise entre lui et Karlemagne," fol. 53 b; and (3.) "Comment la pais fu faite du Roy Karlemagne et de Gyrart;" fol. 60. Nos. 2 and 3 are at p. 103 and p. 160 of Tarbé's edition.

The first tirade is as follows:—

"Seignours barons entendez . i . example
Vne chancon qui va par connoissance
Il est escript en lancienne science
Not que . iii . gestes el Roiaume de france

Nest mie sages qui plus en i demande
La premiere est de pepin . et del angle
Et lautre aprez de doon . de maience
Qui ot . vii . filz adoubez en lenfance
Et la tierce est de Garin . de Monglene
. iiij . filz ot de sa moullier la gente
Il not si biaux en . lx . Roiaumes
Ses nommerai . sil est qui les entende
Li primiers fu danz hernaus de biaulande
Milles de puille . et danz Reners de genne
Et li quars fu danz Girars de viane
Ainz quil eussent lor escus ne lor lances
Leur riches armes ne leur reconnoissances
Anint au pere grant dieulz et grant pesance
Com vous porrez en la chancon entendre
Car Synagons . i . fors rois dalixandre
Toute sa terre li a mis en calenge
A vsse et bruie et a feu et a flamme
Defors les murs ne pueent il rien prendre
Ci commence la geste." f. 41.

This tirade, however, seems to be nothing but an abridgment of the next three tirades, and to have been prefixed to the Chanson when the Cycle was formed. The Chanson probably began originally with the second tirade, thus:—

" Bone chancon plest vous que ie vous die
De haute estoyre et de grant baronnie "—etc.

The fifth tirade conclu des thus:—

" Ce fu en may quil fait chaut et seri
Que lerbe est uert et rosier sont flori
A bar sur aube . i . chastel seignouri
La fist Bertrans . en . i . vergier joli
. J . gentilz clers . qui ceste chancon fist
A . i. juesdi quant dou moustier issi
Ot encontre . i . gaillart pelerin
Qui ot saint Jaque honore et serui
Cil li conta ce que il sot defi
Les auentures quau repairier oi
Et les grans paines que danz Girars souffri
Ainz quil eust viane." f. 41, col. 3.

The adventures then begin with the lines:—

" Ce fu a pasques vne feste ioie
Que damediex a en terre establie," etc.

f. 41, col. 3.

The poem proper concludes with a tirade beginning—

" Oy auez de Gerart le baron
Comment il fu acordez a Karlon."

And ending—

" Mes deulz ici aitant vous lairon
Et de Gerart . de cui dit vous auons
De son neueu ci apres vous dirons
Cest daymeri . qui tant fu par preudon
Le seignor de Nerbonne." f. 62 b, col. 3.

But to this is added the following tirade:—

" Challes repaire qui moult ot endure
perdu ses homes souffert mainte durte
Souent empleure . sa du cuer souspire
dus Naimes la . bonnement conforte
Et li a dit sire pur la mour de
lessiez ester plus niait duel mene
Car il naffiert . eu vous ait tel pense
On doit lessier . ne puet estre amende
Et dist li rois vous dites verite
Mais par ce dieu par cui sommes sauue
Il niert iamais . de par moi oublie
Ains lauront turc . et paien compare
Nauront repos . en trestout mon ae
Li glouton de putaire." f. 62 b, col. 3.

This text substantially agrees with that printed in the edition of Prosper Tarbé, which forms one of the series of Poètes de Champagne, and was published as *Le Roman de Girard de Viane, par Bertrand de Bar-sur-Aube* (Reims, 1850), prefaced with *Recherches sur la Vie et les Ouvrages de Bertrand de Bar-sur-Aube.* The greater part of the poem had been previously published by Immanuel Bekker in his *Introduction* to *Der Roman von Fierabras. Provenzalisch* (Berlin, 1829) pp. xii–liii. It begins with "Granz fuit li sieges entor Viane mis," answering to line 2605 (f. 49, col. 2) of the present MS., but stops after 20 lines, and begins again with " De son destrier est Gérard dessandus," answering to line

2711 (f. 49 b, col. 1) of the present MS., and continues to the end of the poem proper. For an analysis of the whole poem (by Paulin Paris) see *Histoire littéraire*, tome xxii. (1852), pp. 448–460; and see also a full analysis of it by Léon Gautier, in his *Epopées Françaises*, tome iii. (1868), divided into two parts, at pp. 155–175, and at pp. 200–212.

3. Aimeri de Narbonne. In about 5080 lines of 10 syllables, with an unrhymed line of six syllables attached to each tirade. ff. 63–79.

After a miniature, with the following rubric: "Ci comence lestoire daymeri? Comment il ot Nerbone et Hermengart a moullier," the chanson begins:—

"A ceste estoire dire me plaist entendre
Ou len puet sens et example aprendre
Si vueill un poi de me science espandre," f. 63, col. 1.

The conclusion differs from that in 20. B. xix. (f. 66), the last tirade of which ends: "Ennoiera les damoisiax gentis. Siront ennor conquerre:"—two lines corresponding with those at f. 77, col. 3, last lines but 10, of the present MS. After these two lines the present MS. continues with a tirade of 18 lines: "En son palais fu Aymeris li frans," etc., and then proceeds with what in 20. B. xix. (f. 66) is the opening of the next chanson: "Ce fu a pasques une feste hautour," etc. (see the present MS., f. 77 b), for 11 stanzas: and it concludes the chanson with two which are not in 20. B. xix. As for Harley 1321, this chanson runs on into the two following ones, without any division; but the text agrees pretty closely with that of 20. B. xix.

The last tirade of the chanson in the present MS. is almost literally the same as that in MS. 23 La Vallière.

It ends: "Dist aymeris, or oi plait auenant
Cis est mes filz qui einsi ua parlant
Or lai plus chier assez comme denant
Car il fera preudomme." f. 79, col. 1.

For an analysis of this chanson see the article (by Paulin Paris) in the *Hist. litt.*, tome xxii. (1852), pp. 460–470. See also Léon Gautier, *Epopées Françaises*, tome iii. (1868), pp. 213–251, for a fuller analysis, with several extracts, substantially agreeing with the present text.

4. Les Enfances Guillaume. In about 4300 lines of 10 syllables. ff. 79–92 b.

After a miniature, with the following rubric: "Comment Aymeris mena vne partie de ses enfans a court: et comment il furent fait cheualier: et comment Guillaumes ama Orable premierent: et comment tiebaus assist la cite de Nerbone" the chanson begins:—

"Or faites pais pour dieu seignor baron
Sorrez chancon qui moult est de grant non
Cest daymeri . qui ot flouri grenon." f. 79.

This chanson seems to follow the same text as that in MS. La Vall. 23: except that what Léon Gautier calls the *Département des Enfans Aimeri* is not here formally divided from the rest. It begins with the lines:—

"Apres may fu en la douce saison
Quaimeri fu en son mestre donion," etc. (f. 90 b, col. 2),

and it goes on to the end of the chanson, of which the last lines are:—

"Ce fu en mai que vous moez conter
Con doit la feste . S^r^ Iehan celebrer
Que sarrasins qui dieu puist mai donner
Vont per la terre por tot prendre et rober." f. 92 b.

For an analysis of this chanson, see that by Paulin Paris in the *Hist. litt.*, tome xxii. (1852) pp. 470–481: and see also that by Léon Gautier in *Epopées Françaises*, tome iii. (1868), pp. 255–288, and that of *Li departemens des Enfans Aimeri*, also by Léon Gautier, tome iii. (1868), pp. 288–295. Léon Gautier quotes the first stanza of the *Enfances* from the MS. La Vallière, tome iii. p. 257, note; and he gives a special analysis of the *Département* from the same MS. at p. 290–1, note.

5. Siége de Narbonne. In about 3560 lines of 10 syllables, with an unrhymed line of six syllables at the end of each tirade. f. 92 b, col. 2–f. 103 b, col. 3.

After a miniature, with the rubric: "Coment la mirauls de babiloine asiega nerbone et desramez et tiebaut," the chanson begins:—

"Ce fu en may que la rose est florie
Lorieus chante et li rosignons crie
Sarrasins furent issu de leur nauie." f. 92 b.

The last tirade but one ends :

" Mais nen ferai ore plus parlemant
Ains conterai de Guillaume briemant
Coment rala en france." f. 103 b.

The last tirade begins :

" A nerbone fu li quens Aymeris." f. 103 b, col. 2.

And it ends :

" Et que pour dieu, qui fu en la crois mis
Li soit Guillaume a ce besoing amis
Ou le royaume ne tendra ia ses fis
Ains aut querre autre terre." f. 103 b, col. 3.

For an analysis of this chanson, from the MS. La Vall. No. 23, see Léon Gautier, *Epopées Françaises*, tome iii. (1868), pp 295–307. He there quotes the first and last stanzas (p. 296, note), agreeing almost literally with the present text, till after the line " Li soit Guillaume," etc., which is followed by six lines entirely different from the last two of the present text.

6. Couronnement Looys : in about 2860 lines of ten syllables. f. 103 b, col. 3–f. 112 b, col. 3.

After a miniature, with the following rubric, " Coment Loys fu coronez par Guillaume a Ais : " the chanson begins :

" Guillaumes fu tous drois en son estant
Il iure dieu le pere tout poissant
quil ne lairoit por nule riens uiuant."
f. 103 b, col. 3.

The second tirade ends :

" On ne fait droit ne au clers ne as lais
Mais damedieus qui est souerains et urais
Les en rendra leur gueredons parfais
Sen conquerront enfer qui est pusnais
Le mauuais puis dont ne ressourdront mes."

The third tirade begins :

" Li iorz fu biaus que fu icelle feste
Ce iour i ot bien · xxvii · euesques " etc. f. 104.

After this the MS. corresponds with the printed copy, line 41, etc.

The duel with the giant " Corsus," in which Guillaume's nose was shortened, ends with these words, spoken by the hero :

" Des ore mes qui maime ne [*sic*] tient chier

Veuill que mapelent francois et berruier
Conte Guillaume au court nez le guerrier."
f. 107 b, col. 2, lines 3–5.

[See lines 1153–5 of Jonckbloet's edition (1854), at p. 31.]

The chanson ends:

" Dedenz · i · an les a il tiex menez
Que · xv · contes a fet au roy aler
Du roi leur fist tenir leur heritez
Moult bien serui le roy li bachelers
Tant en fu bien du roi et du barne
Que sa serour li fist il espouser
Tous les barons fist a lui acorder
En grant barnage fist loeys entrer
Ses riches terres li a fet aquiter
Riche le fist li vaillanz bacheler
Mes ne len sot rois Loeys nul gre
Si com orroiz se lauez escoute." f. 112 b, col. 3.

The above chanson substantially agrees with the printed edition, *Li Coronement Looys*, in 2679 lines, edited by W. J. A. Jonckbloet, as No. 1 of his *Guillaume d'Orange*, tome i. (Hague, 1854) pp. 1–71.

For an analysis see Léon Gautier's *Epopées Françaises*, tome iii. (1868), pp. 307–311; and see that by Paulin Paris, *Hist. litt.* t. xxii. (1852), pp. 481–488; and see also the description by Paulin Paris of MS. 6985 of the Bibl. Nat. in *Les Manuscrits François*, tome iii. (Paris, 1840), pp. 123–130.

7. The Partition of Fiefs (usually considered as the beginning of the Charroi de Nîmes), in about 950 lines of ten syllables. f. 112 b, col. 3–f. 116.

After a miniature, with the following rubric, " Coment li rois loys departi ses terres⁊ et dona a Guillaume ce on il nauoit que donner⁊ et pus en fu il sires," the chanson begins:

" Oies seignor diex vous croisse bonte
Li glorieux li rois de maiste
bonne chancon plest vous a escouter
Du meillor home qui ainz creust en de
Cest de Guillaume le marchis au court nez
Com il prist Nimes par le charroi mener
apres conquist Orenge la cite." f. 112 b–113.

and it ends:

"Sesconduisist tout le chemin de Nimes
Sifaitement porroit prendre la uile
et dist Guillaume par mon chief noir en dites
Je le ferai sel loent mes empires
et il respondent, il dist voir biau dous sire."

f. 115 b–116.

This is not printed as a separate chanson in Jonckbloet's edition, but as the first 930 lines of the *Charrois de Nymes*, see *Guillaume d'Orange*, tome i. (Hague, 1854), pp. 73–98.

For an analysis of it see Léon Gautier's *Epopées Françaises*, t. iii. (1868), pp. 341–359, and see the article of Paulin Paris, *Hist. litt.* t. xxii. (1852), pp. 488–492.

8. Charroi de Nîmes: in about 640 lines of ten syllables, f. 116, col. 1–f. 118. col. 1.

After a miniature with the following rubric, "Ci comence li charrois de Nimes comment ele fu prise et li rois otrans mors" —the first tirade begins:

"Segneur baron or oies la deuise
con faitement Guillaumes a emprise
Laler a nimes qui par engin fu priso."

After eight more lines the first tirade ends:

"Et dist Geriaumes or est drois con anise
con faitement la citez soit conquise." f. 116.

This introductory tirade does not occur in the MSS. from which Jonckbloet has formed his text, but he has printed it in his vol. ii. p. 204, from MS. La Vall. 23. Jonckbloet has misunderstood the last two lines, supposing "Geriaumes" to be the name of a Jongleur who arranged the text before us; but it is the name of "·1·chevaliers nobiles" (f. 115 b, c. 3), who is here suggesting that knights should be hidden in the barrels, in order to capture Nimes, and who in the printed text is named "Garniers."

The second tirade begins:

"Par le conseil que cil lor a donne
Font le uilain deuant eus arrester."

The chanson ends:

"Mes parmi france en va la renommee
Que danz Guillaumes a Nimes conquestee
a loeys la parole est contee

Li rois lentent grant ioie en a menee
Dieu en aoure et la virge honoree." f. 118.

The above substantially agrees with the last 541 lines of the printed chanson *Li Charrois de Nymes*, see Jonckbloet's edition of *Guillaume d'Orange*, tome i. (Hague, 1854), pp. 97–111.

For an analysis see Léon Gautier's *Epopées F.*, tome iii. (1868), pp. 359–362; and see Paulin Paris in *Hist. litt.*, t. xxii. (1852), pp. 492–495; and also see P. Paris in *Manuscrits François*, t. iii. (Paris, 1840), pp. 130–135.

9. Prise d'Orange: in about 1950 lines of eight syllables, ff. 118–124 b.

After a miniature with the following rubric, "Coment Guillaumes oy nouueles dorenge et comment il la prist et par quel engin"—the chanson begins:

"Oies seignor que diex vus beneie
Li glorieus li fil S. Marie." f. 118, col. 1;

and it ends:

"Li quens Guillaumes ot espouse la dame
Pus furent il tiex · xx · anz en Orenge
Conques · i · iour ne la tint sanz chalenge
Souent estoit en mellee et en tence
Et combatoit vers la gent mescreande
Des ore mes ses granz paines commencent
Vers moi se traie qui les voudra entendre
Jen chanterai qui en sai reson rendre."
f. 124 b, col. 1.

The above substantially agrees with the printed chanson, in 1888 lines, *La Prise d'Orenge*, see Jonckbloet's *Guillaume d'Orange, Chanson* III., pp. 113–162.

For an analysis see Léon Gautier, *Epopées F.*, t. iii. (1868), pp. 362–379; and see Paulin Paris, *Hist. litt.*, t. xxii. (1852), pp. 495–498; and Paulin Paris again, *Man. Franc.*, t. iii. (1840), pp. 135–137.

10. Enfances Vivien, in 3280 lines of ten syllables, f. 124 b, col. 1–f. 134 b, col. 3.

After a miniature with the rubric, "Ci comence la branche de Vivien Coment il fu menez en ostage por son pere? et comment il eschappa et ocist puis marados le sarrazin"—the chanson begins:

"Plaist vus oir chancon de grant mesure
Des vielles gestes ancïennes qui furent
Bone est a dire . li ver sont de droiture
Et bien rime . moult i mist len sa cure
De viuien daleschans en est une
Et de son pere de Garin dans-une
Qui grant barnage ot en lui par nature
Et de la geste Aymeri est issue." f. 124 b;

and it ends:

"A anseune sen uet li dus Garins
Si en mena Viuien son chier filz
Grant ioie en ot la mere quel norri
Huimes commence chancons bone a venir
De Viuien . dont iai conte et dit
Et de Guichart . et du preu Guielin
Et de Guillaume qui tant fu seignoris
Si com li bers Viuien fu occis
En la bataille des felons sarrazins
Diex en ait lame car il por dieu le fist."

f. 134 b, col. 3.

The text of this chanson, like most of those in the present volume, seems (from the extracts given by Paulin Paris), to agree pretty closely with that of MS. La Vallière, No. 23. In the latter MS. this chanson has been cut into two [see Léon Gautier's *Epopées F.*, tome iii. (1868), p. 381, *note*], in order to insert the Siège de Barbastre between the parts. This is not the case in the present copy; but at f. 126 b there is the following note: "En tant com Viuiens fu auecques la marcheande fu li sieges de barbastre et li couronemens de Guibert. Et la bataille des saietaires si fu quant R[enoars] fu moines? mais por ce que il ni a fait nul incidences est chascus liure ey mis par soi et non pas en ordonnande." Accordingly the three chansons here mentioned, Siège de Barbastre, Guibert d'Andrenas, and Mort d'Aimeri (sometimes called Bataille des Sagittaires), are placed by themselves (ff. 216, 240, 247 b), as a supplement to the present series of chansons.*

* Since writing the above, I have been informed by M. Hermann Suchier that he feels convinced that the scribe of La Vallière 23 had the present MS. before him.

For an analysis of this Chanson see the article by Paulin Paris in the *Histoire littéraire*, tome xxii. (1852), pp. 503–507. See also Léon Gautier, *Epopées Françaises*, tome iii. (1868), pp. 379–404.

See also the description by Paulin Paris of MS. 368, Fonds fr., Bibl. Nat. (at that time numbered 6985), in his *Manuscrits François*, tome iii. (Paris, 1840), pp. 137–140.

11. Covenans Vivien: in about 1900 lines of 10 syllables, f. 134 b, col. 3–f. 140 b, col. 3.

After a miniature with the following rubric,—

"Coment Viuiens fu fais cheualiers,"

the chanson begins—

"Seignor baron por dieu or entendez
Iceste estoire . iames meillor norrez
Cest de Guillaume le marchis au cort nez
Le meillor home qui de mere fust nez
Ne qui des armes peust plus endurer
One ne fina la seue granz bontez
Quil nait paien a son pooir greuez
Ce fu a pasques que len dist en esto
Guillaumes ot Viuien adoubo
por soie amor en a · M · conreez." f. 134 b, col. 3;

and it ends:

"Li sans en court tot contrenal les prez
A grant dolour font sarrazin finer
Crient et braient grant duel ont demene
James nul jor plus grant dolor norrez
Cis les maudie qui en crois fu penez."

f. 140 b, col. 3.

This chanson agrees substantially with *Li Covenans Vivien*, in 1915 lines, which is No. 4 of *Guillaume d'Orange*, edited by W. J. A. Jonckbloet, tome i. (Hague, 1854), pp. 163–213.

For an analysis of it (under the title of the *Chevalerie Vivien*) see the art. by Paulin Paris, in the *Hist. littéraire*, tome xxii. (1852), pp. 507–511. See also Léon Gautier, *Epopées F.*, tome iii. (1868) pp. 405–431. And see Paulin Paris, description of MS. 368 (at that time 6985), *Manuscrits Fr.*, tome iii. (1840), pp. 140–147.

12. Bataille d'Aliscans: in about 8000 lines of 10 syllables, f. 140 b, col. 3–f. 166, col. 1.

After a miniature with the following rubric, "Comment Guillaumes perdi ses homes en Alichans"—the chanson begins:

"A ice ior que la dolor fu grans
et la bataille orrible en aleschanz
Li quens Guillaumes i souffri granz ahanz."
f. 140 b, col. 3.

In the passage where Rainouart fights with the Saracen king, Agrapart, and others, this copy has the shorter version, like the MS. La Vall., No. 23: the passage here begins, "En aleschans fu la bataille fiere," etc., f. 161 b, col. 1, and ends, "Se il ne croit ou verai roy ihesu," f. 162, col. 2.

Compare the text (in this case taken from MS. La Vall., No. 23) in Jonckbloet's edition (1854), tome i. pp. 380–386, and the longer text added in the *Variantes*, tome ii. pp. 280–300.

The action of the chanson ends with the lines—

"Diex dist Guillaumes quel contesse ci a
James ou siecle nule tele naura
Li quens Guillaume mie ne soublia
Isnelement plente macons manda
Et charpentiers quanquil pot assembla
Li quens Guillaumes tant fist et esploita
Les murs dorenge refist et redreca
Et les fossez tout entor repara
Moult la ferme de murs et ca et la." f. 165 b, col. 3.

In Jonckbloet's edition the chanson ends with this passage, tome i. p. 427: but in the present copy the tirade is continued for 13 lines more, beginning—

"Des or orroiz comment il esploita
Bone chancon qui oir le voudra
Face moi pais si se traie en esca
Ja en sa vie nule meillor norra
Dou grant estor que Renoars fera
A loquifier, ou il se combatta." f. 165 b, col. 3.

The next tirade begins—

"Dedenz orenges fu Guillaumes remez
Li quens bertrans Renoars dadurez." f. 165 b, col. 3.

After a conversation between Rainouart and his wife, the tirade concludes with a passage beginning—

"O Renoart en est Guillaumes alez
Par les chastiax que il li a donez," etc. f. 166, col. 1.

See Jonckbloet's edition, *Variantes*, tome ii. p. 317, where the whole passage is added from MS. 368, Fonds fr., Bibl. Nat. (at that time numbered 6985), pretty closely agreeing with the present copy.

This tirade (the last in the Chanson) ends—

"Huimes orrois chancon de grant barnez
Ja en vos vies nule mellor norrez
Com Renoars tua le grant malfe
Et com oceist Ysabraf en sa nef
Et com ses filz maillefer fu emblez
En odierne et norris et portez
Pus fu il rois et amiraus clamez
Jusqua monnuble conquist les heritez."

f. 166, col. 1.

This chanson substantially agrees with *La Bataille d'Aleschans*, in 8057 lines, which forms No. V. of the Chansons of *Guillaume d'Orange*, edited by W. J. A. Jonckbloet (Hague, 1854), tome i. pp. 215–427, together with many *Variantes*, tome ii. pp. 241–318. An older version has since been published in a separate volume of *Les Anciens Poëtes de la France*, under the title of *Aliscans* (1870), edited by F. Guessard and A. de Montaiglon, from a MS. in the Bibl. de l'Arsenal, No. 185 of the Belles-lettres françaises, in which each tirade concludes with an unrhymed line of six syllables: some corrections and additions have been made from other MSS., and this printed text contains altogether 8435 lines.

For an analysis of it see Paulin Paris, in the *Histoire littéraire*, tome xxii. (1852), pp. 511–519. And see also Léon Gautier, *Epopées Françaises*, tome iii. (1868), pp. 434–522.

See also the description by Paulin Paris of MS. 368, Bibl. Nat. (at that time numbered 6985), *Manuscrits François*, tome iii. (Paris, 1840), pp. 147–157.

13. Bataille de Loquifers, together with Moniage Rainouart; in about 8820 lines of ten syllables, f. 166, col. 2–f. 193, col. 3.

After a miniature with the following rubric, "Coment Rainuars desconfi ceulx du dromont, et de la grant paine quil souffri suz mer" the chanson begins:

"Seignour oies merueilleuse chancon
Ja de plus vraie ne chantera nus hom
Renoars fu lez la mer ou sablon
Ensemble o lui furent si compaignon."

f. 166, col. 2.

The passage which is said by Paulin Paris [see *Manuscrits François*, tome iii. (Paris, 1840), p. 165] to conclude the Bataille de Loquifer is here as follows (at about the 4820th line):

"Renoars dort suz la mer ou larris
Quant il sesueille si fu tous esbahis
Vit pompaillart la tour et le pais
Bien le connut celle part est guenchis
Vint au palais dont iadiz fu saisis
Done li ot Guillaumes li marchis
Des bourgois fu honorez et seruis
Des cheualiers amez et coniois
Renoars membre de sa femme Aelis
Lors ot tel duel a poi nenrage vis
Desront ses dras esgratine son vis."

f. 181, col. 3, lines 4–14.

The lines immediately after those above are the lines which Paulin Paris quotes [see *Manuscrits François*, tome iii. (1840), p. 168], as the commencement of the Moniage Rainouart; they are here as follows:

"Moult est dolenz Renoars et marris
De sa moullier la gentis Aelis
et de son fil quest de paien rauis."

f. 181, col. 3, lines 15–17.

In the middle of this portion of the chanson (which is about 4000 lines long) there is an illumination, together with the following rubric: "Coment paien ariuerent a pompaillart et comment maillefers se combati a Renoart son pere." This rubric is at f. 184 b, col. 3; and the illumination at f. 185, col. 1.

The special subject of the chanson is concluded thus:

"Renoars est en lencloistre remez
Diex li ait li rois de maiestez
Ja soit or ce quil ne soit pas senez

Si sert il dieu uolentiers et degrez
De lui me tais car dit en ai assez."

f. 193 b, col. 1, lines 38–42.*

The tirade is continued for 109 more lines, which serve to introduce the next chanson; they begin thus:

"Si vus dirai sun petit mentendez
Du bon marchis dant Guillaume au cort nez
et de sa femme dont grans dieulz est menez."

f. 193 b, col. 1, lines 43–45.

It relates the sorrow of Guillaume d'Orange for his wife, and how he leaves Orange to Maillefer, the son of Rainouart, and (by command of an angel) retires into the monastery of "Angienes," *i.e.*, of Aniane, close to the monastery which he afterwards founded himself. This tirade (the last in the chanson) ends:

"A Maillefer a Orenge done
Et si li a trestout quite clame
A la nuitier quant il uit loscurte
Se uait li quens na congie demande
Pus ne la uirent en trestout leur ae." f. 193, col. 3.

For analyses of the two chansons above, see Paulin Paris, *Manuscrits François*, tome iii. (Paris, 1840), pp. 157–166, and pp. 166–168. See also the articles by Paulin Paris in the *Hist. litt.*, tome xxii. (1852), pp. 532–538, and pp. 538–542.

14. MONIAGE GUILLAUME; in about 6770 lines of ten syllables, f. 194, col. 1–f. 215, col. 3.

After a miniature with the following rubric, "Ci comence comment Guillaumes fu moines et hermites et comment il ala aus poisons a la mer et comment il fu pris des sarrazin et menez a palerne, et comment il fu deliures et puis se combati a ysore devant paris"—the chanson begins thus:

"Boine chanchon uielle uolez oir
de liere geste bien sont li mot assis

* Fourteen additional lines, describing the death and canonization of Rainouart, and mentioning the author's name as "Guillaumes de Batpaumes," occur in MS. 368, Fonds français, Bibl. Nat., (formerly numbered 6985), and are printed by Paulin Paris in his *Man. Fr.* tome iii. (1840), p. 166–7. But it may possibly be doubted whether this Guillaume intended to lay claim (as Paulin Paris supposes) to the authorship of the whole chanson.

Nest pas iongleres qui ne seit do cesti
Lestore en est el rolle a Saint denis." f. 194;

and it ends:

"Signor baron asses laues oi
De dane Guillaume al cort nes le hardi
Maint Sarrazins occist al brane fourbi
Aine muiders hom de mere ne nasqui
Ne plus loiaus de uerite le vus di
Et dame dix isi bien li meri
Que same en est lassus em paradis
Or prions diu qui onques ne menti
Si nairement que le mont establi
Et homme et feme forma et benei
Pardon nous faice par la soie merci
Dites amen que dix lotroit ensi." f. 215, col. 3.

Colophon:—"Explicit le mort de Guillaume Dorenge. Deo Gracias."

This chanson substantially agrees with the analyses by Paulin Paris of articles in MSS. 368 and 774, Bibl. Nat., (at that time numbered 6985 and 7186[3]), *Manuscrits François*, tome iii. (Paris, 1840), pp. 169–172, and tome vi. (Paris, 1845), pp. 140–144; see also the analysis given by him from Arsenal MS. B. L. F. 185, from MS. 774, Bibl. Nat., and from MS. La Vallière 23, in an article in the *Histoire littéraire*, tome xxii. (1852), pp. 519–528. But all these MSS. are imperfect, and M. Paulin Paris has to conclude his analysis in the *Hist. litt.* from a prose MS.; whereas the present copy contains all the incidents described by Paulin Paris, in a complete form. The Arsenal version, which is shorter and more antique, has been published by Conrad Hofmann, together with about 300 lines of the present version, in the *Abhandlungen der königl. bayer. Akademie der Wissenschaften*, Philos.-Philolog. Classe, Bd. vi. (4°, München, 1852), pp. 569–629, and pp. 683–687.

After the *Moniage Guillaume* the reverse of the folio (f. 215) is left blank. This is followed by *Supplement I.*, containing 3 chansons, Nos. 15, 16, 17.

15. Siége de Barbastre: in about 7700 alexandrines, with an unrhymed line of six syllables at the end of each tirade, f. 216, col. 1–f. 240, col. 2.

This text is fuller than that of Roy. 20 B. xix., but not quite so full as that of Harley 1321.

After a miniature, representing a crowned knight (Aimeri de Narbonne?) receiving a messenger—

It begins:

"Plaist vous oir chancon bien faite et compassee
Toute est de vielle ystoire de lonc tans porpenssee."
f. 216;

and it ends:

"A une Sainte pasque que sont lie mainte gent
Se porpenssa li quens qui ot grant escient
Quil ancois que morust ne presist finement
Qua son filluel donra quite son casement
Trestout le Nerbonois; et ce qui i appent
Et a Guibert son filz a dit tot maintenant
Que de la seue terre ne tenra il neent
Et Guibers sen ala courrouciez et dolant
Conquerre estrange terre." f. 240, col. 2.

Colophon: "Ci fine du Siege de Barbastre."

Some account of this chanson (as it exists in the MS. La Vall. No. 23) is given by Paulin Paris, in his article on *Adam, ou Adenes, surnommé le Roi*, in the *Hist. litt.*, tome xx. (Paris, 1842), pp. 706–709. The 15 lines there quoted (p. 709) are taken from the commencement of the third tirade, and almost verbally agree with those in the present copy, f. 216, col. 2.

16. Guibert d'Andrenas: in about 2360 lines of ten syllables, with an unrhymed line of six syllables at the end of each stanza, f. 240, col. 3–f. 247 b, col. 2.

This copy is not quite so full as those in Roy. 20 B. xix. and in Harley 1321.

After a miniature with the rubric, "Coment Guibers fu rois dandrenas"—the chanson begins:

"Ce fu a pasques La feste seignouri
Dedenz Nerbone fu li quens Aymeri." f. 240, col. 3;

and it ends:

"Si auoit ia viles et chastiax pris
et si auoit tant mene loeys
Que bien cuidoit li frans rois poestis
Quil perdist la couronne." f. 247 b, col. 2.

For an account of this Chanson see the article by Paulin Paris in *Hist. litt.*, tome xxii. (1852) pp. 498–501. The extracts there given (amounting altogether to 69 lines), from the MS. de la Vall., No. 23, agree almost verbally with the corresponding passages in the present copy, at f. 240 b, col. 1, and col. 3, f. 241, col. 1, and f. 245 b, col. 1.

17. Mort d'Aimeri de Narbonne, (or Bataille des Sagittaires): in about 4000 lines of ten syllables, with an unrhymed line of six syllables attached to each tirade, f. 247 b, col. 3–f. 260, col. 3.

This text is not so full as that in 20 B. xix. (ff. 166–191 b), nor as that in the incomplete copy in Harley 1321 (f. 149 b; and ff. 182–207 b).

After the rubric: "Ci parole du Roy loys . et daymeri et de ses enfans et de la bataille que il orent encontre les saytaires," the chanson begins:

"Seignor oes qui chancon demandez
Soiez en pes et si moez conter
Dune auenture conques ne fu sa per .
Comment les gestes uindrent a decliner
Les anciennes dont len souloit parler
Cest daymeri, de Nerbone le ber." f. 247 b, col. 3;

and it ends:

"Aine de nul prince dont chancons fust oie
Nissi tiex hoirs ne tel chenalerie
Tant les ama ihesus li filz marie
Quen paradis sont en sa compaignie
et lestoire est ci endroit acomplie
Dame diex gart iceus qui lont oie
et moi auec qui la vous ai fenie
ne trouueres qui auant vus en die
Sil ne fausse lestoire." f. 260, col. 3.

Colophon: "Ci fine Daymeri de Nerbone et de sa lignie."

For an account of this chanson see the article by Paulin Paris in the *Hist. litt.*, tome xxii. (Paris, 1852), pp. 501–503; the lines there quoted (21 altogether), from the MS. de la Vall., No. 23, almost literally agree with the corresponding lines in the present copy at f. 247 b, col. 3, and f. 248, col. 1.

After the Mort d'Aimeri the reverse of the folio (f. 260 b) is

left blank. This is followed by Supplement II., containing one chanson, No. 18.

18. Foulque de Candie: in about 18,000 lines, partly alexandrines, and partly lines of ten syllables; by Herbert le Duc, f. 261, col. 1–f. 317 b, col. 2.

After a miniature, representing the pursuit of a Christian knight (probably Guillaume d'Orange) by Moorish knights, the chanson begins:

"Oies bons uers qui ne sont pas frarin
Ne les trouuerent gascoing ne angeuin
Herbers li dux les fist a dammartin
et fist escrire en · i · brief bauduin
Si com Guillaumes sen uet le chief enclin
Quant lessa mort Viuien et Gerin
O soi nen mainne ne neueu ne cousin
Au dos le siuent plus de mil sarrazin." f. 261, col. 1.

According to M. Prosper Tarbé, the editor of the printed edition, this chanson ought to be divided into six "chansons." There is here only one division (f. 309 b), but the following are the divisions indicated by M. Tarbé.

The 2nd "Chanson" begins:

"Ce fu en May, quant yuer se deuise," f. 263, col. 1.

The 3rd "Chanson" begins:

"Ce fu en May que li ior furent grant," f. 275, col. 2.

The above, at least, appears to have been what M. Tarbé considers the beginning of "Chanson III.," but he does not print any of it, except a few lines in his *Introduction*. Of "Chanson IV.," too, he only prints a small portion.

The 4th "Chanson" begins:

"Ceste chancon ne uint pas de menconge
Je ne di pas que bons dis ni aponge
Herbers li dus, qui tient pramesse a songe
En fist ces uers, encor en tieng la longe," etc.
f. 281 b, col. 2.

In this "Chanson" there is a mistake, common to this MS. and to MS. 778 of the Bibl. Nat.; it occurs here in the third line of the third col. of f. 288: "Ce dist Gerbers . li dus de dan martin," *Gerbers* being evidently a clerical error for *Herbers*.

The 5th "Chanson" begins:

"Mout fu preudons tiebaus et sot bien guerroier
Son anemi greuer, et son ami aidier," etc.

f. 291 b, col. 3.

The line "Or commence chancons se herbers est vinans" is here at f. 294 b, col. 3, line 25. See the printed edition, p. 99.

The 5th "Chanson," after continuing for more than 3000 alexandrines, changes its metre in the middle of a tirade, the poet saying: "Ici mue la Rime du ber poure uen" (f. 301 b, col. 1, line 12). See the remarks in the printed edition, p. xxxii. The lines of ten syllables are continued to f. 303 b, when they give way to alexandrines again, and are presently resumed. The alexandrines begin again at f. 307 b, col. 3, line 48, and are then continued to the end of the poem.

The 6th "Chanson," after a miniature with the rubric "Ci commence la corde de loys et du roy tiebaut," begins:

"Ce fu el mois de May que la rose est fleurie
Que li rousseignols chante et li Oriolls crie
Chancon ferai nouele et de grant seignorie
Car ie fui vne foiz a clugny labbaye
Si trouai la . i . liure de grant ancisserie
Qui fu fet et escript des le temps Jeremie
Mainte estoire y trouuai et mainte prophecie
et gi versseillai tant que gi trouai la vie
Si com le roy de france ala a ost banie
et Guillaumes dorenge pour secourre Candie—"

f. 309 b, col. 2–3.

The poem proper ends thus:

"A . iij . lieues dorenge a grant ioie arriuerent
Auec Guiber la franche bonement sostelerent
Li rois et si baron en france retornerent
Quant il y sont uenuz a ioie y demourerent."

f. 317 b, col. 1, lines 30–33.

But to this is added a tirade of 25 lines of ten syllables, beginning:

"Ce fu au mois que douce iert la saison
Il faisoit chaut . pres dune ascencion
Se fu partis li rois? et si baron"— etc.

and ending:

"Or voeil finer le liure de foueon
Vers y a bons, volentiers les ot on
Remembrance souuent fere en doit on
De ceuz lairai . finer vueil ma reson
Or vueille diex par sa beneicon
Nous qui ci soumes chascun faire pardon."
f. 317 b, col. 2, lines 2–7.

Colophon: "Explicit de Fouque de Candie."

This chanson has, in great part, been edited by Prosper Tarbé, under the title of *Le Roman de Foulque de Candie, par Herbert Leduc, de Dammartin*, forming the 17th volume of the *Collection des Poètes de Champagne antérieurs au XVI^e^ siècle*. It was published at Rheims in 1860; but of the six "chansons" into which M. Tarbé divides it, he has omitted one (the 3rd) entirely, and only published portions of the rest. He has collated MS. 778 of the Bibl. Nat. with MS. de Notre Dame, 275 *bis*, for his edition; and these MSS. have also been used by Paulin Paris, for his account of *Foulque de Candie*, in the *Hist. littéraire*, tome xxii. (1852), p. 544.

The present MS. seems, on the whole, to bear most resemblance to MS. 778, (formerly 7188).

Royal 20. B. xix.

Vellum; XIIIth cent. Folio, ff. 192. In double columns, having 45 lines to the full column. With a miniature, and with coloured initials.

GUILLAUME D'ORANGE.—Seven chansons belonging to the Geste of Guillaume d'Orange, the Marquis au Court Nez, but more especially relating to Guillaume's grand-uncle, Girart de Viane, and to his father Aimeri de Narbonne, and his brothers Hernaut and Guibert. *French.*

1. GIRART DE VIANE; in about 6960 lines of ten syllables, with an unrhymed line of six syllables attached to the end of each tirade. By Bertrand of Bar-sur-Aube. Divided (at f. 9 b) into two parts. ff. 1–39 b.

Heading:

"Ci comence la geste cum dit li escriz.
de Gaym de Monglanne, et de ses quatre fiz."

Girart de Viane was the fourth son of Garin de Montglane.

The poem begins:

"Bone chancon plest uos que ge uos die .
de haute estoire et de grant baronnie." f. 1.

It goes on to say that there are only three "gestes" sung in France, those of (1) Charlemagne, (2) Doon de Mayence, and (3) Garin de Montglane [see the passage printed in Léon Gautier's *Épopées Françaises*, tome i. (1865), p. 91–2]; and, after some further mention of the third hero and his four sons, it says:—

"Ce fu en mai quil fait chaut et seri .
Que lerbe est uert et rosier sont flori .
a bar sor aube . i . chastel seignori .
la sist bertrans en un uergier flori .
Vns gentis clers qui ceste chancon fist .
a un ieudi quant del mostier issi .
et encontre . i . gaillart pelerin .
Qui et seint iasque aore et serui .
et per seint pere de rome reuerti .
cil li conta ce quil sot defi .
les auantures eau reperier, oi .
et les granz poines que dant girart sofri
Einz quil eust uienne." f. 1 b, col. 1.

Part I. ends:

"Et puis en sont a moult grant ioie entre
El palais de uienne." f. 9 b.

Part II. begins: "Oor fu girart a uienne el donion" (f. 9 b). See the edition of Prosper Tarbé (Reims, 1850), p. 43, where, however, there is no division of Parts. The same division has been observed by Léon Gautier, in his *Analyse*.

The poem concludes with the tirade beginning:

"Oi auez de girart le baron .
Comment il est acordez a Karlon."

and ending:

"mes deus ici atant uos leseron .
et de girart de qui chante auon .
et de biaulende hernaut li gentis hom .
et de son fiz ci apres uos diron .
cest daimeri qui tant par fu preudom
le seigneur de nerbone." f. 39 b, col. 1.

The last five lines are repeated by an error of the scribe.

This is a fuller text than that edited by Prosper Tarbé, which contains 6324 lines. For further particulars see the description of Article 2 of Royal 20 D. xi.

2. Aimeri de Narbonne; in about 4730 lines of ten syllables, with an unrhymed line of six syllables at the end of each tirade, ff. 39 b–66.

Begins: "A ceste estoire dire me plest entendre
ou len puet moult sens et essemple prendre
si weil un pou de mescience espendre." f. 39 b.

Ends: "Or se pansa li frans cuens posteis
Qan autres terres a rois et a marchis,
Enuoiera les damoisiax gentis
Siront ennor conquerre." f. 66.

This conclusion differs from that of the same chanson in Roy. 20 D. xi., article 3; see the description of that MS.

3. Département des Enfans Aimeri: in about 3790 lines of ten syllables, with an unrhymed line of six syllables at the end of each tirade, ff. 66–86 b.

The beginning and end of this chanson correspond in some measure to the Enfances Guillaume; but the two chansons are otherwise entirely different. The first fourteen tirades here are substantially the same as the fourteen preceding the last two tirades of the copy of *Aimeri de Narbonne* in Roy. 20 D. xi. They contain the parting addresses of Aimeri to his sons, on sending them out into the world, and tell of the blow given by him to his wife (ff. 66–68 b). After this the chanson deals chiefly with the serio-comic adventures of "Hernaut li rous," on the road to Paris and at the Court itself, in consequence of his claiming to be the royal seneschal (ff. 69–80). It goes on to relate how the brothers are brought before Charlemagne, and pardoned by him (ff. 81–83), and how [here beginning again to agree with Roy. 20 D. xi., f. 92] they are all dubbed knights (ff. 83 b–84). It concludes with detailing [more fully than in Roy. 20 D. xi.] how the Saracens receive reports from their spies at Narbonne, and prepare to attack it in the absence of the sons of Aimeri (ff. 84 b–86 b).

The present text substantially agrees with that of Harley 1321 (ff. 65 b–89); and it evidently represents the original from which the prose version in the Bibliothèque Nationale, No. 1497 (ff. 32–48) has been formed.

It begins:—

"Ce fu a pasques a une feste autor,
biau fu li tans replandisent li ior," etc. f. 66.

The fourteenth tirade begins:—

"Aymeri sire dist la dame senee." f. 68 b;

and it ends:—

"Viellart fait il trop as fet grant posnee
Qui deuant nos as no mere adesee
Par celui dieu qui meinte ame aa sauuee
Se huimes est ferue ne bontee
Ja nos sera cele barbe tiree
Voiant ceus de la sale." f. 68 b.

These last two lines differ from those ending the same tirade both in Harl. 1321 (f. 68 b) and in Roy. 20 D. xi., f. 78 b, col. 3. In the latter the words are:—

"Vous sauriez combien trenche mespee
A lez hors de Nerbone"—

and with this reading that of Harl. 1321 agrees.

The 15th tirade begins:—

"Bien esgarderent et li fol et li saie
tuit li .vii. frere et tot lautre barnaie
comme aymeris a fern el uisage.
dame Hermeniart la cortoise et la saie." f. 68 b.

The whole chanson ends:—

"Ce fu en iou[n]g que uos moez conter
Qant doit la feste .s. iehen celebrer
Que sarrazin qui dex puist mal doner
Vindrent deuant nerbone." f. 86 b.

For an Analysis of the prose version (contained in the Bibl. Nat., No. 1497), see Léon Gautier's *Epopées Françaises* (Paris, 1868), tome iii., pp. 291–293. Among his concluding words are these: "Tout ce récit est emprunté, suivant nous, à une version du *Département* plus complète et plus ancienne que celles que nous possédons aujourd'hui."

4 Siége de Narbonne: in about 4340 lines of 10 syllables, with an unrhymed line of six syllables at the end of each tirade, ff. 86 b–110 b.

This version is fuller than that in Roy. 20 D. xi., article 5. It has almost literally the same text as that in Harl. 1321

(ff. 89–117 b), where, however, it is not an independent chanson.

Begins:

"Ce fu en iung que la rose est florie
lorios chante et li rosignox crie." f. 86 b.

Ends: "Que lamiraut qui sen estoit foiz
deuant nerbone ou il fu desconfiz,
Se fu ia tant porchaciez et porquis,
Que il ot ia . c . milliers darrabiz
Por uenir a nerbone." f. 110 b.

See Article 5 of Roy. 20 D. xi.

5. Siége de Barbastre: in about 7110 alexandrines, with an unrhymed line of six syllables at the end of each tirade, ff. 110 b–152.

This version is not so full as that in the 15th article of Roy. 20 D. xi.: and in this particular instance the text of Harl. 1321 (ff. 118–133 b, 166–181 b, 150–165 b, and 208–214) agrees more with Roy. 20 D. xi. than with the present MS.

Beg.: "Plest nos oir chancon bien faite et conpasee
toute est de uielle estoire estraite et porpansee."
f. 110 b.

Ends: "Car afebliez fu Aymeris durement
Ne pooit porter armes ne fere eforcement
Nen issoit de nerbone del mestier chasement
la se fesoit seruir li frans queus richement
Que de guerre mener se doloit durement
et se dotoit de mort li ientix queus forment
a une sainte pasque que sont lie tant ient
Se porpensa li queus qui ot grant escient
Que aincois que il muire ne face finement
a son filluel dorra quite son chasement
trestot le nerbonois et ce qui li apent
et a Guibert son fil ira prochienement
Conquerre autre eritaie." f. 152.

6. Guibert d'Andrenas: in about 2600 lines of ten syllables, with an unrhymed line of six syllables at the end of each tirade, ff. 152–166.

This version is a little fuller than that in Article 15 of Roy. 20 D. xi. It agrees very closely with that in Harl. 1321 (ff. 131–

149 b): but in the latter it does not form a separate chanson, but runs on into the *Mort d'Aimeri*.

Beg.: "Ce fu a pasques la feste seignoriz
dedenz nerbone fu li quens aymeris." f. 152.

Ends: "Si auoit ia viles et chastiax pris
et tant auoit ia mate looys
Qvissir nosoit des portes de paris
et bien quidoit li bons rois seignoris
Quil perdist la corone." f. 166.

See description of Article 15 of Roy. 20 D. xi.

7. MORT D'AIMERI DE NARBONNE (or BATAILLE DES SAGITTAIRES) in about 4550 lines of ten syllables, with an unrhymed line of six syllables at the end of each tirade, ff. 166–191 b.

This version is fuller than that in article 17 of Royal 20 D. xi. (ff. 247 b–260). In the commencement the present version agrees with that in Harl. 1321 (f. 149 b), and, like it, appears not to have been intended for a separate chanson. Of the version in the Harl. MS. about 4100 lines remain (ff. 182–207 b), about 300 are missing.

Beg.: "Ce fu en mai que la rouse est florie
loriox chante et li rousignox crie," etc. f. 166.

Ends: "tant les ama iesus li filz marie
Quen paradis sont en la compaiegnie
et lestoire est ci endroit acomplie
damedex gart toz cels qui lont oie
et moi auuec qui la uos ai fenie
ne trouerez qui auant uos en die
Sil ne fausse lestoire."
"Explicit." f. 191 b.

See description of article 17 of Royal 20 D. xi.

Harley 1321.

Vellum: XIIIth cent. Small Folio, ff. 214. In double columns, with 37 to 40 lines to the full column. With 3 miniatures (ff. 35 b, 115, 134), of which the last two are within illuminated initials, and with coloured initials throughout. With 11 leaves missing (one before f. 1, eight before f. 24, one before f. 182, and one after f. 207); and with seven leaves (belonging to Article 3, the "Siége de Barbastre") misplaced at the end.

GUILLAUME D'ORANGE. Four chansons belonging to the Geste of Guillaume, but more especially relating to Guillaume's grand-uncle, Girart de Viane, and to his father, Aimeri de Narbonne, together with two of his brothers, Hernaut and Guibert. *French.*

The four chansons in this volume were originally seven, at least; but some of these are here transcribed together, without any formal divisions. They agree very closely with those in Royal 20 B. xix.

1. GIRART DE VIANE: in about 5560 lines of ten syllables (9 leaves, containing about 1420 lines being lost), with an unrhymed line of six syllables at the end of each tirade. The tirade corresponding to that which in other copies [see, for instance, Royal 20 B. xix. f. 1 b, col. 1] ascribes the authorship to one Bertrand of Bar-sur-Aube, is one of those missing. *Imperfect.* ff. 1–35 b.

It begins with the following (probably the 144th) line:—

"Filz dist li peres io uos dirai encors," etc. f. 1.

See Royal 20 B. xix. f. 1 b, col. 2, line 22, and see the printed edition (Reims, 1850). p. 5, line 9.

And it breaks off with the line (about the 3820th):—

"li sires de viane." f. 23 b.

See Royal 20 B. xix. f. 22. col. 1. line 36, and see also the printed edition (Reims, 1850), p. 99, line 23.

It begins again (after a gap of eight leaves) with the line (about the 5100th):—

"Je no feroie por qanque uos auez." etc. f. 24.

See Royal 20 B. xix. f. 29, col. 2, line 14, and see also the printed edition (Reims, 1850), p. 132, line 21.

The chanson ends:—

"Mais dan iei orendroit uos lerom
et de Girart, de qui dit uos auom
de son [fiz] ci empres uos dirom
cest daymeri, qui tant par fu prodom
Le segnor de Nerbone." f. 35 b.

See Royal 20 B. xix. f. 39 b, and see the printed edition, p. 181.

There is here no division into parts, as in the Royal MS.: the lines corresponding to the last of Part I., and the 1st of Part II. of Royal 20 B. xix. (f. 9 b, col. 1), are here lines 22–23 of the 2nd col. of f. 9 b, and are as follows: "O pales de uyane" and "Or fu Girars a uyane o donion."

This text belongs to a fuller recension than that edited by Prosper Tarbé, which contains 6324 lines. For further particulars, see the description of article 2 of Royal 20 D. xi.

2. AIMERIS DE NARBONNE: in about 12,850 lines of ten syllables, with an unrhymed line of six syllables at the end of each tirade, ff. 35 b–117 b.

This chanson is compounded of three distinct chansons, viz.:

A. *Aymeri de Narbonne* (ff. 35 b–65 b).

B. *Département des Enfans Aimeri* (ff. 65 b–89).

C. *Siége de Narbonne* (ff. 89–117 b).

For further particulars see the description of Roy. 20 B. xix., articles 2, 3, and 4, with which the present article closely corresponds.

Heading: "Si coume[n]se lestoire dou vaillan conte Aimery
qui tant de biens fist en sa vie. Et tantes proeses."
f. 35 b.

Beg.: "[A] ceste estoire dire me plest entendre,
o an puet moult saus et essample prandre." f. 35 b.

Ends: "car lamiraut qui san estoit fois
deuant Nerbone o il fu desconfis
Se fu ia tant porchachie et porquis
Quil ot ia . c . milliers darabis
por uenir a Nerbone." f. 117 b.

For Analyses of the three chansons here transcribed together, see Léon Gautier's *Epopées Françaises*, tome iii. (1868), pp. 213–251, pp. 291–293, and pp. 295–307. For further particulars see the descriptions of articles 2, 3, and 4 of Roy. 20 B. xix.

3. Siége de Barbastre: in about 8400 alexandrines, with an unrhymed line of six syllables at the end of each tirade, ff. 118–172.

The present text is fuller than that in Roy. 20 B. xix., ff. 110 b–152, and seems on the whole to agree more closely with that in Roy. 20 D. xi., ff. 216–240.

After the rubric:

"Si coumense lestoire dou vaillant conte Aimeri
Et dit comment . ce . gualees de sarrazis uindrent a narbone."

The chanson begins:—

"Plest uos oir chancon bien fete et compasee?
Tote est de uielle estoire estrete et compasee." f. 118.

It ends:—

"A vne pasques que sont lie mainte gent
Se porpansa li quens qui ot grant hardement
Que ancois que il muire ne prangne finement,
A son filleul donra quite son chasement
trestot le Nerbonois . et ce qui li apant
et a Guibert . son fill . ira prochienement
conquerre autre eritaie." f. 172.

See the description of Article 15 of Roy. 20 D. xi.

4. Guibert d'Andrenas, and Mort d'Aimeri: two chansons fused into one: in about 6560 lines of ten syllables (about 300 lines of the *Mort d'Aimeri* being lost), with an unrhymed line of six syllables at the end of each tirade, ff. 173–211.

After the general heading: "Ci coumense Lestoire dou conte aymeri et deuise coumant il douna narbone a son filleul . et ala en espaigne sour sarrasins pour acroistre la loy crestiene."

The chanson begins:—

"Ce fu a pasque la feste segnoris
dedanz Nerbone fu li quens aymeris." f. 173.

The first portion, which is properly the chanson of *Guibert d'Andrenas*, ends (but without any division):—

"Car bien quidoit li fors rois segnoris
Qui perdist la querone." f. 188 b.

The other portion, which is properly the chanson of *Mort d'Aimeri* (or *Bataille des Sagittaires*), begins:—

"Ce fu en mai que la rosse est florie." f. 188 b.

This leaf, containing the first 12 lines, is followed by the gap

of one leaf (lost from the beginning of a quire); and then the chanson begins again :—

"A blanc ynoire furent fet li limon." f. 189.

See Roy. 20 D. xi., f. 248, col. 2, line 50, and Roy. 20 B. xix., f. 67, col. 1, line 25.

The chanson ends (imperfectly) :—

"Se dex nan panse li rois de paradis
li plus puissanz sera gries et marris
Ainz quil uoie Nerbone
Qont [*for* vont] san francois. onot que corecier
droit uers Nerbone le chemin." f. 214 b.

This last half-line is added at the foot of the page, as containing the catch-words for the next quire.

For the same line as the last quoted, see Roy. 20 D. xi., f. 259 b, col. 2, line 24, and see Roy. 20 B. xix., f. 190 b, col. 2, line 13. Rather more than another folio is wanting to complete the chanson.

For an account of the two chansons combined in this one, see the articles by Paulin Paris in the *Hist. litt.*, tome xxii. (1852), pp. 498–501, and pp. 501–503. For further particulars see the descriptions of articles 6 and 7 of Roy. 20 B. xix.

Harley 4334.

Vellum; XIIIth cent. Duodecimo; ff. 58, having 30 lines to a page. With red initials to each tirade.

GIRARD DE ROUSSILLON. A chanson de geste, in lines of ten syllables. Imperfect at the beginning and end, and with four gaps in the middle: 3480 lines remaining. *French.*

Girard de Roussillon seems to have been the title given by tradition to the Girard who was regent of Provence from 855 to the end of 870. This was the view taken by the writers of the last two centuries, such as Duchesne and Mabillon; and it has been confirmed by recent investigations. An account is given in *Gallia Christiana*, tome iv. (1728), of the foundation of two religious houses in Burgundy, one at Vézelay in the diocese of Autun, and the other at Pothières in the diocese of Langres, by Count Girard and his wife Bertha (cols. 466, 721); and the same volume (at col. 533) mentions a letter to Count Girard from Archbishop

Hincmar of Rheims, relative to a contested election to the bishopric of Langres, about the year 859. The authorities used in *Gallia Christiana* are the foundation charter of Vézelay and Pothières, as prefixed to the *Historia Vezeliacensis Coenobii* composed by Hugo Pictavinus about 1150;* and a summary of the letters of Hincmar to Girard given by Flodoardus, in lib. iii. cap. 26 of his *Historiarum ecclesiae Remensis libri quatuor*.† The few recorded events of Girard's life have been collected by Auguste Longnon, and published in the *Revue historique*, tome viii. (Paris, 1878), pp. 241–279. The principal points are as follows. In 853 Girard is styled "illustris comes atque marchio" in a diploma issued by the Emperor Lothaire, which restores certain lands to the cathedral church of Lyon; this title of "marchio" showing, says Longnon, that Girard was governor of the part of Burgundy which belonged to Lothaire, and which some of the annalists call the duchy of Lyon. In 855 the Emperor Lothaire became a monk and died, leaving Provence to his third son Charles, under the regency of Girard. About 860 Girard founded monastic houses at Vézelay and Pothières, in the northern part of Burgundy, which belonged to Charles le Chauve. In January 863 Charles of Provence died: his eldest brother, the Emperor Louis, obtained Provence; and his second brother, King Lothaire of Austrasia (or the kingdom of Lorraine), obtained the duchy of Lyon. In the following March Girard placed his two monastic foundations in northern Burgundy under the special protection of St. Peter, and received a confirmation from Pope Nicolas.‡ Archbishop Hincmar wrote to reassure Girard as to the safety of these foundations; and in 868 Charles le Chauve confirmed the privileges granted by Pope Nicolas to Vézelay.§ In August 869

* Published by Luc d'Achery in his *Spicilegium*, tom. ii. of new edition (1723), pp. 498–560; and reprinted by Migne, *Patrologia*, tom. 194 (1855), cols. 1561–1682.

† Published by George Colvener, Douai, 1617; and reprinted by Migne in his *Patrologia*, tom. 135 (1853), cols. 23–323;—for the letters to Girard see Migne, col. 239–240.

‡ Both these Acts are prefixed to the *Historia Vezel. Coenobii*; and the first of them is dated "in mense Martio, anno xxiii., regnante . . . Carolo" (*i.e.* March, 863):—see Migne's *Patrologia*, tom. 194, col. 1570.

§ Another of the Acts prefixed to the *Hist. Vezel. Coen.*: omitted in the printed edition of that work, but published by D'Achery in his notes to the works of Guibertus de Novigento (Paris, 1651), pp. 657–8, where it is dated

King Lothaire died; and his dominions were divided in July 870 between Charles le Chauve and the Emperor Louis. Girard refused to surrender the duchy of Lyon to Charles le Chauve, and the Countess Bertha prepared to defend Vienne; but the citizens were in favour of the French king, and Charles soon entered Lyon, and Vienne surrendered to him on the 24th Dec. 870. Charles furnished Girard and Bertha with three vessels; and they embarked at Vienne and descended the Rhône in 871. It is reported by tradition that they died at Avignon.

The strictly historical authorities for the life of Girard call him simply "Gerardus comes": and therefore, when the authors of *Gallia Christiana* call him "Gerardus cognomine Rossilioneus" (tom. iv. col. 532), and "Gerardus de Rossilione, Provinciæ comes" (col. 724), they must have relied upon traditionary sources. The romantic accounts of Girard agree that he derived his designation from a castle in northern Burgundy; but at the same time the chanson speaks of his father as "lo duc draugon Qui tient rossilloneis e rossilon" (Oxford text, line 1538, according to Foerster's edition),* and who also holds other lands on the Spanish frontier; and one may therefore conjecture that Girard named his Burgundian castle after the province of Roussillon. In the seventh volume of *Romania* (1878), pp. 161–235, Paul Meyer has published and annotated a Vita Girardi,† which he shows (pp. 166–7) to have been written by a monk of Pothières rather before than after 1100. This author says that the castle of "Rossellon" (or "Rosillon") stood upon "Mons Latiscus" (Mont Lassois, or Mont Saint-Marcel), a hill upon the left bank of the upper Seine, between Pothières and Châtillon. Paul Meyer adds (pp. 174–5) that he has only found one corroboration of this name; and that occurs in the Itinerary from London to Jerusalem drawn up by Matthew Paris, where "Russelun. Monticulus" is mapped as lying between "Puteres abbacia" and "Chastellun sur Seine": see two MSS.

"Septimo Idus Januarii, Indictione prima. Anno 28, regnante Carolo," etc. (*i.e.* 7 Jan. 868). Migne refers from his tom. 191 to tom. 156, and thence again to his tom. 124; but he seems to have omitted it by mistake.

* In the Paris MS. this is—"lo vilh Draugo Que tene Rossilhones o Rossilho," l. 956 of Hofmann's edition.

† "Vita nobilissimi comitis Girardi de Rossellon": the Latin text and a French translation (of the 13th century) occupy pp. 178–225 of *Romania* (1878).

in the British Museum, Royal 14 C. vii. f. 2 b, and Cotton Nero D. i. f. 182 b. Matthew Paris indeed probably learned this name, either directly or indirectly, from the monks of Pothières; but at all events his plan shows that the name of Rossellon was still given to Mont Lassois in the 13th century.

The Vita Girardi represents, more or less completely, a chanson which existed in the 11th century. Girard, born at Avignon, is "Drogonis * illustrissimi consulis filius." He marries Bertha, the eldest daughter of the Count of Sens, and her younger sister Eloysa is married to King Charles le Chauve. Girard and Charles quarrel about the inheritance of their wives. Girard is driven into exile and beggary, and for seven years he and Bertha live as a charcoal-burner and a seamstress. They intercede with the queen, and peace is restored for a time. A fresh war begins. Charles is worsted, and grants good terms to Girard. The monasteries of Vézelay and Pothières are founded. A fresh war suddenly breaks out, which ends in a drawn battle, "in valle videlicet Betun" (the Valbeton of the chanson), which lies between Vézelay and Pierre-Pertuise. This valley is watered by a stream formerly called "Arsis" (the "Arsans" of the Oxford MS. of the chanson, ll. 2368, 2584, and the "Arcen" of the Paris MS., ll. 1756, 1960), but which ever since this battle has been called the "Core," † "a dolore cordis." The slaughter there is stayed by fire from heaven, which burns the standards both of Charles and Girard. Bertha dies at Pothières, and seven years afterwards Girard dies at Avignon, and his body, after much resistance from the people of Avignon, is finally transported to Pothières.

In the Vita Girardi the king of France is correctly called Charles le Chauve: but in the present chanson he appears as Charles Martel. This change is probably older than the 12th century; for the chanson of Garin le Lorrain mentions Girard several times as an opponent of Charles Martel. Paul Meyer therefore supposes that the author of the Vita must have altered the chanson used by him, in order to make it accord with the charters of Pothières. But to this Longnon makes the reasonable

* This is the romantic name of Girard's father: but in the foundation-charter of Vézelay and Pothières Girard himself calls his father "Leuthardus."

† Now the Cure, a tributary of the Yonne.

objection that the author of the Vita, if he used the charters for correcting the chanson, would scarcely have given Drogo as the name of Girard's father. It seems to be more probable that the Latin writer adhered to the popular story, according to the version known to him. There were evidently conflicting traditions about Girard; for in the Chanson de Roland he figures as one of the twelve peers, and he dies at Roncevaux. Indeed, the author of the existing version of the Chanson de Girard seems to have felt some doubt as to the personality of the French king; for in one place he makes the pope speak to the king of his ancestor Charles Martel; and the Oxford MS. adds a line (believed by Paul Meyer to be genuine), in which the king is told that he will simply be known as "Carles li caus." *

The present version is supposed to have been re-arranged in the 12th century, by a poet of South Burgundy who used a mixed dialect. There are four copies now remaining (one of them a fragment of 350 lines, belonging to Paul Meyer), all written in the 13th century.† The Oxford MS. (in the Bodleian library, numbered Canonici, miscell. 63), which is the only complete copy, seems to represent the original text tolerably well, though not perhaps immediately derived from it, and though further corrupted by the ignorance of the scribe.‡ The text of the Paris MS. (in the Bibliothèque Nat., fonds français 2180, ancien 7991[7]), has been modified by copyists of the south of France (Périgord is named by Meyer, *Romania*, vii. 161); and hence it has been criticised and published as a Provençal composition. The text of the present MS., on the other hand, has been altered by the scribe, as far as he was able, in the opposite direction; and hence

* The whole passage in the Oxford MS. (ll. 9161–9167), as edited by Wendelin Foerster, is as follows:—

"Carles martels tes aiues fest mult granz maus
E tu de ton uiuent fus altre taus
Per quogis non martels cis nuns fu faus
Er deiz mais non auer cartes li caus."

Compare the same passage (with exception of the last line) in the Paris MS. (ll. 8130–8132), as edited by Hofmann (p. 180) and Michel (p. 265).

† See an article by Paul Meyer in *Jahrbuch für romanische und englische Literatur*, Bd. xi. (Leipzig, 1870), pp. 121–142.

‡ See the remarks of Wendelin Foerster, at the end of his edition of the Oxford MS. (Bonn, 1880), p. 195.

it used to be regarded as a kind of North-French translation from a poem in Provençal.

The story is of course the same in all these MSS. It substitutes Charles Martel for Charles le Chauve; and it differs in several other respects from the story in the Vita Girardi. Charles and Girard marry the two daughters of the Emperor of Constantinople. The elder sister, Bertha, has been betrothed to Charles; and the younger one, Elissent, to Girard: but as soon as Charles sees them he insists upon marrying Elissent. In order to gain his point the king surrenders his feudal claims upon the lands of the count; but soon after the double marriage the king regrets his bargain and demands homage, and thus the war begins. It is the first war that ends with the battle of Valbeton. Fire falls from heaven, and burns the standard of each of the leaders. The king is now willing to come to terms. Girard has lost both his father, Drogon, and his uncle, Odilon; the former having been killed and the latter mortally wounded by the same man, their old enemy, Thierry of Lorraine. Girard refuses to make peace, unless Thierry is banished from the French court; but he at length consents that the banishment shall only last for five years. Thierry returns, and is killed by Boson, one of the sons of Odilon. The war begins again. Girard is ruined; and he and Bertha wander in the kingdom of Lorraine. He serves as a charcoal-burner of the forest of Ardenne, and she as a seamstress; their house being in the town of "Aurilac soz Torilon" (according to the northern MSS.) or "Orliac sotz Troilo" (according to the southern MS.). It is not till after twenty-two years that Girard comes, in the guise of a pilgrim, to appeal to the queen. The chanson concludes with a long account of a miracle that happened when Girard and Bertha were building the monastery of Vézelay.

The present MS. begins just at the end of the battle of Valbeton with these lines:—

"Dex lor mostre miracle qui fu castiz
Flambe lor chiet del ciel qui es enbruniz
Li gonfanon, G. est toz bruiz
E le Karlon qui fu a or eseriz
Totes les chars en tremblent as plus hardiz
En terre soz les piez des la raiz
Ce dist li uns a lautre siecle est feniz." f. 1.

One leaf is lost after f. 21, and two leaves after f. 30. There is a great gap after f. 37, causing the loss of passages that answer to lines 5581–7495 of the Oxford MS. One more leaf is lost after f. 43. There must therefore be about 2150 lines lost from the middle of this MS.

The passage describing how Girard was an exile for twenty-two years, how he met the two charcoal-burners in Lorraine, how he settled at "Aurilac," how he frequented the forest of Ardenne, and how Bertha became a seamstress, occurs at l. 2397, etc., of the present fragment: see Jacob Stuerzinger's edition (Bonn, 1880), pp. 255–256. It begins as follows:—

"Eissi com dit leserit qui est as mostiers
Vint e dels anz fu pois li fors gerriers
Quil nen a de sa terre quatre deniers
Einz [*altered into* Ainz] est en alemaigne donc fu lohiers.
Vn ioz entre en un gaut granz e pleniers
E oit vne noise de carpentiers
E soit tant la noiz par les ramiers
Quil troba a un feuc dels carboniers." ff. 10 b–11.

It goes on (l. 2412, etc.):—

"O. G. sont li dui trei compaignon
Chascun a pris son sac li quens le son
E sont eissu del bois per plain campon
Vienent en aurilac soz troilon." f. 11.

And again (ll. 2426–2429):—

". G. seit bien dardene la grant charriere
Il a bene vertu forte e pleniere
E va souent la rue ou herbergiere
Iluec fu la contesse taillandiere." f. 41.

The present MS. ends with a passage referring to fresh quarrels between Charles and Girart, after the latter has finally returned to Roussillon. It breaks off in the middle of a tirade, of which the following six lines remain (ll. 3475–3480):—

"La reine monta e sen eissit
De tauz i a plore quant sen partit
Mais non uelt que li dux gaires la guit
Faites ce que uerrez par mon escrit
Ja dome nen sera mot contredit
E li reis fu a treies qui semonit." . . . . f. 58 b.

This imperfect sentence is thus completed in the Oxford MS. (l. 8867, 8):—

> "A cheual e de peiz grant ost eugit
> Sobre girart lo duc si eum a dit."

The present MS. has now been twice published, by Francisque Michel in 1856, and by Jakob Stuerzinger in 1880. The various MSS. were published in the following order. In C. A. F. Mahn's series of volumes called *Die Werke der Troubadours*, in the section called Epische Abtheilung, the Paris MS. was edited by Conrad Hofmann, in 8998 lines, under the title of *Girartz de Rossillo* (Berlin, 1855–1857). In a volume of the Bibliothèque Elzévirienne, edited by Francisque Michel, under the title of *Gérard de Rossillon* (Paris, 1856), the Paris MS. was printed at pp. 1–283, and the present MS. at pp. 285–396. In the *Romanische Studien* of Eduard Böhmer, volume v. (Bonn, 1880), the Oxford MS. was edited by Wendelin Foerster, in 10,002 lines, under the title of *Girart de Rossillon nach Oxford Can.* 63, at pp. 1–193; and the present MS. was edited by Jakob Stuerzinger, under the title of *Der Londoner Girart*, at pp. 203–280; whilst Hofmann's edition of the Paris MS. was collated with the original by Friedrich Apfelstedt, at pp. 283–295.

There are two other mediæval Romances on the same subject. The first of them is a poem, founded on legends similar to those in the Vita Girardi, composed about 1340 for Eudes IV., Count of Burgundy, entitled *Le Romant de . . . Girart de Rossillon, jadis Due de Bourgoigne*, and edited by Thomas J. A. P. Mignard (Dijon, 1858). The other is a prose Romance by Jehan Wauquelin (for some account of whom see the description of his French translation of Geoffrey of Monmouth's Historia, under "British and English Traditions," p. 251), written in 1447 for Philip the Good, Duke of Burgundy, under the title of *Cronicques des faiz de feurent Monseigneur. Girart de Rossillon. a son viuant duc de Bourgoigne*, and edited by L. de Montille for the Société d'Archéologie de Beaune (Paris, 1880).

Harley 4404. Art. I. ff. 1–88.

Paper; xvth cent. Quarto; ff. 87, having 21 to 27 lines to the page. With a red initial at the beginning of each tirade.

This Article is followed by:

1. Letter of Prester John, in French. f. 89.
2. *Enfances Ogier*, a Chanson de Geste. ff. 102–251 b.

Doon de la Roche. A Chanson in 4630 alexandrines. *French.*

Story of "Doons" or "Doz" de la Roche, "le gentilz alemanz"; how he served Pepin at Paris, and married his daughter Olive, and took her to live with him at Cologne; how she was falsely accused, and persecuted for many years; and how she was finally restored to her former honours by her son Landri, who himself married the daughter and heiress of the Emperor of Constantinople. Many of the lines are defective; see especially f. 82 b.

Beg.:

"Seignours oues chancons courtoise et auenant
Vielle est et ancienne de doon lalemant
Touz temps serui a court par ees annees pourtant
De piler de rober not vng deniers vaillant," etc. f. 1.

Ends:

"Ci defenit la geste la chancons est faillie
De landri de coloinne et de madame oliue
Et del roi alixandre qui tenoit toute lempire
De constantin et de sa belle fille
Et du bon roi pepin qui france out en baillie
Et des maus traicois hauquetant et t[o]mile
Forbin et malquerant loqueste et malingre
Qui landri oceist tous a lespee forbie
Cil dieu qui maint en hault si doint bone vie
Ceulx qui de bon euer ont ceste chancon oie
Plus ne vous en dirai queres qui plus en die." f. 88.

Colophon: "Explicit le romans de doon lalemans qui fut de la roche."

For an Analysis of this *Chanson* (from the present MS.) see C. Sachs, *Beiträge zur Kunde alt-Französischen, Englischen und Provenzalischen Literatur* (Berlin, 1857), pp. 3–9. For an analysis of a Spanish version (published in the xvth cent., under

the title of *Historia de Enrique, fi de Oliva, Rey de Jherusalem, Emperador de Constantinopla*) see Ferdinand Wolf, *Ueber die neuesten Leistungen der Franzosen*, etc. (Wien, 1833), pp. 98–123. For an Icelandic version (of which, however, the latter half is quite different from this), see *Karlamagnus Saga*, ed. by C. R. Unger (Christiania, 1860), the 2*nd Part*, headed *Af Fru Olif ok Landres syni hennar*, ff. 50–75. For a general view of these and other versions, see Svend Grundtvig's edition of *Danmarks gamle Folkeviser*, Deel I. (Copenh., 1853), pp. 177–204.

For a further notice of the *Chanson* of *Doon de la Roche*, and its connection with the Spanish *Enrique fi de Oliva* and the Icelandic *Landrestháttr*, see *Denkschriften der Kaiserlichen Akademie der Wissenschaften, Philosophisch-Historische Classe*, Bd. viii., (Wien, 1857), pp. 263–8, in the *Anhang*, entitled *Ueber die Oliva-Sage*, to an article by Ferdinand Wolf.

Additional 22,821.

Paper; 1136. Folio; ff. 192, each page containing 32 lines (except at the end, there being only one 8-line stanza on the last leaf). With many emendations in a rather later hand on the first 70 leaves. On a fly-leaf at the beginning (f. 2) is written, in a modern hand, "frammento di un Poema dei Reali di francia scritto nel 1136 inedita." To this M. Libri (at the sale of whose books in April, 1859, this MS. was bought) has added, that it "was formerly in the Rinuccini library at Florence." See the cutting from the *Sale Catalogue*, No. 858, at f. 1.

Reali di Francia. Adventures of Constanzo, commonly called Fiovo, son and successor of the Emperor Constantino, and those of Rizieri, styled the first of the Paladins of France. Taken from the first Book of the Prose Romance, Li Reali di Francia, and turned into stanzas of ottava rima. Begun on the 20th October, and ended on the 29th November, 1136. Imperfect at the beginning, and at three places in the middle (after ff. 102 b, 172 b, 180 b). Divided into Cantos, of which 17 or 18 remain here, more or less entire, containing altogether 12,240 lines. *Italian.*

The first *Stanza* now remaining describes how Durante (or Artila) of Milan overthrew the "remito" (Hermit) Sansone, before he encountered Fiovo: (see the prose *Reali*, Cap. xi., and the

poem by Altissimo, last stanza of Canto iv.). As originally written, it is as follows:—

"Per lo qual ferire a pena chel fier. chaualo
del remito che era si freuole e tristo
se pote tegnire jn ganbe senza falo
et quasi a tera ando per iexu christo
ma quelo durante senza jnterualo
sopra uno choridore molto auisto
gense el remito chon soa lanza fiera
luj el chaualo mando destexo a tera." f. 3.

As corrected by the later hand, it is as follows:—

"Per lo qual colpo a pena che il chauallo
del romito che e fieuole e tristo
si puo tenire jn ganbe seneia fallo
et quasi a terra ando per iesu christo
ma quel durante alhor seneia jnternallo
sopra uno choridore molto auisto
giunse el romito chon soa lanzia altera
luj el chaualo mando disteso aterra."

The 7th line is finally altered, by the 2nd hand, in the margin to:—

"el buon romito con sua lancia afferra."

These emendations cease after f. 72 b.

This Fragment (A) of the first remaining Canto is in 36 stanzas, ff. 3–7. It is followed by 17 more Cantos or portions of Cantos: namely (B), in 104 stanzas, fol. 7 b; (C), in 85 stanzas, fol. 20 b; (D), in 76 stanzas, the last one being added in the 2nd hand, fol. 31; (E), in 85 stanzas, fol. 40 b; (F), in 109 stanzas, fol. 51; (G), in 102 stanzas, fol. 64; (H), in 104 stanzas, fol. 77 b; (I), in 100 stanzas; imperfect in the middle of the love-laments of Fegralbana [see the prose *Reali*, cap. xliv.], fol. 90; (K), in 48 stanzas, imperfect, beginning with the curiosity felt about the White Knight (Rizieri) after the Tournament at Tunis [see the prose *Reali*, end of cap. xlvii.] fol. 103; (L), in 94 stanzas, fol. 109; (M), in 92 stanzas, fol. 120 b; (N), in 132 stanzas, fol. 132; (O), in 102 stanzas, fol. 148 b; (P), in 92 stanzas; imperfect in the combat between Rizieri and Alifero [see the prose *Reali*, cap. lxvi.], fol. 161 b; (Q) in 7 stanzas; imperfect, beginning with the dispersion of the Egyptian army of Alifero,

after his death [see the prose *Reali*, end of cap. lxvi.], fol. 173; (r), in 57 stanzas; imperfect after the suicide of Fegralbana, and the repulse by Rizieri of his assailants at the Court of the Soldan [see the prose *Reali*, middle of cap. lxvii.], fol. 173 b; (s), in 105 stanzas; imperfect, beginning with the 3rd day's battle during the siege of Paris by Molione, the Soldan's general [see the prose *Reali*, cap. lxxi.], ff. 181–194.

The Poem ends with the combat between Rizieri and Molione [see the prose *Reali*, cap. lxxiv., which is the last chapter of the 1st Book].

The date is given in the concluding stanza :—

"Auea el sole mile volte zirato
et anche trentasei apreso quatro zento
jn soa spera el mondo auea lustrato
a uinti di de otubrio chio non mento
quando questo libero sono chomenzato
et anche schrito senza manchamento
a di 29 de nouembrio ouer jn quel chontorno
al qual per grazia dio faza perdono. Finis." f. 194.

For some account of the prose *Reali di Francia* see the description of *Aspramonte*. Subsequent to the present versification the 1st Book was again versified by Cristoforo Fiorentino, called Altissimo, who was still alive in 1514. The version of Altissimo was published at Venice in 1534.

Royal 12 C. xii. ff. 69–76.

Vellum; early xivth cent. Octavo; ff. 8. In double columns, having 40 to 45 lines to a column.

In a volume of Miscellanea, Latin, French, and English, written in various hands, among which are:

1. A Service in Commemoration of Thomas of Lancaster, who was executed in 1321. ff. 1–1 b.
2. Key to prophetical figures. ff. 14–15.
3. Prophetic verses, followed by "Extractum de libro Merlini Silnestris," "Hermerus deus sapientum," and a prophecy by Thomas Becket. ff. 15, 15 b, 16, 16 b.
4. Romance of Fulke Fitzwarren, in French prose. ff. 33–60 b.
5. A *Brut*, down to the death of Piers Gaveston (1312), in English verse. ff. 62–68 b.
6. Verses on lucky and unlucky moons, treatises on different kinds of divination, and various notes on omens and signs. ff. 77–123 b.

Amys and Amylion: in 1240 lines of 8 syllables. *French.*

This version (which is not one of those connected with Charlemagne) agrees upon the whole with the ordinary English version, published in Hen. Weber's *Metrical Romances* (Edinb., 1810), vol. ii. pp. 369–473.

Beg.: "Qi voet oyr chaunzon damur
De beaute e de grant doucour
De troeffle ne voil ico parler
En pees se tienge pur escoter
De deus Juueneeals vous dirray
Si com en escrit le trouay
Qen la court vn counte estoient
E des armes li seruoient
Moult furent de grant vassalage
Gentils e de grant parage
Fiz estoient de Barons
Si vous dirroy bien lor nouns
Li vn estoit Amys par noun
Lautre est appele Amillyoun." f. 69.

When the poem begins to sp ak of the love made to Amys by the daughter of the Count, his seigneur, it says of her:

"Nomer vous dey la pucele
Son dreit noun est mirabele
Mes florie fust apele
De ceux qi furent de sa meisne." f. 70, col. 2.

In the English version she is *Belisaunt* (see Weber's *Met. Rom.*, vol. ii. p. 387), which is the name given her in the longer French version, in which she is made a daughter of Charlemagne. As to the name of the page who adhered to Amylion, in spite of his leprosy, this version agrees with the printed English one, saying:

"Le noun vous dirray del enfant
La gent lappelent amorant
Mes vwein fuit son dreit noun." f. 74.

He is "Child Owaines," and "Amoraunt," in Weber's *Met. Rom.*, vol. ii. p. 437. After telling how Amylion imprisoned his wife, and how she died after a year and a day, the poem ends:—

"Sire amillioun fut molt priise
Qe autre peine nad liuere
Vnkes puis femme ne voult auer
Nul eynse out de sa mulher

Uwein lenfant bien feffa
De tote sa terre li herita
Qe bien aueit deserny
En bone vie lung temps vesqui
En bien faitz se pena
Apres sa mort a deu ala
Amis son frere ensement
Moult se amerent fierement
E bone fut la compaignie
lor corps gisent en lombardie
E deu fait pur eus grant vertuz
Les voegles ver parler les mutz
Tot ensi finist [*written* finust ?] le sermoun
De sire amis e de syre Amillioun.
Explicit." f. 76, col. 2.

A version of *Amis et Amiles*, in 3504 lines, was edited by Dr. Conrad Hofmann (Erlangen, 1852) from the Parisian Bibl. Nat. No. 7227: but it differs considerably from the present one, the heroine being a daughter of Charlemagne (as in the Latin version of Vincent de Beauvais), the positions of Amis and Amilion being reversed, etc. For some account of the various versions see Dr. Hofmann's *Vorwort*: and see Henry Weber's *Introduction* (pp. lii–lv) to his *Metrical Romances* (Edinburgh, 1810). See also the article by Fr. W. Val. Schmidt, entitled *Romane von Karl dem Groszen*, in the *Jahrbücher der Literatur*, published at Vienna, vol. xxxi. (1825) pp. 130–133.

Léon Gautier has given an account of the changes that the legend has undergone, from its earliest extant form, in Latin prose of the 11th or 12th cent., to the *Chanson de Geste* of the 13th, and the *Mystère* and the *Dit* of the 14th cent. (see *Epopées Françaises*, vol. i., Paris, 1865, pp. 308–318), together with more modern versions in prose (pp. 318–9); but he does not mention the present one.

Harley 2386. ff. 131–138.

Paper; xvith cent. Small Quarto; ff. 8. In double columns, having 26 to 31 lines to a column. At the end of a copy of Sir John Mandeville's *Travels*, to which it has been added by William Cressett; who appears, from various pantry and buttery accounts, to have been a clerk in the household of a gentleman in the neighbourhood of Hereford. See the entries at f. 139, in which the name of "Herford" or "Harford" frequently occurs, and compare the memorandum at f. 69, made by "Water Morton of Dynder [Dynedor, near Hereford], servende to Master Mason." The Colophon to Mandeville's *Travels* has been copied by William Cressett (f. 130) in the same set hand in which he has written the present article.

Amys and Amylion: an *English* poem, containing 894 lines, arranged in 12-line stanzas. Imperfect: several of the stanzas being defective, and a few omitted; the last leaf but one being lost; and the transcriber having stopped at the first word of a stanza.

This version agrees, upon the whole, with the French one in 12 C. xii. In both of them it is Amis who is solicited by the daughter of his seigneur, whereas in the Latin versions and in the longer French poems it is Amylion; but in 12 C. xii. the lady's name is *Mirabelle* or *Florie*, whereas here (in this instance agreeing with the longer French poems) it is "Belesant." The lady's father however is not here *Charlemagne* (as he is in the longer French poems), nor is he a *Count* (as in 12 C. xii.), but a *Duke of Lombardy*.

The 1st stanza is as follows:—

"For god ys loue yn trinyte
Al þat buth here herkenet me
Y praye ȝow alle par amoure
þat whyle be felle by ȝende þe se
of ij barons of gret bewte
and men of grete honere
Hure faderys were barons hende
lordlynges y come of gret kende
and princys yn tone and toure
to here of thes chylderne two
how þay were yn wele and wo
hyt ys gret dolowure." f. 131.

Of the Duke's daughter it is said:

"hure name was hot Belesant." f. 134, col. 2.

The missing leaf is wanting after lines 848–9 :—

"whan þay hadde as y yow say
vnderfonge hys borwes tyl þat day." . . .

f. 137 b, col. 2.

These are lines 901–2 of the printed edition: see Weber's *Met. Rom.*, vol. ii. p. 407.

The last page here transcribed begins (imperfectly) :—

. . . "and busked ham redy to ryde," etc. f. 138.

This is line 1037 of the printed edition: see Weber's *Met. Rom.*, vol. ii. p. 412. And it ends :—

"brodyr sayde Sir Amylyon
why" . . . [here the transcriber has broken off].

f. 138, col. 2.

These are line 1081, and the 1st word of line 1082, of the printed edition: see Weber's *Metrical Romances* vol. ii. p. 414.

The transcriber has added :—

"Wyllyam Cressett was a lorde a lorde."

and under this he has scribbled a few Christian names.

The present imperfect copy has been collated with the Auchinleck MS. and a MS. in the Douce collection (now No. cccxxvi.) by Henry Weber, for his edition of this Romance, in his *Metrical Romances* (Edinburgh, 1810), vol. ii. pp. 369–473 : see the *Various Readings*, vol. ii. p. 478. See also Weber's *Introduction*, in his 1st vol., pp. lii–lv : the *Notes* are in vol. iii., pp. 364–6.

Additional 18,922. ff. 204–221 b.

Vellum; xvth cent. Small Quarto; ff. 18, with 23 lines to the page.

Amis and Amylion, in *Latin* prose. A full copy of the version which Vincent de Beauvais abridged in his *Speculum Historiale*, lib. xxiii., capp. 162–6, and cap. 169. [See the edition printed at Douay, 1624, of Vincent's *Bibliotheca Mundi*, vol. iv. pp. 956–8 and 958, col. 2.]

In this version it is *Amylion* who is the lover of his seigneur's daughter (f. 209 b), and it is *Amis* who is subsequently struck with leprosy (f. 212 b) ; whereas the parts are reversed in the short French metrical version in Roy. 12 C. xii., and in the

English metrical version [edited by Weber in his *Met. Romances*, vol. ii. pp. 369–473], of which there is a portion in Harl. 2386. The lady whom Amylion loves is not named here; but she is called a daughter of Charlemagne, in which respect also the present version differs from the two above-mentioned MSS. There are various other points of difference. The present version concludes with the death of the two heroes in battle, and the miracle that occurred to their tombs.

After the rubric, "Sequitur hystoria admirabilis et inaudite amicicie de Aurelio [*pro* Amelio] et Amico que sic incipit," the romance begins, "Temporibus Pippini regis Francorum quidam puer in Bricano ortus est castro. Patre theutunico," etc., f. 204.

The name of the wife of Amis is here given as "Obias," f. 213. In this the present copy agrees with Vincent de Beauvais, whereas in the edition published by Mone (*Anzeiger*, etc., 5th Part, 1836) with which the present copy generally agrees, it is given (col. 153) as *Thobias*. In the long metrical French versions she is called *Lubias*.

After the bodies of the two heroes have been found on the battlefield, and Charlemagne and his wife Hildegard have built two churches on the spot, the following passage occurs: "Rex autem quia multum generum suum [Amelium] et Amicum socium eius dilexerat misit mediolanum et fecit afferri duas archas lapideas in vna quarum conditus est Amelius aput Ecclesiam beati Petri In alia vero Amicus aput Ecclesiam dedicatam in honore beati Eusebij," ff. 220 b–221.

This passage is wanting in Mone's edition (col. 160), and consequently the miracle that follows (telling how the tomb of Amylion was found lying by that of Amis) is not quite so clearly put as in this copy.

The romance [omitting a short passage about St. Albinus, which is in the printed edition of Mone] ends thus: "Passi sunt autem milites christi Amelius et Amicus sub Desiderio Rege longobardorum quarto ydus Octobris Regnante domino nostro ihesu christo qui cum patre et spiritu sancto viuit et regnat deus in secula seculorum Amen," f. 221 b.

To this is added the colophon: "Explicit hystoria inaudibilis amicicie de Amelio et Amico et cetera," f. 221 b.

The present copy agrees very closely with that made by

Franz Joseph Mone from a MS. at St. Omer, and published by him in *Anzeiger für Kunde der teutschen Vorzeit* (5th yearly part, Karlsruhe, 1836), col. 146–160.

Additional 10,321.

Paper; about 1730. Quarto; ff. 275. In double columns, each full column containing three stanzas of *Ottava Rima*.

Purchased for the Museum on the 12th Feb. 1836, at the sale of Richard Heber's Library: being Lot 431 in the *Sale Catalogue* (p. 39); where it is said to have been transcribed in 1730, eight years before the first printed edition. This date is partly confirmed by the fact, that the stanzas commemorating the poet's patron, Pope Clement XII. (elected 30th July, 1730), which occur in canto xxiii. (stanzas 65–67), and in canto xxx. (stanzas 7–12), in all the printed editions, are not inserted in the present copy.

Ricciardetto: a Carlovingian poem, named after the youngest of the four sons of Aymon, written about 1716–30 by Niccolò Fortiguerra (sometimes græcised into *Carteromaco*), a Roman prelate. In 30 cantos, containing 3112 stanzas of ottava rima (24,896 lines), including the Argument (of one stanza) prefixed to each of the cantos.

Niccolò Fortiguerra was born in Pistoia, 7th Nov. 1674. At Rome he was made a Canon in 1712, a Referendario before 1721, and Secretary to the Congregation of Cardinals named "de propagandâ fide" in 1733. He died 7th Feb. 1735. See the *Life* prefixed to the Milan edition of the *Ricciardetto* (3 vols. 8vo.) 1813. In this *Life* (translated into Italian from the Latin of Fabroni) it is said (pp. xi–xiii) that this Poem was begun in the year 1716, when one of the cantos was produced in a single day. The same story is repeated further on (pp. xxiv–v) in a prefatory Letter from the author himself to one of his friends. To this it is added that the Poem was continued at intervals, and completed in a few years.

Canto i. (95 stanzas), f. 1–9; c. ii. (70 st.) f. 10–15 b; c. iii. (75 st.), f. 16–22; c. iv. (104 st.), f. 23–31 b; c. v. (100 st.), f. 32–40; c. vi. (114 st.), f. 41–50 b; c. vii. (127 st.), f. 51–61 b; c. viii. (107 st.), f. 62–71; c. ix. (121 st.), f. 72–82; c. x. (122 st.), f. 83–93; c. xi. (130 st.), f. 94–104 b; c. xii. (112 st.), f. 105–111; c. xiii.

(108 st.), f. 115–124; c. xiv. (112 st.), f. 125–134; c. xv. (111 st.), f. 135–144; c. xvi. (109 st.), f. 145–154; c. xvii. (93 st.), f. 155–162; c. xviii. (100 st.), f. 163–171; c. xix. (100 st.), f. 172–180 b; c. xx. (130 st.), f. 181–191 b; c. xxi. (83 st.), f. 192–199; c. xxii. (109 st.), f. 200–209; c. xxiii. (76 st.) f. 210–216; c. xxiv. (94 st.), f. 217–221; c. xxv. (93 st.), f. 225–232 b; c. xxvi. (93 st.), f. 233–240; c. xxvii. (89 st.), f. 241–248 b; c. xxviii. (110 st.), f. 249–258; c. xxix. (92 st.), f. 259–266 b; c. xxx. (101 st.), f. 267–275 b.

In addition to these stanzas there is an argument, one stanza long, prefixed to each of the 30 cantos, making up 3112 stanzas altogether. Canto xxiii. has 79 stanzas in the printed editions, three stanzas being there inserted (as Nos. 65–7) relative to Pope Clement XII. (1730–40). Canto xxx. has 107 stanzas in the printed editions, 6 stanzas being there inserted (as Nos. 7–12) which are also relative to Pope Clement XII. The other cantos are of the same length in this copy as in the printed editions.

The argument of canto i. is as follows:—

"Te Rè de Cafri intìma un aspra guerra
A Carlo Mano per placar Despina.
Stella insegna ai Guerrier nella sua Terra
Dell' incantato Vin la Medicina
Rinaldo l' Oste, e i dui Giganti atterra.
Fà della Maga una crudel Cucina
Ai cari Amanti il primo aspetto rende
E dal Corrier la nova guerra intende." f. 1.

The first stanza of canto i. begins thus:—

"Emmi venuta certa Fantasia,
Che non posso cacciarmi dalla Testa
Di scrivere una Istoria in Poesia
Affatto ignota, o poco manifesta." f. 1.

The argument of canto xxx. is as follows:—

"Ricciardo à pena, e Despina sposati
Son tratti dalla Strega in gran periglio.
Per liberarli da i crudeli Agguati
Si cangia un Mago in un granel di miglio
I Regj Sposi al fin son liberati
Compisce il Prete alla Giannotta il figlio:
Tornan gli Sposi alla Città dolente
E finisce ogni cosa allegramente." f. 267.

The last stanza is as follows (the poet here addressing happy lovers):—

"E se all' interno guardano i mortali
Spero di trovar grazia appo di voi,
Che le vostre fortune, e i vostri mali
Cantai di Genio, e se non colsi poi
Nel segno fu, che le mie forze frali
Giunger non ponno à celebrar gl' Eroi,
Ma l' animo gentil sempre pon mente
Al buon cuor di chi dà, non al presente." f. 275 b.

Colophon:—"Fine del Trigesimo et ultimo canto."
f. 275 b, col. 2.

The present copy agrees with the printed editions, with the exception of its not containing the 9 stanzas (three in the 23rd, and six in the 30th canto) which are mentioned above. The author, in imitation of one of his ancestors, Scipione Fortiguerra, (1466–1515), had sometimes written his name *Carteromaco*; and hence, when his Poem was first published, three years after his death, under a sort of veil, it was entitled, *Ricciardetto di Niccolò Carteromaco*, and it professed to have been printed at Paris, though it was apparently printed as well as published at Venice, in 1738. It has since been twice republished, in 3 vols. 12mo. (London and Paris) 1767, and in 3 vols. 8vo. (Milan) 1813.

Additional 10,808. ff. 64–96 b.

Paper; xvth cent. Folio; ff. 33, having 40 to 45 lines to a page. Bound up with another MS. in a different hand (ff. 1–63 b), containing a portion of the Romance of "Aspramonte," in Italian prose.

A Romance of the Peers of France: a prose Fragment, containing adventures of Orlando, Rinaldo and Uggieri il Danese. Imperfect at the beginning and end, and mutilated in many places; about 20 chapters being now left, which are not numbered, but are indicated by ornamental initials, and several of which (in imitation of the Arthur Romances) begin, "Ora dicie lo chonto." *Italian.*

This fragment begins with a meeting between Orlando and

Alesandro, who says he (like Orlando) belongs to the family of Chiaramonte, and tells Orlando that the road he is now taking will expose him to the wiles of the pagan Brenzi, and that if they (for he proposes to accompany Orlando) should escape this danger, and make their way through a thick forest, they will then encounter a monstrous panther, etc. (f. 64). They proceed, and overcome Brenzi and the panther, and all the wild beasts of the country pay homage to Orlando (f. 65). Orlando tells Antonio that he is on his way to King Apollonio of Orghania, to demand the ten years' tribute which is due to Charlemagne (f. 66). After other incidents, we find that Brenzi has managed to entrap Orlando, Astolfo, Uggieri, and Antonio (f. 68 b); but Malagigi (here usually called "Magigi") learns all about it from his familiar spirits (f. 69 b), and makes them carry him to the castle where the Paladins are imprisoned (f. 73). Further on we find that Charlemagne has been taken prisoner; and the pagan king, Orgholioso, tells the giant Filicante to go to the pavilion where Charlemagne is in bonds, and lead him to Orgholioso's uncle, King Marsilione (f. 76). But Rinaldo, mounted on Baiardo, has made his way to the pavilion, and kills "Filicharte" (f. 76). Next we hear of the pagan king, Chandragone, son of the King Vliano whom Orlando had killed at Aspramonte (f. 77). Again, mention is made of Chandragone as of the family of Aquilante (i.e. the Agolant of the chanson d'Aspremont), and also of his compeers, Chardosso, Apolonio, "lo Re dalfagio" and his brother "lardito," etc. (f. 77 b). The two last-named pagans are killed by Rinaldo (ff. 80–80 b). There now begins an episode about the pagan Danismonte, who had killed the father of "il danese" (Uggieri), and had shut up the lady "fiordaliso" in a tower (f. 81 b). Orlando, Rinaldo, Ulivieri, and Uggieri, are imprisoned by the followers of Danismonte (ff. 89). An angel warns Dodone, son of Uggieri, of the danger of his father (f. 89 b). Dodone kills Danismonte (f. 92). Another episode now begins, about Rossetta, queen of "Granata" (f. 92 b). Malagigi learns from his familiars that Charlemagne is in Granata, in defence of Queen "Rosetta," and that his army is dismayed by the challenges of "Fondano lorgoglioso" (f. 93 b). Malagigi and Rinaldo set out from Montalbano (ff. 93 b–94). The Fragment ends with the combat between Rinaldo and Fondano (f. 96 b).

The Fragment begins: . . . . . "come tv i credo veramente e di Karlomagnio son qui champione chon [x^{m}] chavalieri armati a mio segvito e sera e mattina. Son cho paghani alle manj. E chome [tv] sono di chasa di chiaramonte nato. E mentre che tra loro era tal tencione vi g[u]nse il conte. O. [i.e. Orlando]. Alesandro smonto di svl destriere e a pie di briadoro si fv inginoc[chi]ato, diciendo al chonte ben siate venuto o charo mio signiore disse. O. e tv se il ben trovato, or chi se tv barone—ed e rispvose i sono vostro chugino germano e per. K. (i.e. Karlomagnio] i tengho questo paese e castello con .x^{m}. chavalieri a mio segvito," f. 64. It breaks off with these lines:—"Ora dicie la storia veracie che poi che de fvrono amendvni a piedi i chavalieri che cholle spade in mano si traghono a fedire. Fondano sopra lelmo il perchosse che gran dolore gli fe sentire" . . . . . f. 96 b.

Additional 4869. ff. 67–101 b.

Paper; 1679. Folio; ff. 35, having 33 to 39 lines to a page, with ornamental initials, some of which are slightly coloured. In a collection of five Sagas written for Magnús Jónsson of Vigur. See description of Trójumanna Saga at p. 62.

Magus saga jarls. A Romance compounded of the Quatre Fils Aymon and a few other stories, under a name derived from that of Maugis d'Aigremont. In two parts, the first containing 25 and the second 27 chapters. *Icelandic.*

Part I. begins with telling how the Emperor Jatmundur of Saxland is offended with his wife, but she contrives to bear him a son who is named Karl. Chapters 6 and 7 introduce Amundo (Aymon) and his four sons, and Magus. Part II. begins with an account of King Heinrekur of England and his son Laais. The adventures of Vilhialmur, son of Laais and pupil of Magus, and those of Gyrarð son of Vilhialmur, occupy chapters 11–23; and those of Vilhialmur, son of Gyrarð, conclude the whole.

Part I. (ff. 67–84 b) is headed:—"Hier byriazt Sagann af Maguse Jarle og þeim Amunda sonumm." It begins: "Jatmundur hefur Keysare heited. Hann riede firir Saxlande." It ends: "Ellindur Ubbason og þeir Adalvardur voru landvarnar menn keysara og fieck hann huorutueggiu sæmeleg quonfaung." Colophon: "Og endar hier hinn fyrra þaatt Maagus Sangn." Dated

12 Oct. 1679. Part II. (ff. 85–101 b) is headed, "Annar þaattur Mägus Saugu." It begins: "Heinrekur hefur köngur heited. Hann ried firir Englande." It ends: "Vilhialmur atte son er Karl hiet, og doottur er Constantina hiet." To this are added a short benediction and the date, 30 October, 1679.

This Saga was edited by Gunnlaugr Thórðarson, in 79 chapters, under the title of *Bragða-Mágus Saga* (Copenhagen, 1878): but from the abstract given by Suchier in the *Germania*, (xx. pp. 275–283) it appears that some of the names in the printed edition differ from those in our MSS.; thus our King Jatmundur is there called Illöðver. Our Part i. agrees more closely with the *Magus Saga jarls*, in 22 chapters, edited by Gustaf Cederschiöld from three Arna-Magnæan MSS., in Fornsögur Suðrlanda, published in *Acta Universitatis Lundensis*, tom. xiii. (1877). The component parts of the saga have been indicated by several writers: by F. A. Wulff, *Notices sur les Sagas de Mágus et de Geirard, et leurs rapports aux épopées françaises* (Lund, 1871); and by two reviewers of Wulff's notices, namely Hermann Suchier, *Die Quellen der Magussaga* in *Germania*, vol. xx. (1875), pp. 273–291, and Gaston Paris in *Romania*, vol. iv. (1875), pp. 474–478. The introductory chapters (1–5 of the present copy) have been separately treated by Heinrich von Hagen, in his Inaugural Dissertation at the University of Halle, entitled *Ueber die altfranzösische Vorstufe des Shakespeare'schen Lustspieles "Ende gut alles gut"* (1879).

Additional 4874. ff. 1–66.

Paper; apparently in 1773. Quarto; ff. 66, having 25 to 27 lines to a page.

Followed by:

1. Saga "af Asmunde Berserkiabane," dated 1773. f. 66 b.
2. S. "af Kattle Hæng." f. 86 b.
3. S. "af Gryme Lošennkÿnna." f. 94.
4. S. "af Jöne Könge og Dämusta." ff. 98 b–109.

Bound up with two other romantic sagas, namely S. "af Bæring Fagra" and S. "af Hector ok Koppum hanns."

Magus saga jarls. In 52 chapters, numbered throughout, but divided into two Parts at the end of chapter 21. *Icelandic.*

Part i. begins: "Jatmundur hefur Keÿsare heited; hann riede firir Vernatiu borg á Saxl[ande]." It ends with some adventures

(not contained in Add. 4869) of Magus and his relation Einar, calling themselves "Hálflita-maður" and "Brýnvar," occupying ch. 20–21, the last words being, "Sigldu þeir syðann með öllum þessum skipum til Saxlands og lietu 3 skip syn i leyni en eynu sigldu þeir til Wernatiu borgar," f. 31 b. Part II. has five subdivisions. These are:—1. Chapters 22–36, headed "þaattur af Lause," beg.: "Ermenrekur hefur kóngur heitid hann riedi fýrir Einglandi," f. 32. 2. Chapters 37–39, headed "þaattur af Hroolfe Skuggafýfle," f. 48 b. 3. Chapters 40–1, headed "þáttur af Vilhiálme Läussýne," f. 53. 4. Chapters 42–50, headed "þáttur af Geyrarð Jarle," f. 55 b. 5. Chapters 51–2, headed "þáttur af Vilhiálme Gýralldssyne," f. 63 b. The whole compilation ends with a few notes, saying that the Emperor Karl, in whose reign Magus flourished, began to rule about the time when Harald Harfager divided Norway between his sons, that is about 900. In some of the later copies of this Romance the name of Karl's father is changed from Jatmundur into Hlöðver, and it seems probable that the scribes have sought to identify Karl with Charles le Simple of France, son of Louis le Bègue. The notes just mentioned are followed by the colophon: "Og endar hier so Mavusar Sögu," f. 66.

Additional 4860. ff. 157–188 b.

Paper; xviiith cent. Folio; ff. 32, having 25 to 28 lines to a page. In a collection of Romances of northern and southern origin. Among the latter are the Sagas of Parlalope (Parthenopex de Blois) at ff. 189–208; and of Thiodel, an Icelandic version of Bisclaveret, the hero becoming a white bear, but otherwise going through the same adventures as those related by Marie de France, at ff. 285–292.

Magus saga jarls. In 27 chapters. *Icelandic.*

This copy answers to Part I. of the copy in Add. 4869, and to the edition of Gustaf Cederschiöld. It is headed "Bragða Mávsar Saga." It begins: "Játmundur hefur Keisare heitið, hann riede fýrer Saxlande." It ends: "Erlendur Ubbason, Aðalvarður og Markvarður, voru landvarnarmenn Keisarans, og stirðu hvör eirn sinne borg. Ecke er her geteð umm gipting Keisarans, eður börn Mávsar Jarls, hvört nockur hafa vereð eður eingen, og endar her so þessa sögu."

Harley 4418.

Vellum: xvth cent. Folio: ff. 251, in double columns, containing 26 lines to a column. With illuminated initials and headings in red, and 17 miniatures. Each miniature is followed by an initial, in which is inserted an heraldic shield, *or*, a tree *gules*.

MÉLUSINE. Romance of the Serpent Fairy, who married Raymondin de Lusignan; by Jean d'Arras, secretary to Jean, Duc de Berri (3rd son of John II. of France). Begun on the 20th November, 1387 (see f. 1 b, col. 2, lines 1–4), and finished on the 7th August, 1393 (see f. 249, col. 2, lines 12–14). In 121 chapters, of which the first and the last are imperfect: preceded by a Prologue and a Table of Chapters, originally written on eight leaves, but of which the 2nd (containing the end of the Prologue and the beginning of the Table of Chapters) has been torn away. *French.*

The story was compiled (says the author) out of various "croniques," and written by him "en prose" (f. 249 b, col. 2). These "croniques," together with other "procunes" (f. 251 b, col. 2), seem to have been collected by the Duc de Berri and his followers soon after the time when the Castle of Lusignan was taken from the English by the Constable du Gueselin (in 1372 or 1373) and delivered up to the Duc de Berri as Governor of Poitou.

Jean d'Arras informs us that his present work was commissioned by the Duc de Berri at the request of that prince's sister, Marie, Duchesse de Bar, and of his cousin, Jodocus, "marquis de moraue" (f. 249 b, col. 2).

This Jodocus, Margrave of Moravia, was the son of John Henry, Margrave of Moravia, 3rd son of John of Luxemburg, King of Bohemia. The Bohemian king's daughter, Bona, married John II. of France, and was mother of the Duc de Berri. Jodocus was elected emperor in Sept. 1410, but died in Jan. 1411, without having been crowned.

1. Prologue. After the first miniature the Prologue is headed: "Cy commence son prologue lacteur de ce present liure." f. 1.

In the first page the writing is nearly effaced.

The first words are nearly as follows: "En toute oure com-

mencier on doit tout premierement le nom du createur des creatures," etc. f. 1.

The second page begins thus:—"duchesse de bar auoit supplie a mon dit seigneur de auoir la ditte histoire lequel en faueur de ce a tant fait a son pouoir quil a sceu au plus prez quil a peu la droite pure verite et ma commande a faire le traitie de listoire qui cy aprez sensuit." f. 1 b.

Fourteen lines lower down in the 1st column it goes on:—"Et commencay ceste presente histoire a mettre en prose le mercredy deuant la saint clement en yuer lan de grace Mil trois cens quatrevins et sept" (20 Nov. 1387). f. 1 b, cols. 1–2.

Thirteen lines down in the 2nd column, the last paragraph now remaining of the Prologue begins thus: "Dauid le prophete dist que le jugement et les pugnitions de dieu sont comme abisme sans fons ne riue et nest mie sage qui les cuide comprendre en son engin Et croy bien que les merueilles qui sont par vniuerselle terre et monde sont les plus" . . . *Imperf.* f. 1 b, col. 2.

See the edition in the *Bibliothèque Elzévirienne* (Paris, 1854), p. 11.

2. Table of Chapters. The missing leaf, which contained the end of the Prologue, contained also the beginning of the Table of Chapters. The Table now begins with the last line of the heading of chapter iii. (see the next article), in the following words: . . . . . "la a la face a la fontaine. iij." f. 2. It ends with the heading of chapter cxviii., which in the body of the Romance (see the next article) is broken into two, in the following words:—"Comment la serpente sest apparue a pluseurs seigneurs et meismes au roy de chypre et de la conclusion que lacteur prent en la fin de son liure c. xviii." f. 7 b, col. 2.

To this is added: "Cy fine la table et commence le liure." f. 7 b, col. 2.

3. The Romance: imperfect, beginning in the middle of the 1st chapter, and ending in the middle of the 121st chapter. ff. 8–251 b.

It begins:— . . . "leur faisoient jurer les vns que ilz ne les verront jamaiz mies les aultres que le samedy jlz ne enquerront ja quelles sont deuenues en aucune maniere." f. 8. See the edition in the *Bibliothèque Elzévirienne*, p. 13, lines 23–5.

The 2nd chapter is headed :—"Cy parle des noms et des estas des enfans qui furent nez au mariage de raymondin et melusine. ii." f. 9. The 3rd chapter is headed :—"Cy parle du roy Elymans [of Albanye, the father of Mélusine] et comment il parla a la faee [Presyne, the mother of Mélusine] a la fontaine. iii." f. 9, col. 2.

There is a leaf missing after f. 9; and there are also many leaves missing after ff. 212, 218 and 219.

The headings and numbers of the chapters agree with those in the Table down to those of chapter ciii. (in which Mélusine takes flight in the form of a serpent) at ff. 214–214 b. Soon after this there are several leaves missing (after ff. 218 and 219), and the next heading ("comment raymon se rendi hermite a monserrat") is numbered "c. ix." (f. 220); this is numbered "c. vii." in the Table. The numbers in the Romance itself continue higher by two than those in the Table down to the 120th chapter (corresponding to the 118th in the table), which is headed :—"Comment la serpente se est apparue a pluseurs seigneurs et meismes au roy de chypre. vi^{xx}." f. 251.

The heading of the last chapter (corresponding with the 2nd half of the 118th chapter of the Table, but which is here numbered 121) is as follows :—"Cy parle de la conclusion que lacteur prent en la fin de son liure. vi^{xx}. i." f. 251 b, col. 2.

Of this chapter seventeen lines remain, partly effaced. It begins :—"Ces proeuues et aultres pluseurz ont este examinez," etc., and ends (imperfectly) :—"Car selon ce que [?] jay peu sentir de aueuns acteurs tant de grammaire comme aultres philozophes je repute ceste histoire et la croniqu[e] estre vraie et les choses faees Et qui dist le contraire je dy que les secrez jugement . . . ." f. 251 b, col. 2. See the edition in the *Bibliothèque Elzévirienne*, p. 424, lines 8–12.

The present copy substantially agrees with the first printed edition, which was printed by "maistre Steinschaber, natif de Suinfurt," in Geneva, 1478, and has been reprinted in the *Bibliothèque Elzévirienne*, edited by Ch. Brunet, Paris, 1854.

Royal 18 B. ii.

Paper; about 1500. Quarto; ff. 219, having 31 to 39 lines to a page. With the spaces left for coloured initials supplied only with small letters in ink.

There is a heading to the Romance, inserted in the 17th century, as follows:—"A Chronicle of Melusine in olde Englishe, compyled by Jhon of Arras and dedicated to the Duke of Berry and Auuergne, and translated (as yt shoulde seeme) out of Frenche into Englishe."

Mélusine. A Romance of the Serpent Fairy, translated from the French of Jean d'Arras. In 62 chapters, not numbered, but indicated by headings. *English.*

The Prologue has no heading. It begins:—"In the begynnyng of all werkes, men oughten first of alle to calle the name of the creatour of all creatures." f. 1.

The Prologue ends:—"Whiche this present hystorye I byganne the Wensday [before] saynt Clementis day in Wynter, the yere of our lord M'CCCLXXXVII. [20 November, 1387; the word *before* having been accidentally omitted (see the French printed edition, and see also Harl. 4418, f. 1 b, col. 2)] beseching alle them that shall rede or here it redde that they wil pardonne me my fawte yf their be eny . ffor certaynly I haue composed it the moost justly that I coude or haue mowe aftir the cronykles whiche I suppose certaynly to be trew." f. 1 b.

The opening paragraphs of the Romance are headed:—"How Melusyne and her two sustirs shewid them to Raymondyn at the fontayne of Soyf or thurst." f. 1 b. This heading, however, seems to be misplaced: for the paragraphs themselves are introductory remarks upon "meruaylles" in general, and upon the account given by "Geruase" [of Tilbury?] of "Gobelyns" and "ffayrees," beginning, "Dauid the prophete saith," etc. (f. 2), and ending, "I shall telle you how and of whens cam the said woman whiche bilded the noble ffortres of Lusygnen beforsayd" (f. 3–3 b). After this there is a list of the children of Mélusine, and then comes what may be considered the 1st chapter, which relates the adventures of King "Elynas" of Albany and his wife "Pressyne" the Fairy, the father and mother of Mélusine.

The 1st heading seems to be a mere mistake. The 2nd (f. 8 b)

is the same as the 2nd in the French version published at Geneva in 1478, and reprinted at Paris (in the *Bibliothèque Elzévirienne*) in 1854. The 3rd heading (f. 9) does not correspond with the 3rd in the French version; but the 4th is the same in both. After this the headings in both the versions correspond, except in three passages (at ff. 103 b, 104, 210), where the present translator has abridged the narrative and omitted three of the headings of the French Romance. Compare pp. 201, 202, 403, of the reprint of 1854.

The 5th heading is:—"How Raymondyn came to the ffontayne of soyf wher he founde Melusyne and two other ladyes with her." f. 14. And this heading is really in its proper place.

The adventures relating to "Geffray with the grete toth," the sixth son of Mélusine (see his birth at f 61), are the last in the Romance according to some of the printed French editions; but here, as in the edition of 1478, and also in the French copy in Harl. 4418, they are followed by a story of a king of "Armanye" (descended from "kyng guyon of Armanye," the third son of Mélusine), telling how he watched at the castle of the "sperhauk," and had an interview with Melior, the sister of Mélusine.

The story (ff. 213 b–217 b) ends thus:—"Here shal I leue to speke of the king of Armanye, ffor ynough it is knowen that they came of the noble lynee of the king Elynas of Albanye and of Lusynen vnto this thursday vii. day of August vpon the whiche was ended this present volume. The yere of our lord a thousand lxxx and foureten." f. 217 b.

The error in this date is not due to the translator. In the edition of 1478 (not improbably the source of this translation) it is also given as 7 Aug. 1094; though in the reprint of that edition (in the *Bibliothèque Elzévirienne*, Paris, 1854, p. 420) this is corrected into 1394. In the French copy in Harl. 4418 (f. 249, col. 2) the date is 7 Aug. 1393; and this is probably the correct one, as Leo V. of Lusignan, the last Christian king of Armenia, was a refugee residing in Paris at the time when this Romance was written, but he died there the 29th Nov. 1393, so that the royal line of Lusignan was extinct before 1394.

The concluding paragraphs, containing the proofs of the various apparitions of Mélusine at Lusignan, are abridged from the

original French text. They begin:—"Now haue I shewed to you after the very Cronykles and true history how the noble ffortresse of Lusynen in poytou was edyfyed and made," etc. f. 217 b. They end:—"And here I Johan of Aras ende the hystorye of Lusynen beseeching god of his hygh mercy to gyue to þem that be passed fro this mortall world hys eternall glorye, and to them that be lyuyng prosperous and blessidfull endyng." f. 219–219 b.

Colophon:—"Here ffynyssheth the noble Hystorye of Melusyne." f. 219 b.

Another error in the printed edition of 1478 is repeated in the concluding paragraphs here, where "prynces" is written (f. 218 b, line 13) instead of "proofs." Compare the reprint in the *Bibl. Elzévirienne*, p. 424, and the copy in Harl. 4418, f. 251 b, col. 2.

This Translation closely corresponds, with the exception of a few abridgements, with the French version published at Geneva in 1478, and republished (under the editorship of Ch. Brunet) in the *Bibliothèque Elzévirienne* (Paris, 1854). The principal differences are noted above. A few passages out of this volume have been printed in the *Preface* and *Notes* of the English metrical version of the *Romans of Partenay* (see the description of Add. 6796), edited by the Rev. Walter W. Skeat for the Early English Text Society in 1866.

Additional 6796.

Paper; xvth cent. Folio; ff. 113, having 30 to 33 lines to a page. With 8 leaves inserted to supply deficiencies, in handwriting of the 16th cent., at ff. 1–7, and f. 9. On f. 8 is this inscription:—"Ce Libure est a Leonor de Rohan princesse de Guemene," wife of Louis de Rohan, Prince de Guémené, to whom she was married before 22 July, 1561: see Anselme, *Histoire Généalogique*, tome iv. (Paris, 1728), p. 61 and p. 70. Under this inscription is her monogram.

Mélusine. The Roman de Parthenay, or Roman de Lusignan (see f. 119 b), a metrical romance on the story of the Serpent Fairy Mélusine, by a poet named Coudrecte (f. 119 b): begun at the request of Guillaume L'Archevêque, Sire de Parthenay; concluded after his death, which occurred on the 17th May, 1401 (f. 115 b); and dedicated to his son Jean L'Archevêque, Sire de

Parthenay and de Mathéfelon, together with his wife, Brunissende de Périgord, daughter of Archambaud IV., Comte de Périgord. In about 6520 lines, with a Prologue of 140 lines, a Conclusion of 350 lines, and a metrical prayer in form of a Litany (see f. 119 b) of 134 lines; making altogether about 7000 octosyllabic lines, and 134 lines (in the Litany) of irregular metre. *French.*

In the *Dictionnaire de la Noblesse*, by De la Chenaye-Desbois, tome xi. (1776), p. 208, Jean L'Archevêque is said to have married Brunissente de Foix, Vicomtesse de Limoges; but in Anselme, *Hist. Généal.*, tome iii. (1728), p. 74, the lady is called Brunissende de Périgord, daughter of Archambaud IV., Comte de Périgord, and the latter account agrees with the mention of her in the conclusion to the present poem. See ff. 118, 119.

The Title and the Prologue are supplied in a hand of the 16th century. The Title is:—"Roman de Melusine." f. 1.

The Prologue (containing 140 lines) begins thus:—

"Le Philozophe fut moult saige
que dit en la premiere page
De sa noble Metaphysique." f. 2.

It states that the "Sire de partenay" commissioned the author to write the history of Mélusine in rhyme, taking the substance out of a book in his possession (f. 3), and that this book had itself been formed out of three others, two of which had been found in "la tour Damabregon" (in the printed editions, "Tour de Mabregon" and "tour de maubregeon") and translated from Latin into French, and the third in the castle of the "Conte de poictiers."

The latter name is probably a mistake due to the transcriber, the two printed editions having respectively, "Le Conte de Salz et de Berry" (Michel's edition, p. 6), and "Le Conte de salebry" (Skeat's *Notes* to the English translation, p. 232): and in the English translation the name is given, "The erle of salz and of Barry also" (Skeat's edition, p. 6). Moreover, the book belonging to the Sire de Parthenay was probably a copy of the prose *Roman de Mélusine*, written in 1387–93; and this the author, Jean d'Arras, describes as having been compiled out of croniques obtained from the Duc de Berri, and from the "conte de Salebri en Angleterre" (see *Mélusine*, in the *Bibliothèque Elzévirienne*, Paris, 1854, p. 9).

The Prologue ends:—

"Et en la fin sa Joye fine
Ainsi nostre prologue fine." f. 5.

The first 135 lines of the Poem are also supplied in the hand of the 16th cent. ff. 5–7 b.

They begin thus:—

"Il est vray qu'au temps ancien
Apres le temps Octonien." f. 5.

They end:—

"Si auint qun jour chasser alla
O lui foison de cheualiers
De ceulx quil anoit les plus chiers
Mena auecque lui pour esbatre." f. 7 b.

These are followed by a mutilated leaf of the original MS. containing 22 of the same lines as those supplied in the later hand, together with portions of several more of them, and continuing them thus:—

"en la forest sala embatre
jouxte ly Raymond cheuauchoit
Sus vng courcier et si portoit
Come listoire nous raconte
lespee de ce noble conte," etc. f. 8 b.

This leaf ends with the 145th line, "le conte la suyt a lesperon." After this another leaf is inserted (f. 9), also in a hand of the 16th cent., supplying four passages that are mutilated in ff. 15, 16. But in other respects the Poem is continued regularly to the end.

The narrative proper ends with the death of "Geuffroy au grant dent." This is described in a paragraph beginning: "Geuffroy est malade acouche" (f. 113 b). The author adds that his tomb is at Maillezais, and that "je lay veue de mes yeulx" (f. 114). The paragraph ends:—

"jl est mort et que en diron donc
Que dieu ly face vray pardon." f. 114.

In Michel's edition the narrative ends altogether with the line "Tout fu paié en sa presence" (p. 300), although there is no line rhyming with it, and this is immediately followed by the Litany. In the present MS. the couplet is completed thus:

"Tout paie fut en sa presence
Quanque il print en sa conscience":

and there are then ten more lines, of which the last two are given above.

The Conclusion consists of four paragraphs (containing 350 lines altogether). The first of these (containing 116 lines) begins :—

"Thierry fut moult bon cheualier
Geuffroy le fist son herittier." f. 114.

From Thierry (tenth and youngest son of Mélusine) the author derives the Lords of Parthenay of his own time; and he now celebrates the family, especially the "bon cheualier" who first commissioned the poem, of whom he says:—

"Cestoit guillaulme larceuesque*
dont le nom vault bien vng cuesque
. . . . . .
Et trepassa le mardj que
len dit deuant la penthecouste
A maint pouure home auoit este houste
En lan mil vng et quatre cens
le bon cheualier plain de sens
ne se peut de la mort deffendre
A dieu ly conuint lame rendre
le dixseptieme iour de may
Et gist en terre a partenay
En leglise de sainte croix," etc. f. 115 b.

The 2nd paragraph (containing 88 lines) begins :-

"De son noble filz parleray
Jehan sire de partenay." f. 116.

The author says that this Lord is cousin to King Charles VI. of France, by his mother [Jeanne de Mathéfelon], and by his father related to the kings of Cyprus and Armenia (f. 117).

The 3rd paragraph (containing 116 lines) begins :—

"De matefelon le seigneur
a qui dieu done au jour duy bon jour
Qui sires est de la meson
de parthenay cest bien raison
Cheualier noble et gentilz
Entre les aultres autentilz

* This name has been misunderstood by the English translator, who says—"On William was the archebisshope tho," &c. (Skeat's edition, p. 212), and this has naturally puzzled Mr. Skeat (see *note* at p. 261).

Monstre la doulce creature
Quil est de moult noble nature
Quant il ne vieult pas delesser
Ce liure que fist commencier
Son pere a qui dieu pardont." f. 117 b.

The author, in praising the wife of this Jean L'Archevêque, who combined the lordships of Parthenay and Mathéfelon, says :—

" Celle dame est de pierregort
Fille du conte qui est mort," etc. f. 118.

And, further on :—

" Tousiours est venu leritaige
A hair masle dont cest bien fort
de la meson de pierregort
dont est venue burnissant," etc. f. 118 b.

The author continues thus :—

" Tant est doulce courtoise et saige
Sa este vng beau mariaige
Que de monsieur et delle
Si pri a dieu quil leur dont telle
lignee auoir prouchainement
Qui dure sans definement
Car le sire et la dame franche
Si sont de la ligne de france
douleur sereit se deffailloit
Et si de eulx vng hair ne sailloit
Pour maintenir la noble ligne
Qui est yssue de melusigne," etc. f. 118 b–119.

The 4th and last paragraph (containing 30 lines) begins :—

" Lor me fault arrester ma nef
Abeisser veil cordes et tref." f. 119.

It goes on :—

" Et si aucun demandoit comment
Voustre romant appelleray
Cest le romant de partenay
Ainssi sire lapelle len
Ou le romant de lusignan
Prenez lequel que vous vouldrez
Car ainssi nommer le pourrez

Nommez le come il vous plaira
Tantoust coudroitte [coudrette] se taira
Mes quil ait faicte son oroison
Quil fist pour la dicte meson
Mise en fourme de letanie
pour toute la noble lignee
de partenay deuant nommee
Et quant elle sera finee
Et en facon de lay comprise
dont la taille sonnent on prise
Toute louuraige sera faicte
Adoneques se taira coudrecte." f. 119 b.

The Litany (containing 134 lines) is divided into 12 irregular stanzas, from 7 to 22 lines long.

The first stanza (containing 22 lines) begins thus:—

"Glorieuse trinite
jncomprenable deite
Trois personnes en vnite
Et vne essence." f. 119 b.

It ends:— "Si te prie en humilite
de ceulx veilles auoir pitie
Sans violence
Que je mis en mon dicte
Et secourre en aduersite
Cest de partenay la semenee." f. 120.

The 5th stanza is as follows:—

"Saint pierre saint paoul saint andrieu
Touz apoustres amys de dieu
Par courtoisie
Nobliez mie
Celle lignee
dont si grant noblesse est saillie
Et en mainte terre espartie
Ont ilz conquis maint noble fieu
Par leur noble cheualerie." f. 120 b.

This is the first stanza in Michel's edition. A line is printed there which seems to have dropped out here, "Car en maint lieu," followed by, "Ont ilz conquis," etc.

The 9th stanza (containing 9 lines) begins:—

"Douz amys de dieu sains et saincles." f. 121.

It ends:—

"Mes habergiez
Soions ouec vous et logiez
Ou ciel ou na nulles complainctes." f. 121–121 b.

This is the 5th and last stanza in Michel's edition.

The 12th and last stanza here is as follows:—

"Doulx dieu qui touz as a jugier
je te requier de euer entier
Fay nous aler le droit sentier
Et le chemin de sauuete
Noz pechez plaindre et lermoier
Si que nous ayons pour loyer
Apres noustre jour derrenier
Pardurable felicite. Amen." f. 121 b.

The present copy substantially agrees with that edited by Francisque Michel down to the end of the narrative; but this copy contains about 85 lines more than the printed edition, the one (including Prologue and Narrative) being about 6660, and the other 6575 lines. The Litany also, in this copy, is longer (by 80 lines) than in the printed edition. The title of the latter is *Mellusine Poème relatif à cette Fée Poitevine composé dans le quatorzième Siècle par Couldrette. Publié pour la première fois d'après les manuscrits de la Bibliothèque impériale par Francisque Michel*, etc. (Niort, 1854). The Prologue has also been published at the end of an old English translation of this Poem, entitled *The Romans of Partenay*, etc., edited by the Rev. Walter W. Skeat for the Early English Text Society (1866), pp. 229–232, and a few lines have been added here and there in the *Notes*, pp. 233–262.

Additional 15,212. ff. 14 b–196 b.

Paper; XVIIIth cent. Small Quarto; ff. 183, having from 31 to 39 lines to a page. Forming part of vol. iii. of a copy (in four volumes) of the MS. in the Bibliothèque Nationale numbered Fonds Français 19,152, formerly known as Saint-Germain 1830 (or 1239). For a further description of the four volumes (Additional MSS. 15,210–15,213) see under Miscellaneous Romances, "Contes et Fabliaux."

Partonopeus de Blois. In about 12,000 octosyllabic lines, followed by about 770 alexandrines arranged in 28 monorhymed tirades. *French.*

Partonopeus is son of a count of Blois in the time of King Clovis of France. He loses himself when hunting a boar in Ardennes, goes on board a mysterious ship, and is carried to a castle, where he is served by invisible attendants. At night a lady comes to him, but she also is invisible. She says that she is Melior, the Empress of Constantinople, and that she has allured him to her castle by her powers of magic; but that he must not attempt to see her for two years and a half. He returns to France for a time, and defeats Sornegur, king of Denmark and Wendland and of all the "Sarrazins" of the north. A second time he returns to France; when his mother persuades him to take an enchanted lantern with him. The light breaks the charms that surround him. He sees Melior, but finds himself in the midst of a hostile court. Melior's sister Urraque pities and saves Partonopeus, and he returns to France again. He goes through a long period of misfortunes; but is again assisted by Urraque, and also by her cousin Perseis. A three days' tournament is held for the hand of Melior. Partonopeus, in company with a converted Spanish Moor named Gaudin, joins in the tournament and wins the prize.

The different versions substantially agree up to this point; but here they differ. The Arsenal MS. (published by G. A. Crapelet) describes how a triple marriage took place, Partonopeus with Melior, the king of France with Urraque, and Gaudin with Perseis. The Arsenal MS. breaks off in the middle of this description, but there seem to be only one or two leaves missing. The other MSS. (including the present copy) only describe the first of these marriages; and then they proceed to give a continuation of the romance. One of the chief characters in this continuation is a nephew of Sornegur, who has been sent by his uncle to serve as a squire under Partonopeus. His name was originally Fursin; but when Partonopeus persuades him to be baptized, he takes the name of Guillemot, and he is still more commonly known as Anseax, Ansel, or Anselet. This change of name has been described in an earlier part of the narrative (see the present copy, ff. 94, 95 b); but, as one of the gaps in the Arsenal MS. occurs at this passage, it is not quite certain that Anselet was not a new character, introduced by the author of the continuation. It may be added that, though most modern critics

refer to him as Anselet, he is called Anselot at the beginning of the continuation, "Done morrez parler d'Anselot Qui de son seignor tel duel ot" (f. 164 b): and this (as far as we can see) is the only instance where the diminutive form of the name occurs in rhyme.*

The hero's name is here written Partonopex, in oblique cases Partonopeu; in the Arsenal MS. it is Partonopeus. It is probably corrupted from Parthenopæus, the name of one of the Seven against Thebes. The 13th century copy of the romance in the Berne MS. 113 is headed (according to E. Stengel's edition of *Durmart le Galois*, Stuttgart, 1873, p. 464), "Li romans de Parthenope de Blois." The critics of the first half of the present century used always to write the name Parthenopex. Some doubt was thrown upon the classical origin of the name by F. J. Mone, in his *Uebersicht der Niederländischen Volks-Literatur* (Tübingen, 1838), p. 74; and he suggested that it might be derived from Partenay, the lords of which were connected with those of Lusignan, and thus that Melior and Melusine might form branches of the same legend. One point, however, is certain: the author who developed the present romance was acquainted with the classical tale of Cupid and Psyche.

The chief authorship of this romance has been frequently ascribed to Denis Piramus, an Anglo-Norman trouvère. This name was first brought forward by Francisque Michel, in his edition of the fragments of the metrical *Tristan* (London, 1835), tome i. p. cxviii. of the introductory notes; where he printed 25 lines of the prologue of "la Vie seint Edmund le rey, par Denis Piramus." In 1837 Michel printed the whole prologue, in 94 lines; see the *Collection de Documents inédits sur l'Histoire de France, Rapports au Ministre* (Paris, 1839), pp. 258–261. Upon the strength of this prologue the romance of Partonopeus was described under the heading of "Denys Pyram," by Amaury-Duval, *Histoire littéraire*, tome xix. (1838), pp. 629–648. This attribution of

* The name here given to the young squire naturally reminds one of the derivation of Lancelot suggested by Villemarqué. The name of Lancelot, it may be added, was sometimes changed by the Troubadours into "Lanselet": see the remark made by Gaston Paris on the possible connection between the latter form and that of the Lanzelet of Zazikhoven, in *Romania*, tome vii. (1878), p. 457.

authorship has been endorsed by Paulin Paris, when describing No. 6985 (now numbered 368) of the MSS. in the Bibliothèque, *Manuscrits François*, tome iii. (1840), pp. 73–87. We believe that this judgment has not been left undisputed; but we find that it is accepted by Karl Bartsch, in *Konrads von Würzburg Partonopier und Meliur* (Vienna, 1871), p. vii.; and by Eugen Kölbing, in his article on the "Partonopeus-Sage," in Bartsch's *Germanistische Studien*, Band ii. (Vienna, 1875), p. 77; and also by Edmund Stengel, in his edition of *Durmart le Galois* (Stuttgart, 1873), p. 464. Still, we cannot understand how such an assumption can be based upon the prologue of Denis Piramus. He begins with saying that his youth has been wasted in writing love-songs and other light poems. He then begins a paragraph: "Cil ki partonope troua"; which was a very common way for an author to speak of himself. But all that he actually does say, as far as we can judge, amounts to this: "the author of Partonopeus and Marie de France are the most popular poets of the day; and they are excellent writers; but their subjects are mere fictions, and therefore vastly inferior to my own." As many eminent critics, however, have perceived something more in the words of the prologue and as (we believe) it has only been published entire in the *Rapports au Ministre*, we will give the whole of it in a footnote.*

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* "La vie seint edmund le Rey.

Mult ay vse cum pechere.
Ma vie en trop fole manere.
E trop ay use ma vie.
En peche e en folie.
Kant courte hantey of les curteis.
Si fesci les seruenteis.
Chanceunettes rymes saluz.
Entre les drues e les druz.
Mult me penay de teles vers fere.
Ke assemble les puise treire.
E kensemble fussent iustez.
Pur acomplir lur volentez.
Ceo me fit fere le enemy.
Si me tynt ore a mal baily.
James ne me burderay plus.
Jeo ay noun denis piramus.
Mes iurs iolifs de ma ioenesce.

The present copy is headed: "De Parthenopex de Blois." It begins:—

"A Dieu rent graces et merciz
De quant que sai nen faiz nen diz

Sen uunt. si trey ico a ueilesce.
Si est bien dreit ke me repente.
En autre oure metterai mentente.
Ke mult mieldre est e plus nutable.
Dieus me ayde espiritable.
E la grace seint espirit.
Seit of moy e si ayt.
Cil ki partonope troua.
E ki les vers fist e ryma.
Mult se pena de bien dire.
Si dist il bien de cele [tele?] matire.
Cum de fable e de menceonge.
La matire resemble suonge.
Kar ceo ne put vnkes estre.
Si est il tenu pur bon mestre.
E les vers sunt mult amez.
E en ces riches curtes locz.
E dame marie autresi.
Ki en ryme fist e basti.
E compensa les vers de lays.
Ke ne sunt pas de tut verais.
E si en est ele mult loee.
E la ryme par tut amee.
Kar mult layment si lunt mult cher.
Cunt. barun. e chiualer.
E si en ayment mult leserit.
E lire le funt si vnt delit.
E si les funt souent retreire.
Les lays soleient as dames pleire.
De ioye les oyent e de gre.
Quil sunt sulum lur uolente.
Li rey li prince e li courtur.
Cunt barun e vauasur.
Ayment cuntes chanceuns o fables.
E bon diz qui sunt dilitables.
Kar il hostent e gettent penser.
Dool enuy e trauaile de quer.
E si funt ires vblier.
E del quer hostent le penser.
Kant cil e uus segnur trestuit.
Amez tel oure. e tel deduit.
Si vus uolez entendre a mei.

De ma santé de ma richece
De quanque ma fait de lar[g]ece." f. 14 b.

Jeo vus dirray par dreit fei.
Vn deduit qui milez ualut asez.
Ke ces autres ke tant amez.
E plus delitable a oyr.
Si purrez les almes garir.
E les cors garaunter de hunte.
Mult deit homme bien oyr tel cunte.
Homme deit mult mielz a sen entendre.
Ke en folie le tens despendre.
Vn dedut par vers vus dirray.
Ke sunt de sen e si verray.
Kunkes rien ne pout plus veir estre
Kar bien le virent nostre ancestre
E nus en apres de eyr en eyr.
Auum bien veu que eeo est veyr.
Kar a nos tens est auencu.
De ceste oeure meynte uerteu.
Ceo que homme veit eeo deit hom crere.
Kar eeo nest pas sunge ne arueire.
Les vers que vus dirray si sunt.
Des enfances de seint edmunt.
E de miracles autresi.
Vnkes homme plus beals ne oy.
Rei. duc. prince. e emperur.
Cunt. barun. e vauasur.
Deiuent bien a ceste oeure entendre.
Kar bon ensample il purrunt prendre.
Rey deit bien oyr de autre rey.
E lensample tenir a sey.
E duc de duc e quens de cunte.
Kant la reison a bien amunte.
Les bons genz deiuent amer.
De oir retreire e reeunter.
Des bons gestes e les estoyres.
E retenir e[n] lur memoyres."—Domitian, xi. ff. 1–1 b.

The author has prefixed a Prologue of 26 lines to the miracles, in which he says that he has been commissioned to write this work by the heads of the Abbey of Bury St. Edmund's. The lines are as follows:—

"Translate auum lauenture.
Solum le liure e lescripture.
De seint edmund coment il vint.
En engleterre que il tint.
Dunt rey fu tant eum il uesquit.
E del martir quil suffrit.

The action of the shorter (and probably more original) version ends :—

" Puis que ses noces sont finées
Qui ont moult longuement duree
Fait Partonopeu [*sic*] ses granz dons
Sanz ce conques en fust semons
Et Melior redone tant
A trestoz en son bien voillanz." f. 164.

The continuator then proceeds, speaking as if he were the same as the original author :—

" Or est la Cort tote partie
Et Partonopex ra samie
Tot a delit a son plaisir
A grant joie et a grant loisir
Et g'en cest[e] aise le vos lais
Non porque ge n'en saiche mais

Translate lai desque a la fin.
E del engleis e del latin.
Que en franceis le poent entendre.
E li grant e li mendre.
Vncore uolum auant aler.
E les granz miracles cunter.
Que nostre sire ihesu crist.
Pur samur mustra e fist.
Dit en ai grant partie.
En sun martire e en sa vie.
Meis ore vus dirrai la summe.
Nel tint pas a fais ne a grant summe.
Denis piramus kil ad translate.
Nel tient pas a fais ne a baratte.
Li seint espirit me seit grace.
Ke ieo renablement la face.
E gre me face de ma peyne.
E dieus e seint edmund demeyne.
E del eglise li segnur.
Ki me vnt enchargie cest labur."—Domitian xi. f. 20, col. 2–f. 20 b.

The name Piramus as a surname is of doubtful meaning, but it is found in other instances. Thus a Hugo Pirramus and Ydonia his wife appear in an entry under "Leicestershire," in *Rotuli Curiæ Regis* for 1199–1200, edited for the Record Commission by Sir Francis Palgrave (1835), vol. ii. p. 146.

Ainz le fait cele que j'aim si
Que tot m'estuet entendre a li
Cest liure ai fait tot en joant
Or en faz fin tot en plorant." f. 164–164 b.

He goes on to say :—

"Donc m'orrez parler d'Anselot
Qui de son seignor tel duel ot
Quant en la forest le perdi," etc. f. 164 b.

When the change of metre, from octosyllabic couplets to tirades of alexandrines, is about to be made, the continuator (still speaking as if he were the sole author) says :—

"Je qui ceste [geste] vos chant
Vueil qu'an la fin voit amendant
Tresquor ai si traitie la lime
Que chascun couples a sa rime
Or la vos tenrons par lons vers
Si vos deuiserons par mers." f. 184 b, last lines.

After 52 more lines upon his own love for his mistress, the author begins the first tirade of alexandrines thus :—

"Souplices et Anseax ont lor voie acueillie
Tuit sunt a un acort sanz ire et sanz ennie," etc. f. 185 b.

For the last three passages quoted above see the extracts from MS. 368 (formerly 6985) of the Bibliothèque, as given by Paulin Paris, *Manuscrits François*, tome iii. (1840), pp. 84–86; followed (p. 87) by the conjecture that Denis Piramus wrote the whole work originally in this its fullest form, and afterwards reduced it to the form of the version in the Arsenal MS.

The continuation is incomplete. The last line but three of the present version calls Anselet "l'oubliox." This alludes to an adventure related by him, how a princess made more than one love-appointment with him, how he intentionally forgot them, how she called him "oubliox" in the hearing of the court, and how "Tant fu par lui cil moz usez Qu'Anseax oubliox fui clamez" (f. 175). The last tirade (No. 28, containing 53 lines) ends thus (one of the companions of Anselet is speaking, as they are about to break through the Turks in order to gain the castle of Partonopeus) :—

"Ja n'ert Partonopex tant forment endormiz
Qu'il n'oie de nos noise et noveles et criz

Il nos venra aider quar ainz ne fu failliz
Ne vilains ne mauuais ne point espooriz
E se il sels i vient ez vos les Turs honiz
Quar il valt mielz toz sels que tuit eil auentiz
Par Dieu fait l'oubliox ce est voir que tu diz
Quant eist toz sels fu pris et eist sels escheriz
Il montent es cheuax n'i a nul alentiz
Vers pont doire sen vont le chemin ferreiz.
Explicit." f. 196 b.

Partonopeus de Blois was published by G. A. Crapelet in 2 vols. in 1834, preceded by a description of the three Parisian MSS., and by an "Examen Critique" written by A. C. M. Robert, Conservateur de la Bibliothèque de Sainte-Geneviève. The text followed in the printed edition is that of the Arsenal MS. 194, most of the gaps in which have been supplied from the original of the present copy, namely the St. Germain MS. 1830 (or 1239), now numbered as 19,152 of the Fonds Français at the Bibliothèque Nationale. But the last gap, after line 8936 of the printed edition (tome ii. p. 133, answering to the 16th line of f. 141 of the present copy), was not filled up by the editors, because the conclusion of the Romance was so differently treated in the two versions. Owing to the same cause, the printed edition breaks off abruptly at line 10,856 (tome ii. p. 198). The Continuation has never been printed entire: but in an article on the whole Romance, in *Notices et Extraits*, published by the Académie des Inscriptions et Belles-Lettres in their volume for 1813, Part ii. pp. 1–81, J. B. B. de Roquefort has given a sketch of the continuation, with a few extracts. Nearly 400 of the concluding alexandrines have been printed by H. F. Massmann, in his edition of the fragments of the old German versions entitled *Partonopeus und Melior* (Berlin, 1847), pp. 187–200. An important copy of the Romance, in the Berne library, No. 113, seems to have been overlooked till Edmund Stengel described it in *Li Romans de Durmart le Galois*, published by the Literary Society in Stuttgart (1873), pp. 161–166. In this description (p. 165–6) Stengel stated that a more complete classification of the MSS. was soon to be expected from Herr Lutz, teacher at the High School at Basle; but we are unaware whether it has yet appeared. A prose abridgment of the present text was published by Le

Grand d'Aussy in the last volume of his *Fabliaux*, and at the end of the third edition (1829) 505 lines of the St. Germain MS. were printed by the editor, A. A. Renouard, tome v., "Choix et Extraits," pp. 25–30.

Additional 4860. ff. 189–208.

Paper; xviiith cent. Folio; ff. 20, having 25 to 26 lines to a page. In a volume containing fourteen romantic sagas.

Partalópa saga: a prose version of the Romance of Partonopeus de Blois. In 18 chapters. *Icelandic.*

It begins:—"So er sagt, að fyrer Miklagarðe rieðe Keisare sá er Saragus hét, hann átte dottur þá er Marmoria hét," f. 189. Marmoria is the name here given to Melior. The squire of "Partalope" (i.e. Partonopeus) is here called Barbarus, and he combines the characters of Anselet and Gaudin; and he marries "Uræka" (i.e. Uraque). It ends:—"Enn Partalópe og so Marmoría ríktu yfer Miklagarðe, og so öllu Gricklande, og mörgum öðrumm storlöndumm. Þeim varð sona âuðeð er líke tóku epter þaug, þó ei sie hér af þeim sagt," f. 208.

The present text has evidently been derived, though with considerable alterations, from that contained in a 14th century MS. in the Arna-Magnæan collection at Copenhagen (vellum, quarto 533), which has been edited by Oscar Klockhoff, in the Upsala Universitets Årsskrift for 1877 (No. iv. of the division entitled Philosophi, Språkvetenskap, och Historiska vetenskaper). This version has been critically examined, chiefly in its connection with the Danish poem Persenober and with the Spanish prose Historia del Conde Partinobles, by Eugen Kölbing, in an article entitled "Die verschiedenen Gestaltungen der Partonopeus-Sage," in *Germanistische Studien* (a supplement to Karl Bartsch's *Germania*), vol. ii. (Vienna, 1875), pp. 55–114, and pp. 312–316.

MISCELLANEOUS ROMANCES.

Royal 15 E. vi. ff. 273–292.

Vellum; xvth cent. Folio; ff. 20, in double columns, having 69 to 79 lines to a full column. With illuminated initials, and with a border on the first page, together with two miniatures; one of them representing the mother of the Knight of the Swan and her seven newborn infants; and the other representing the Knight in a boat drawn by the Swan.

The Knight of the Swan: a chanson in about 5800 alexandrines. *French.*

This version consists of 3 branches, according to the divisions of Paulin Paris, though here they are abridged and without any formal separations. The first branch contains the tale of *Seven at a birth*, the change of the children into swans, the rescue of the mother by Elyas, her son, killing Mauquarres, etc.; and the 2nd and 3rd Branches relate the birth and achievements of Godfrey of Bouillon, the grandson of Elyas, the Knight of the Swan.

After the Rubric, "Cy commence Lystoire du cheualier au Signe," the poem begins [with the branch called *Hélias* by Paulin Paris], thus:

"Or escoutez seigneurs pour dieu lesperitable
Que ihesus vous garisse de la main au diable." f. 273.

This tirade answers to one near the beginning of a MS. in the *Bibl. Nat.*, No. 7192; see Reiffenberg's *Chevalier au Cygne* (Brussels, 1846), vol. i., introduction, p. cxlv.

What Paulin Paris describes as another branch, and calls *Les Enfances de Godefroi de Bouillon*, begins thus:—

"Seigneurs oez chancon qui moult fait a loer
Je ne vouldroye mie menconge racompter
Ains vous dire chencon ou il na quamender
Du baronaige de france qui tant fait a doubter
Qui premerain alerent au sepulcre a orer." f. 278 b, line 6.

See the stanza in Paulin Paris' *Manuscrits François*, vol. vi. (1845), p. 186. note; in description of No. 7190.

What Paulin Paris describes as another branch, and calls *Jerusalem*, begins thus:—

"Seigneurs soyes en pays france gent honoree
Oyez chancon qui moult doit estre amee
Pour ceste auenture que vous ay comptee
Furent prises les croix et la grant ost iostee
Damp pierres lermite a la barbo meslee
A premierement son grant ost assemblee." f. 289, line 5.

The poem ends with the challenge of Godfrey of Bouillon to a Saracen chief, Marbrin.

A very similar challenge to a Saracen prince, named Marbrun (followed by the combat itself) is in the 3rd vol. (p. 119, etc.) of the *Chevalier au Cygne et Godefroid de Bouillon* (Brussels, 1851), ed. by Reiffenberg.

The last tirade begins and ends as follows:—

"Qvant le roy godeffroy ot son corpz adoube" . . .
"Scays tu dit le roy qve iay empence
Pource quoyant moy as si ihesu blasme
Ne te lairaye viure iusqua vng moys passe
Pour tout lor du monde si tay eneculli a he
Mais iattendray tant que auras a moy iouste
Et de ton branc dacier se tu me peulz donne
Se tu me peulz occire bien auras iouste
Vng seul cop te dourray de mon branc achere
Atant de rancon seras quitte clame
Par mahom dit marbrin. Je lottroy et le gre."
f. 292, col.

Colophon:—

"Cy fine le Rommant du chevalier au cisne."

An older version of the legend of the Swan-children forms Tale 7 of *Dolopathos* (of which there is a copy in Add. 18,922). The present version is connected with the Constantia cycle by the judicial combat between the youth and the traitor; and still further by the traitor's being named *Mauquarres* (Macaire). For an account of the whole chanson, divided into 5 branches, see the article of Paulin Paris in the *Histoire littéraire*, vol. xxii. (1852), pp. 350–402. The portions contained in

the present MS. are there described as *Hélias* (pp. 388–392), *Enfances de Godefroi de Bouillon* (pp. 392–402) and *Jérusalem* (pp. 370–384). See also the descriptions by the same author of 2 MSS. in the Bibliothèque, Nos. 7190 and 7192, *Manuscrits Français*, tome vi. (Paris, 1845), pp. 168–200, pp. 224–228. A very lengthy version of the whole chanson has been published by the *Académie Royale des Sciences . . . de Belgique*, edited by Baron de Reiffenberg and Adolphe Borgnet, in 3 vols. 4to. (Bruxelles, 1846–54). In the Introduction to Tome III., Mons. Borgnet reviews the whole subject.

Cotton, Caligula A. ii. Art. 29. ff. 125 b–129 b.

Paper; xvth cent. Small Quarto; ff. 5, having from 40 to 41 lines to a page. For the rest of the MS. see Titus and Vespasian.

KNIGHT OF THE SWAN: a poem in 370 lines of alliterative verse. *English.*

Heading: "·;· Cheuelere ·;· Assigne ·;·"

Beg.: "All weldynge god . whenne it is his wylle
Wele he wereth his werke . with his owene honde
For ofte harmes were hente . þat helpe we ne myȝte
Nere þe hyȝnes of hym . þat lengeth in heuene," etc.
f. 125 b.

End: "Thenne þey formed a fonte . and cristene þe childreñ
And callen Vryens þat on . and Oryens another
Assakarye þe thrydde . and gadyfere þe fowrthe
The fyfte hette rose . for she was a maydeñ
The sixte was fulwedde . cheuelere assygne
And þus þe botenynge of god . browȝte hem to honde ·;·
·;· Explicit ·;·" f. 129 b.

At the beginning of each set of 8 lines is the mark which usually in this volume denotes the beginning of a stanza.

This text has been edited by Mr. Utterson, and presented by him to the Roxburghe Club (1820); and it has been re-edited by Henry H. Gibbs for the Early English Text Society (1868).

Lansdowne 362. ff. 75*, 75**, 76, 77.

Vellum; late xiiith cent. Small Quarto; ff. 4, each page having originally contained 32 lines, but with the first two leaves cut down so close as only to present two or three words in each line. Used by the binder of a copy of the Speculum Contemplationis (in English) of Walter Hilton, which now occupies ff. 2–75 b of the volume.

Florence de Rome. A Fragment of this chanson (one of the versions of the chaste Empress), relating how Otho, Emperor of Rome, when mortally wounded by the Greeks, expresses his desire that his daughter Florence, with the succession to the empire, should be given to Esmeré of Hungary; how Esmeré's brother Milon envies him; how Esmeré is himself taken prisoner by the Greeks; and how Otho dies. In 95 alexandrines, 3 of which are mutilated; together with the beginnings and ends of 128 lines more. *French.*

The first two leaves of this fragment seem to have originally contained the first exploits of the two Princes of Hungary against the Greeks, who are here generally called *Griffun*. The remains of the first 10 lines, apparently relating a rescue of Otho by Esmeré, are as follows: "... de que la l... riffun len... tes tint l... istes cop... mpereres... vint vn v... t a nun es... parfu la... e cele me... otes tint l..." f. 75*. The lines that remain entire begin as follows:—

"Quant li chiualer le ucient. e li barum e li per
Par le braz le seiserent. si lunt feit relener
Mes li frans empereres ne pot mes endurer
Car la morz li destraint. se estut le rei nerser
E li barun descendent. pur lur dol demener
Mes de si grant dolur norrez iames parler
Quant li romains vnt le cri e la noise entendue
Tote la baronie est cele part venue
E virent lur seignurs qui de rein mue
E den dist lun a lautre sainte marie auue
. G. [*mistake for* . O.] lempereres. a la barbe chanue
Esteit morz e uencuz. e sa grant ost vencue
Ne fust cele auenture que nus est auenue
En mult poi de terme auoms grant perte eue
I le pleinent e plurent. frans reis de grant auue

Ainc meldres corunez ne traist espie
La uostre grant proesce . estoit bien conene
A tuz uos enemis lauez mut chier vendue
Car . corone de rome cum estes abatue
James en ceste tere . niert instise tenue
Lempereres se pasme . troble li est la veue
Pur la mort quil destraint tot le cors li tressue
Grant piece estuit li reis . que tute sa buche mue
Vne franche parole li est del quor issue
Que sa fille florence . seit esmere rendue
Par li serra la terre de rome maintenue
Bien dist si ceo ne funt . tute serra perdue
Come miles lentent pur poi quil ne sen tue
Puis ad dit tele parole ne fu pas entendue
Quasez uoleit il melz la gorge aueir rumpue
Que si grant seignurie fust son frere true." f. 76.

The 4th leaf is mutilated at the top and blank on the reverse side. The following 4 lines occur in it, which sum up the events so far:—

" Mes ore meintienge rome . deus par sa grant bunte
E florence la bele al gent cors honure
Car son piere li vnt griffun a mort naffre
Si ront pris en bataille . le vasselet esmere." f. 77.

The death of Otho is then described, and the fragment ends with the following 6 lines:—

" Li filz rei dungrie sist el chinal gascun
Cest le frere esmere . sil lapelent milun
En son dos out vestu vn hermin pellicun
E tenoit en sa main . dune lance vn trunchun
Mult fu bons chinaler . bien pert en son blazun
Tut li vnt detrenche son escu a leun." f. 77.

This fragment differs in some respects from the only other known copy of the chanson, as far as one can judge by the abstract given of this portion of the chanson in the *Histoire littéraire*, tome xxvi. (1873), p. 339. The MS. there described (pp. 335–350) is dated 1156, and the version itself is not supposed to be older than the 14th century. The present MS., which is a jongleur's copy, proves that the chanson was known to the Norman minstrels (probably in England) before or about 1300.

Additional 27,569. ff. 15 b–21.

Paper; late xvth cent. Octavo; ff. 7, each full page having 29 to 33 lines. With two initials in red. Occurring in a German student's note-book, the longest article in which is the "Comedia Pollisccne," a Latin play by Leonardo Bruni of Arezzo (ff. 2–14 b), and in which the next article to the present is "Carmen magistri Ludwici de tringenberg in schlettstatt," *i.e.* 4 short German lines and 18 rhyming Latin hexameters, by Ludwig Dringenberg, master of the school at Schlettstadt in Alsace, where the author of the present article was a student (see f. 21).

The Chaste Duchess. A tale in prose, how Lampertus, Duke of Burgundy, when setting out to establish his conquests in England, left his government and his wife, Eugenia, to the care of Count Philopertus; how the Count, in despair of winning her favours, retired secretly from Court; how the new Regent, one Medardus, accused the Duchess of adultery with a cook; how she was condemned to death in default of her finding a champion; and how Philopertus reappeared and killed Medardus. By Jacob Wimpheling, of Schlettstadt in Alsace (1450–1528). With an Introductory letter addressed to Christopher Anshelmi of Spires, dat. Heidelberg, 1470. *Latin.*

This tale belongs to that branch of the Crescentia-legend, of which certain English and Danish ballads are the chief representatives. Wimpheling was travelling home from Spires, when it was related to him by a Count of Hennenberg, Canon of Strasburg, who was his fellow-traveller as far as Strasburg. The Canon's christian name is not given; and there seem to have been two Counts of the family of Hennenberg (or Henneberg), Heinrich and Berthold, who were at this time Canons of Strasburg (see Zedler's *Universal Lexicon*, Bd. xii., cols. 1390, 1394). The person to whom the Letter is addressed was perhaps related to Thomas Anshelmi of Baden, a printer at Hagenau in 1503, etc.

The Introductory letter begins:—"Jacobus wimpfeling de schletstat. Cristofero anshelmi de spira / S. p. d. Historiam istam e vulgari in latinum conuerti quam nuper dum ex spira in dulce solum natiuum proficiscerer a magnifico et generoso comite de Hennenberg argitinensis ecclesie canonico haud immerito audieram. dum vna secum in curru in argentinam tra-

ductus fui. Hanc tibi mittere decreui." It ends:—"Res namque gesta est quanquam non tam lucide explicent verba mea ut actum esse accepi Tu tamen hisce contentus suscipias tanquam eloquentis admodum oratoris opusculum existat Vale mi cristofere ex heydelberga anno domini 1470." ff. 15 b–16.

The tale begins:—"Lampertus dux burgundie magnificentissimus quondam in angliam profecturus erat." f. 16. It ends:—"Ob id eorum spiritus apud superos feliciter modo eubant Quodque nos leticias horum assequamur excelsus Jupiter (Opto) concedat." f. 21.

For an account of various forms of this legend, see the Introduction to the Danish ballad of Ravengaard og Memering, No. 13, in Svend Grundtvig's edition of *Danmarks Gamle Folkeviser*, vol. i. (Copenhagen, 1853), pp. 177–204, and also the further illustrations in vol. iii. (1862), pp. 780–782. The whole cycle is styled by Grundtvig the Crecentia-Hildegard-Florentia-cycle, with the Genoveva-Sibilia-subcycle.

For an account of Jacob Wimpheling and his works, see Jos. Anton Riegger's *Amoenitates literariae Friburgenses*, Fasciculi ii. and iii. (Ulm, 1776); and also *Jacob Wimpheling Sein Leben und seine Schriften*, by Dr. Paul von Wiskowatoff (Berlin, 1867).

Additional 15,213.

Paper; xviiith cent. Small Quarto; ff. 52, having 31 to 37 lines to a page. Forming vol. iv. of a copy (in four volumes) of the MS. in the Bibliothèque Nationale, numbered Fonds Français 19,152, formerly known as Saint-Germain 1830 (or 1239). For a further description of the four volumes (Additional 15,210-15,213) see under Miscellaneous Romances, "Contes et Fabliaux."

Floire et Blancheflor. A poem of adventures, in 3470 octosyllabic lines. Imperfect at the end. *French.*

Two children are born on the same day, a Palm-Sunday ("Le jor d'une Pasque florie," f. 5, last line) and they are both named in honour of the season of flowers. One of them, Floire, is the son of a Moorish king of Spain; while the other, Blancheflor, is the daughter of Christian captives. When they are fifteen years old the king sells Blancheflor, in order to put her out of the way of his son. Floire follows her, and obtains admission to her in a

tower at Babylon, by being carried up to her in a basket of flowers. They are found together by the Emir; but each claims the entire guilt and the sole punishment, and the Emir hesitates. At this moment Babylon is threatened by a hostile force; Floire gains a victory in single combat, as the champion of Babylon; and the hand of Blancheflor is promised him.

The military incidents of the present version (one of which is noted above) are not found in the version published by Immanuel Bekker (Berlin, 1844); and they are probably later insertions.

The present copy is headed:—"Ci commence le Romanz de Floire et de Blanche-Flor." The patron for whom the copy was made has added:—"Dans le MS. de la Bibli. de St. Germain. No. 1830. Velin. Fol. du xiii. siècle."

The poem begins:—

"Seignor Baron or entendez
Faites pais et si escoutez
Bone estoire par tel senblant
Que Diex vos soit a tos garant
Et nos deffende de tos max
Et nos doint ennuit bo[n]s ostax
Ge vos vueil dire de l'amor
De Floire et de Blancheflor." f. 2.

It ends:—

"Prodom et sage ert l'Amiraut
Floire apela et dist itant
J'ai les prisons et vos l'auoir
Si en faites vostre voloir
Sire dist Floire grant merciz
Hors fist venir granz et petiz
Si lor a maintenant donc
L'auoir et la grant richete
Moult lor departi saiuement
Les pailes et lor et l'argent
Onques nus plaindre ne s'en pot
Ne nus si poure n'en i ot
Qui n'en eust en son endroit
Selonc le pris qu'il en auoit." f. 53–53 b.

To this the patron has added:—"On a ajouté au bas de cette dernière page d'une main recente ces mots: 'Ce Roman est im-

parfaiz mais Flore a retrouué Blancheflor ainsi je croiz qu'il i manque peu de chose.'" f. 53 b.

The two principal versions of this poem have been edited by Edélestand du Méril in a volume of the *Bibliothèque Elzévirienne*, entitled *Floire et Blanceflor* (Paris, 1856), with an Introduction of 234 pages. The first version, founded upon two MSS. in the Bibliothèque Nationale (numbered 6987 and 7534), is the same as that which had been previously edited by Immanuel Bekker (Berlin, 1844): it is in 2974 lines, and occupies pp. 1–124 of the edition of Du Méril. The second version is taken from the St. Germain MS. alone, the original of the present copy: it is in 3470 lines, and occupies pp. 125–227 of the edition of Du Méril. Three passages, containing 254 lines altogether, have been omitted by Du Méril from the body of his first version, though they occur in the text of his best MS. (No. 6987); and he has given them in an Appendix at pp. 229–237.

Cotton, Vitellius, D. iii. ff. 6–8 b.

Vellum; XIVth cent. Small Folio; ff. 3, in double columns, having originally about 40 lines to a column, but with all the three leaves half destroyed by fire.

FLOYRES AND BLANCHEFLUR. In octosyllabic lines: about 210 lines left entire, and fragments of about 240 lines more. *English.*

Begins with a few fragments, telling how the merchants sell Blancheflur to the "Amiral" of Babylon; and how Floyres comes home and finds her gone, and sets out in search of her. Other fragments tell of the interview of the lovers in the tower; and of the questions put by the Amiral to Blancheflur's companion Clarisse; and of his discovery. Ends with the council held by the "Amiral" upon the fates of the lovers, and the sentence to death.

Edited by J. Rawson Lumby for E. E. T. Soc. in vol. with *King Horn* (1866), pp. 101–114, with a notice of the MS. in the Pref. pp. viii.–ix.

Additional 14,862.

Paper; 1419. Folio; ff. 221, having 35 to 44 lines to a page. With initials in red and blue. Copied (with the exception of the first 16 leaves, which are in another hand of the same period), by Nicolò Ciuffuto, of the family of

the Ciuffuti of Ascoli, Podestà of Foligno under two lords of the house of the Trinci, namely "Nicolò Trincia" (killed 1421), and "Conrado de Trinzi" (killed 1441). See the Colophon (f. 221), and three notes made by Nicolò Ciuffuto in 1431 upon an eclipse of the sun on the 12th Feb., the death of Pope Martin V. on the 19th Feb., and the election of Pope Eugenius IV. on the 3rd March (f. 221 b).

Filocolo (known by most of the modern critics as Filocopo). A prose Romance founded upon the story of Flore and Blancheflore, by Giovanni Boccaccio. In 5 Books. Copied by Nicolò Ciuffuto. *Italian.*

Boccaccio here calls himself "nouo autore" (f. 5). He says that he wrote this work at the desire of the natural daughter of King Robert of Naples (f. 2 b). This lady, Maria d'Aquino, is generally known as Fiammetta. Boccaccio has introduced her under that name in the 4th Book of the present work, as queen of a Court of Love held in a garden near Naples, upon the road leading to the tomb of Virgil. The hero, Florio (at this time passing under the name of "Filocholo"), when voyaging in search of "Biancifiore,"* is shipwrecked at Naples, and is invited into the garden. He questions one of the guests about the queen, and is answered: "il suo nome e da noi qui chiamata fiammetta posto chelle piu parte della gente il nome di colei la chiamano per chui quella piagha che il preuericamento della prima madre aperse richiuse [i.e. Maria] ella [è] figliouela dell altissimo principe sotto il chui Iscieptro questi paesi in quiete si reggono" (f. 115 b, last lines).† The guest who thus describes Fiammetta evidently represents Boccaccio himself. He is here called "Chaleom" ("Chaleon" or "Caleon" in our two other MSS.); and, though in Ignazio Moutier's edition of Filocolo his name is

* This is the usual spelling of the heroine's name in the present copy; but, when it occurs for the first time, it is "Bianecfiore" (f. 5).

† In Boccaccio's acrostic poem, the Amorosa Visione, the first sonnet (formed by the initials of lines in capp. i.–xvi.) introduces the name "Madama Maria," and ends with an allusion to her poetical nickname thus:—

"Cara Fiamma, per cui 'l coro ó caldo,
Que' che vi manda questa Visione
Giovanni è di Boccaccio da Certaldo."

See *Opere volgari di Giovanni Boccaccio*, vol. xiv. (Firenze, 1833), p. 1; and for the lines, the initials of which go to form these words, see pp. 42–43, and pp. 55–66.

printed "Galeone" (*Opere Volgari di Giovanni Boccaccei*, vol. viii. p. 29, etc., and p. 274, etc.), yet in the same editor's publication of Ameto (*Op. Volg.*, vol. xv. p. 156) Fiammetta calls the name of her lover "Caleone." Towards the end of the present work (f. 194) Florio meets him again, separated from Fiammetta, who is then called "crudelissima donna" (f. 202); and Florio eventually leaves him in charge of the government of a hill, "uno picciolo poggio," rising from the bank of the river Elsa, which also bears the name of "Chaleom" (f. 198). In this copy the inhabitants of the hill are likewise called "Chaleom": in our two other MSS. the name given to both is "Chaloni" or "Caloni" (Harley 3314, f. 221 b, and Additional 10,296, f. 131): in Moutier's edition the hill is "Calone," the people "Caloni" (*Op. volg. di G. B.* vol. viii. p. 286). These names evidently formed part of the nomenclature invented by Boccaccio for the amusement of Fiammetta. The hill upon the Elsa is almost certainly Certaldo; and hence the name here given to Fiammetta's lover may be fairly interpreted as Il Certaldese.

At the beginning of the work Boccaccio states that he first saw Fiammetta in the church of San Lorenzo (attached to a Franciscan monastery) in Naples, upon an Easter Eve, when the sun had reached the 16th degree of Aries. His mode of describing this date is as follows:—"Aduenne che vn gorno la cui prima hora Saturno auea signioregata essendo Ph[e]bo cosuoi cauagli al sedecimo grado del celestiale montone peruenuto Nel quale il grorioso partimento del figlinolo de goue, dagli spogliati regni de Plutone si cellebraua Io della presente hopera componitore," etc. (f. 2 b); and he goes on to state that it was about 10 in the morning, saying: "e gia essendo secondo chel mio inteletto extima la quarta hora del gorno sopra lorientale orizonte passata aparue agli ochi miei la mirabile bellezza della prefata gouane," etc. (f. 3). Count Gio. Batista Baldelli, in his Life of Boccaccio (Florence, 1806), p. 373, reckons that the sun enters Aries on the 21st of March, and to this he adds 17 days more, and concludes that the year must have been 1341, when Easter Eve fell on the 7th of April. Baldelli's reckoning used to be generally accepted, though it would hardly stand any examination. Boccaccio was born in 1313, so that he was 28 in the course of 1341. But at the end of the present work, upon which he was certainly

employed more than one year (for he says "a me piu anni stata graziosa fatiche," f. 223 b), he calls himself still "vmile gionane" (f. 223 b); and in another of his works he puts the following description of himself into the mouth of Fiammetta, when speaking of their first interview: "della sua giouineça dana manifesto segnale [la] crespa lanugine che pur mo occupaua le guance sue" (Harley 5127, f. 4: and Harley 3573, f. 5, col. 2). Again, in Girolamo Ruscelli's enlarged edition of the *Lettere di xiii Hvomini illustri* (Venice, 1556),* pp. 365–369, the prose dedication of the *Teseide*, which appeals to Fiammetta's love as a thing of the past, is printed with the date of Naples, 15th of April, 1341. This dedication generally appears undated, and we do not know where Ruscelli found his original; but there seems to be no reason for objecting to the date, except that it does not agree with Baldelli's calculations. Recent critics have shown that Baldelli was almost certainly wrong in supposing that Boccaccio regarded the 21st of March as the day when the sun entered Aries. Many of the ordinary church calendars of the 14th century (and some of a much earlier date) add a side-note of "Sol in Ariete" to the 18th of March;† and the scientific calendar-writers of that time were quite aware that the real date of the equinox fell still earlier. A. C. Casetti, in his article Il Boccaccio a Napoli (*Nuova Antologia*, vol. 28, Florence, 1875, pp. 557–595), produces other evidence to show that the first interview with Fiammetta was in 1336, when Easter Eve was on the 30th of March, and concludes that Boccaccio must have reckoned the equinox as falling on the 14th of March. Dr. Marcus Landau, on the other hand, in his *Giovanni Boccaccio* (Stuttgart, 1877), p. 32, note, states that the real date of the equinox in the 14th century was the 12th of March; and he remarks that it was so reckoned by Chaucer. We cannot pretend to decide this question; but we think that the evidence is rather in favour of Casetti. Several passages in the works of Boccaccio (see especially *De casibus Illustrium virorum*, lib. iii. cap. i.), inform us that, when he was a young man at Naples, he studied

* The first edition of these *Lettere* was by Dionigi Atanagi (Venice, 1554). Boccaccio's letter, together with many others, was added by Ruscelli.

† See for instance the calendar of a missal written in Italy in the 14th century, numbered Additional MS. 15,120, f. 2.

astronomy under Andalone di Negro, then an aged man.* Now, as far as we can judge from the printed edition of Andalone's Treatise on the Astrolabe, that astronomer held that the sun entered Aries on the afternoon of the 14th, and that the 16th degree of Aries ended on the evening of the 30th of March. † It is probable that, not long after writing the Filocolo, Boccaccio discovered that his calendar was rather antiquated; for when describing the same event in his pastoral romance, Ameto, he says that the sun was then in the 16th degree, *or a little further*, his words being: "tenente Titan di Gradivo la prima casa un grado oltre al mezzo o poco piu" (see *Opere Volgari di Giovanni Boccaccio*, Florence, vol. xv., 1833, p. 153).

At the end of the editions of the Filocolo at Venice 1472, and at Naples 1488, there is a Life of Boccaccio by Hieronimo Squarciafico of Alessandria; and at the end of the Venice edition of 1503 Squarciafico has appended a letter, in which he says:— "Trono considerando li tempi hauere scripto questo libro il boccatio nel tempo staua a Napoli in casa di Johanne burrile homo degno: e di gran stima presso dil re Roberto: et era giouene circa di etade de anni .xxv. quanto lo scripse." This date, which would bring the completion of the work, begun in 1334 or 1336, down to 1338, would accord very well with Boccaccio's statement, that he had been engaged upon it for some years.

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* He is supposed to have been born before 1260, and to have died about 1340. See the article on his life and works by Cornelio de' Simoni and B. Boncampagni in the *Bulletino di Bibliografia e di Storia delle Scienze matematiche e fisiche*, edited by B. Boncompagni, tomo vii. (Rome, 1874), pp. 313–376.

† See the second leaf (not numbered) of the edition printed at Ferrara in 1475. Andalone's treatise has there indeed been "emendatus" by the Ferrarese astronomer Pietro Bono dell'Avogario (for whom see the above-mentioned article, p. 339); but we can hardly suppose that, if Andalone had dated the equinox earlier than the 14th of March, any astronomer of the 15th century would have amended it in the wrong direction; and we therefore think it probable that the calculations on this leaf are those of Andalone. We have not seen any calendar of the 14th century, which reckons the equinox earlier than the 13th; and this is the calculation made by the friar John Somur in 1380, who is one of the two authorities quoted by Chaucer in his *Astrolabe*, though Chaucer himself reckoned it as about noon on the 12th of March. For John Somur's Calendar see Cotton MS. Vespasian E. vii., where the "Domus Martis" is entered against the 3rd of the Ides of March (f. 8).

As to the house in which it was written, we believe that nothing more is now known; but it is quite possible that Squarciafico may have seen something to support his conjecture in one of Boccaccio's letters, a collection of which is known to have existed for nearly two centuries after the time of Squarciafico.* Giovanni Barili was a man of high rank at the Neapolitan court, who is said to have at one time borne the title of Seneschal of Provence.† He was appointed by King Robert to take charge of Petrarch, when the latter went from Naples to Rome to receive the laurel crown in 1341; and they were afterwards intimate for many years. Boccaccio himself, in one of his latest works (*De Genealogiis Deorum Gentilium*, lib. xiv. cap. 19), mentions Barili in terms that have some interest here. He is telling how Virgil, when about to write the Georgics and the Æneid, withdrew from Rome to Naples, and settled on a spot (near which he was afterwards buried) upon the coast between Cape Posilipo and Pozzuoli, where no one was likely to disturb him who had not come expressly to visit him; and here Boccaccio adds:—"ut magni spiritus homo Johanes Barilis aiebat" (see Egerton MS. 1865, f. 162, col. 2, line 1).‡ This record of the views of Barili upon such a subject, so dear to Boccaccio, shows that he was one of the chiefs of the young author's literary circle; and we may be sure that if the Filocolo was not actually written in his house, it was at least read aloud there by Boccaccio.

The name Filocolo is, no doubt, due to a considerable mistake; but we doubt whether the critics are justified in changing it into Filocopo. When Florio assumes the name (at the end of the third Book), he says that it is composed of two Greek nouns, "filos" and "cholom" (or "colon"), the first of which means "amore" and the other "fatigha," and that thus the whole name may be taken to signify "fatigha d'amore" (see f. 106 b). It was soon observed that Boccaccio had confounded the meanings of

* See Mazzuchelli, *Scrittori*, vol. ii. parte iii. p. 1361.

† See Attilio Hortis, *Studj sulle Opere Latine del Boccaccio* (Trieste, 1879), p. 515.

‡ The printed edition (Reggio, 1481) has the name latinised into "Barillus;" it speaks also of "promontorium posibili." Hortis, in his list of the MSS. of De Gen. Deor. (*Studj*, &c., pp. 919–923), has omitted the Egerton MS., which is dated 23 June, 1388.

φίλος and φιλία, and that by "colon" he probably meant κόπος and accordingly in the small quarto editions published at Venice in the 16th century (divided into seven Books, with the passage in question placed at the end of the fourth Book), Filos is rendered "amatore," and the compound name is printed "Filocopo" and interpreted "amator di fatica." This is certainly consistent, though pointless. But the editors of the *Opere volgari di Giovanni Boccaccio*, vol. vii. (Florence, 1829), while they turn "philos" into "amatore" and "colos" into "fatica," interpret "Filocolo" as "Fatica d'Amore" (p. 354). The same editors have printed "Filocolo" on their title-page, "Filocopo" as the heading of the first half of the work (vol. vii. pp. 1–353), and "Filocolo" as the heading of the second half (vol. vii. p. 354–5, and vol. viii. pp. 5–378).

In the present copy the introductory passages are not separated from the rest in the form of a Prologue, as they appear in Additional MS. 10,296. They begin:—"Mancate gia tante le forze del ualoroso populo antichamente disceso del Troiano Enea che quasi al niente uenuti erano per lo marauiglioso ualore de Junone." f. 1. They end:—"Et* se le presente cose ad uoi gouanj [*originally written* gouane] et donzelle generano ne uostrj animj alcuno frutto et diletto non siate ingrate di porgere diuote laude a gone et al nouo autore." f. 5. The Romance then begins:—"quello excelso et instimabile principe sommo gone il quale dengnio de celestiali regni posseditore tiene la inperiale corona et lo Sceptro per la sua ineffabile prouidentia." f. 5–5 b.

In the following passage (at the end of Book iii.) Florio assumes the name of Filocolo:—"e il nome il qual io o/ a me letto e questo filochulo e certo tale nome assai meglio che alcun altro mi si confa ella ragione perche io la ui diro philoculo e da due greci nomi composto, da filos e da cholom e filos in greco tanto viene a dire in nostra lengua quanto amore e cholom in greco similmente tanto in nostra lengua risulta quanto fatigha honde congiunte insieme si puo dire trasponendo le partj fatigha damore," etc., f. 106 b.

After f. 202 there is a gap of two leaves, answering to Moutier's edition (*Op. Volg. di G. B.* vol. viii.), p. 301, line 20—p. 307, last

* The ordinary conjunction, when written in full by the first copyist (ff. 1–16 b), is always "et"; but Nicolò Ciuffuto (ff. 17–224) writes it "e."

line. The passages thus lost must have contained an account of the new town built by "Chaleom" for his subjects in the Val d'Elsa, which we know from its mention further on (f. 223 b) to have been here called "Colocepa" (but which in Moutier's edition is Calocipe, p. 301 and p. 371); and also the first three lines of an account of the first meeting of Florio with Ilario, a monk of Athenian parentage, who had come to Rome with a son of the Emperor Justinian, and who converted Florio to Christianity, and eventually wrote his adventures in Greek.

The Romance ends with the coronation of Florio as king of Spain, and the return of his friends to their own countries. The concluding lines are as follows:—"Caleom torna a colocepa fileno a marmorina mentilio e quintilio e gli altri giouani tornati colle loro donne e con grandissimi doni lieti cercano roma eccolloro il rinirendo Ilario il quale prima in quella non giunse che con ordinato stile sicchome colui chera bene informato in grecha lingua scrisse i casi del giouane Re Iquali [*sic*] colla sua Reyna biancifiore ne suoi rengni rimasi piangiendo [*sic*] a dio piu felicemente consumo i giorni della sua vita." f. 223 b.

The whole work ends with an address by Boccaccio to his book. It begins:—"O piccolo mio libretto a me piu anni stata graziosa fatiche." f. 223 b. It ends:—"tusse di donna sobgietto chelle tue forze non deono essere picciole e / a contradicenti le tue piaciuole cose dalla lunga fatiche dilario per ueridico testimonio e nel cospetto di tutti nel tuo volgare parlare ti sia schusa il riciuoto commandamento chel tuo principio palesa serui adunque i porti mandati e di bene del tuo padre non essere detrattore viui e di me tuo fattore senpre nella mente il nome potra [*sic*] la cui vita nelle mani della tua donna amore conserui." f. 224. Colophon: "Finiscie il quinto e vltimo libro di filocholo deo grazia Amen, Amen, Amen." To this is added:—"Quisto libro e scritto per me Nicolo de messer ciuffuto de li ciuffuti daschollj nelannj 1419 fornito del mese de Nouembre nella citta di folingni indengno podesta per lu mangnifico singiore Nicolo trincia de la .M. casa di trinci da folingnj." f. 224.

Filocolo was printed in folio at Venice, Milan, and Naples, at least half-a-dozen times before 1500. The small quarto editions, in which the work was divided into seven Books and called *Filocopo*, were printed at Venice in 1527, 1538, 1575, and 1591.

Some other editions are mentioned by Mazzuchelli, *Gli scrittori d'Italia*, vol. ii. (Brescia, 1762), p. 1355. Under the title of both *Filocolo* and *Filocopo* this work appears in Ignazio Moutier's edition of the *Opere volgari di Giovanni Boccaccio*, vols. vii. and viii. (Florence, 1829). For the connection between the different versions of the story see *Floire et Blanceflor, poème du xiii^e^ siècle*, edited by Edélestand du Méril for the *Bibliothèque Elzévirienne* (Paris, 1856); where the notice of "Filocopo" occupies pp. lxvii–lxxvii. Two articles by B. Zumbini, entitled *Il "Filocopo" del Boccaccio*, partly devoted to the traces of Greek romance in the present work, appeared in the *Nuova Antologia*, second series (Rome, Nov. Dec. 1879), pp. 672–700, and Jan. Feb. 1880, pp. 53–71.

Additional 10,296.

Paper; 1465. Folio; ff. 149, in double columns, containing 46 lines to a full column. With an illuminated initial at the beginning, and other initials in blue and red.

Filocolo. A prose Romance, founded on Flore and Blancheflore, by Giovanni Boccaccio. In 5 Books: with a Prologue. Copied by Ambrogio Maffei; with the date of 8th Feb. 1465. *Italian.*

At the beginning is the following title-page:—"Filocolo Libri cinque Vita di Florio, e Biancafiore Per Ambrogio Maffei 1465." f. 1.

There is a heading above the Prologue, as follows:—"Comincia il libro chiamato Filocolo il quale narra de la uita di Florio et di Biancafiore. Prologo." f. 2.

The Books have the spaces for the headings left unfilled. They begin at ff. 3 b, 18, 45 b, 74 b, 119.

The Prologue begins:—"Manchate gia tanto le forçe del valoroso populo anticamente disceso del Troyano Enea che quasi a niente venute erano per lo maraneglioso [v]alore de Junone," etc. f. 2. It ends:—"Et se le presente cose a noi Giouani et donzelle gienarano ne vostri animi alcuno fructo et dilecto non siati ingrati di porggiere denote Lande a giouc et al nuouo Autore." f. 3 b, col. 2.

The 1st Book begins:—"Qvello exelsso et inextimabille principe Sommo Giouc / il quale degno de celestiali regni possedi-

tore tiene la imperiale sedia corona et Septro per la sua ineffabille prouidencia," etc. f. 3 b, col. 2.

The passage close to the end of the 3rd Book, when Florio assumes the name of Filocolo, is as follows:—"Et il nome il quale ho ame eletto / e questo / Filocolo? Et certo tale nome assai meglio che alcun altro mi si confa / et la ragione per che io la ne diro / Filocolo e da dui nomi greci composto da Filos / et da Colon? Et Filos in greco tanto uene a dire quanto amore / Et Colon similmente in nostra lingua risulta quanto fatticha? Onde congionte inseme si puo dire trasponendo le parti fatticha damore?" etc. f. 74, col. 2.

The Romance ends:—"Caleon torna a colocepa. Fileno a Marmorina. Menillio et Quintillio et gli altri giouani romani con le loro donne et con grandissimi doni lieti ricercano roma / et con loro il reuerendo Illario / Il quale prima in quella non giunsse che con ordinato stille si come colui che era bene informato in greca lingua scrisse i casi del giouane Re. Il quale con la sua Reina Biancefiore ni suoi regni rimasi piacendo a dio poi felicemente consumo i suoi giorni de la uita sua." f. 148 b, col. 2.

Boccaccio's address to his work then begins:—"O picciolo mio libretto ad me piu anni stata gratiosa fatticha," etc. f. 149. It ends:—"Viue et di me tuo fattore sempre nela mente il nome porta la cui uita nele mane de la tua donna Amore conserue." f. 149, col. 2. Colophon:—"Hic explicit Quintus et Vltimus liber Filocoli. Laus sit deo. Expletum per me Ambroxium Maffeum. Anno domini 1465. die Octauo Februari hora quinta noctis / tempore quo dominus Paulus diuina prouidentia / Papa secundus." f. 149, col. 2.

Harley 3314.

Paper; xvith cent. Folio; ff. 255, in double columns, containing 39 to 45 lines to a column. With illuminated initial at the beginning, and other initials in red and blue.

Filocolo. A prose Romance, founded on Flore and Blanche-flore, by Giovanni Boccaccio. In 5 Books. *Italian.*

The introductory passages (ff. 1–3 b) are not here (as they are in Add. MS. 10,296) headed Prologo: but at the end of them there is a space (which has been left unfilled, see f. 3 b), evidently intended for the heading of Book I. The spaces left for the

headings of Books II.–V. have been filled in by somewhat later hands at ff. 27, 73, 124 b, 200 b.

The whole work is headed with the following Title:—"Incomincia il Philocolo di M. G. Boccchaccii." f. 1.

The Introductory Passages begin:—"Manchante gia tante le forze del naloroso popolo antichamente discesso del troiano enea che quasi al niente venute erano pello marauiglioso nalore di Junone," etc. f. 1. They end:—"Esse le presenti chose o uoi giouani e donzelle generano ne uostri animi alchuno frutto o diletto non siete ingrati di porgiere diuote laldi a gioue e al nuouo altore." f. 3 b.

The Romance itself begins:—"Aquello eccielso e infinabile principio Sommo gioue Il quale degnio di cielestiali regni posseditore tiene la inperiale chorona. ello scietro per la sua infalibile prouedenzia," etc. f. 3 b, col. 2.

In Book III. there was a gap left at f. 77 b–78, but the deficiencies have been supplied in a somewhat later hand. Florio's assumption of the name Filocolo is at f. 124, col. 2. In Book IV., after f. 150, four leaves and a half have been left blank, a portion of the episode of the Court of Love under the queenship of Fiammetta being omitted. This gap occurs in the middle of the 6th Question laid before the Queen, at the words:—"dopo alquanto spatio uedendolo solo fuorj che di me di cuj elle poco curauano pero che ero piccola: cosi fra loro cominciarono." .... f. 150, col. 2. See Moutier's edition of the *Opere Volgari* of Boccaccio, vol. viii. (1829), p. 75, line 11 from the bottom. The whole of the 7th Question, with a portion of the debate upon it, is omitted, the present copy beginning again as follows:—"Molto tinghanna Il parlare tuo disse la Reyna," etc., fol. 151. See the *Opere Volgari*, vol. viii. p. 86, line 12.

The Romance ends:—"Chaleon torna a chollociepe. fileno a marmorina. Mennilio e quintilio e gli altri giouanj Romanj cholloro donne chon grandissimi donj. lietj. ricierchano Roma. e cholloro riuerendo Ilario Il quale prima in quellan no* giunse che chon ordinato stile siechome cholui era bene informato in grecha linghua scrisse i chasi del giouane Re il quale cholla sua Reina

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* The scribe seems to have read the text "quell' anno" instead of "quella non."

ne suoi Rengni rimasi piangiendo* a dio poi filiciemente chonsumo i giorni della sua uita." f. 254, col. 2–f. 255 b.

Boccaccio's address to his book then begins:—"O picciolo mio libretto a me piu annj stato graziosa fatieha," etc. f. 254 b. It ends:—"pruona adunque j portj mandatj e de benj del tuo padre non nessere ditrattatore niui e di me tuo fattore sempre nella mente il nome porta. nella chui uita nelle manj della tua donna amor chonserua." To this is added:—"deo grazias. Amen, Amen." f. 255, col. 2.

Additional 15,212. ff. 197–266 b.

Paper; xviiith cent. Small Quarto; ff. 70, having 31 to 37 lines to a page. Forming the last article of vol. iii. of a copy (in four volumes) of the MS. in the Bibliothèque Nationale, numbered Fonds Français 19,152, formerly known as Saint-Germain 1830 (or 1239). For a further description of the four volumes (Additional MSS. 15,210–15,213), see under Miscellaneous Romances, "Contes et Fabliaux."

Blanchandin et Orgueillose d'Amors. A poem of adventures, in about 4800 octosyllabic lines. *French.*

Blanchandin is the son of a king of "Frise" (Phrygia?) He has been kept in ignorance of chivalry, till he sees some figures upon a tapestry. He steals away from home, and, after a few adventures, kisses Orgueillose d'Amors, the Princess of Tormadai (apparently in or near Syria), out of sheer bravado. Her indignation is before long changed into affection. She is besieged by another suitor. Blanchandin is taken prisoner. He is shipwrecked on the coast of India. In the end he returns to Tormadai with Indian allies under a Prince Sadoine, and they relieve Orgueillose d'Amors.

Headed:—"C'est li Romans de Blanchandin et de Orgueillose d'Amors." The poem begins:—

"Jadis au tens encienor
Ert li siecles de grant valor." f. 197.

It ends:—

"Le Roi de frise s'en reuet
Et en sa contrée s'en vet

* For *piacendo:* the same mistake as that made by Nicolò Ciuffuto, in our Additional MS. 14,862, f. 223 b.

Arriere s'en revet Sadoine
A sa moillier en Cassidoine
Des or a Blanchandin amie
Sage et proz sanz vilenie
Blanchandin est sire et Diex [*sic*, lege "dus"]
Li Romanz fant je n'en sai plus."

Colophon:—"Explicit de Blan. et de O." f. 266 b.

This Romance has been edited from three MSS., one of which is the original of the present copy, by H. Michelant, under the title of *Blancandin et L'Orgueilleuse d'Amour* (Paris, 1867). Michelant gives (in his Introduction, pp. xiii–xviii) the heads of chapters of a prose French Romance of Blanchendin in a MS. at Brussels.

The French poem had previously been analysed by Emile Littré in the *Histoire littéraire*, tome xxii. (1852), pp. 765–778; and Littré mentions (at p. 952) an English prose translation published by Caxton. There is only one (and that an imperfect) copy of the Caxton known; it is described by Dr. T. F. Dibdin, in his edition of Ames's *Typographical Antiquities*, vol. i. (1810) p. 346, as entitled "The Hystorye of Kynge Blanchardyne and Queen Eglantyne his Wyfe," and as being then in the Roxburghe collection; it is now in Lord Spencer's library at Althorpe. Another English Romance of "Blanchardine," which seems to be professedly a fresh translation "by P. T. G., Gent.," was published by William Blakewell in 1595: see W. T. Lowndes, *Bibliographer's Manual* (edition of 1864), vol. i. p. 216.

Cotton, Vespasian A. vii. ff. 37–104.

Vellum; xiiith cent. Octavo; ff. 68, in double columns, having 38 lines to the column. With initials in blue and red. The whole MS. contains:—

1. Bestiaire, in French verse, by Guillaume de Normandie. f. 2.
2. Visions of St. Paul in hell and in heaven, in French verse. f. 32.
3. The present article. ff. 37–104.

IPOMEDON: a metrical Romance, of which the scenes are laid in Southern Italy and Sicily, and most of the characters named after those of the classical Romance of Thebes. Written about 1185 by Hue de Rotelande, a poet living at Credenhill, near Hereford. In about 10,250 octosyllabic lines. *French.*

There is no evidence about the origin of Hue, except the

designation of Rotelande. It was unusual to designate a private person after a county, and one may therefore feel some doubt whether Hue came from Rutland. We might suggest Rhuddlan in Flintshire, but this name was generally spelt Rothelam by French writers, whereas Hue makes "Rotelande" rhyme with "cumande" (fol. 104, col. 2). Rhuddlan is called Rotherlaund and Rothelan in various MSS. of Pierre de Langtoft, and Rotland in the English translation of Robert of Brunne. See Wright's *Langtoft* (Rolls edition, 1866), vol. i. p. 394.

Hue de Rotelande, when he had finished Ipomedon, wrote a sequel, which he called Prothesilaus (in our copy always written Protholaus); and the latter poem concludes with several lines in honour of his patron, Gilbert Fitz-Baderon, Lord of Monmouth (Egerton MS. 2515, f. 141, col. 2). This Gilbert, who was the only one of his family so named, was the fourth Lord of Monmouth. The first was Wihenoc, who received the honour of Monmouth and the charge of the royal castle there about 1073, and founded the priory before 1079.* He was succeeded by his nephew William Fitz-Baderon, who appears in Domesday as the Castellan of Monmouth (vol. i. f. 180 b, col. 2, last 2 lines), and also as the owner of twelve lordships in Gloucestershire and ten in Herefordshire. The third lord, Baderon, married Rohes, who was apparently daughter of Gilbert de Clare, Earl of Pembroke (1138–1148), for a donation made by Baderon to the priory of Monmouth on his marriage-day is witnessed by "Galterius frater Gilleberti Consulis, qui ipsâ die loco Consulis uxorem meam michi dedit," and also by "Comitissa Ysabel."† In a grant of three

* Dugdale, in his *Monasticon* and his *Baronage*, has made a couple of mistakes about the date of the foundation of this priory and the order of succession of the first two lords of Monmouth. These mistakes have been corrected by Thomas Wakeman, in *Collectanea Archæologica*, published by the British Archæological Association, vol. i. (1861), pp. 285–294; and Wakeman's corrections have been reproduced by William Henry Cooke, in the pages added by him (in 1870) to John Duncumb's *History of Herefordshire* (see vol. ii. p. 369).

† See the last edition of Dugdale's *Monasticon*, vol. iv. (1823), pp. 596–7, where the grant is reprinted from Madox's *Formulare Anglicanum* (1702), No. cccc. p. 241. It may be worth noting that this Walter de Clare was a nephew of Walter de Clare, the founder of Tintern Abbey, with whom he is sometimes confounded.

forges made by Baderon to the same priory (now in the British Museum, Addit. Charter 20,405) two of the witnesses are his sons Gilbert and James. Baderon was alive in 1165–6; but Gilbert succeeded before or in the year 1176–7, as he then paid 100 marks to the king for trespasses done by his men in the royal forests. (Pipe Roll for 23 Hen. II.; see Madox, *History of the Exchequer*, 1759, vol. i. p. 542, note °.) Two of the charters of Gilbert are in our collections, namely, Cotton Charter xxvii. 124, and Addit. Charter 7012. Gilbert married Bertha, daughter of William de Braose of Bramber in Sussex, and sister of William de Braose of Brecon in Wales (the latter being the Lord Marcher, whose wife Matilda and whose son William died in Windsor Castle, starved, it is said, by order of King John). Gilbert had two children, John and Margaret. He was dead in 1190–1; for in that year William de Braose of Brecon paid 1000 marks for the guardianship of Gilbert's heirs. The payment is registered in these words: "Willelmus de Braiose junior reddidit compotum de mille marcis pro custodia heredum Gilberti de Munemuda" (Pipe Roll for 2 Ric. I., on the membrane for Herefordshire, under the head of "De Oblatis curie"). John of Monmouth was still in ward in 1199; but he was of age and married in 1201. He witnessed the renewal of Magna Carta in 1216 and other years; and he is mentioned by the chroniclers as fighting on the side of King John and Henry III. He was dead in 1217, and was succeeded by his son John, who died in 1257 and was the last of the barons of Monmouth. Thus it is certain that there was only one Gilbert, Baron of Monmouth, and that he was dead in 1190–1; and, as Hue de Rotelande says in the epilogue to Prothesilaus, that he presents his book "al plus haut baron," whom he specifies as "ly gentils de Monemwe, Gilbert le fiutz Badeloun" (Egerton MS. 2515, f. 141, col. 2), it is certain that both Ipomedon and its sequel Prothesilaus were written before 1190–1.

There is a notice of Hue de Roteland by the Abbé de la Rue in his *Essais historiques sur les Bardes* (Caen, 1834), vol. ii. pp. 285–296. It begins thus:—"Ce trouvère était de Credenhill en Cornouailles, du moins il nous apprend qu'il y faisait sa demeure ordinaire." De la Rue's words have been repeated by Thomas Wright, Sir Thomas Hardy, and others, without their looking to see whether any such place was ever known in Cornwall.

There can be no doubt whatever that when Hue says in the present MS. (f. 104, col. 2) that his house is at "Credehulle," he alludes to the well-known Credenhill about four miles north-west of Hereford. The name is spelled Cradenhille and Credenelle in Domesday (f. 182 b, and 187, col. 2); but the spelling given here is natural enough, and is found in some other documents; thus, in a Leominster Register of the 13th cent., a grantor's name is entered as Walter de Credehulle (Cotton MS. Domitian iii., f. 89 b). There are only two other passages, as far as we have observed, in which Hue de Rotelande refers to any local names except those of his story. One of these passages is where he tells how a Welsh king, Rhys, had once promised to divide the lands of Hereford, Gloucester, Shrewsbury, and Worcester, between his followers, but was driven home in a trice, without having captured any of them (f. 93 b). The other passage is where he compares the wisdom and loyalty of one of his characters, Thoas, with those of a man who is "A Herefort a ces estaus," but whom he will not designate any further, than by saying that he would have a right to boast about the "grant guerre de ultre mer Qant room fut de reis asis" (f. 70). This is an allusion to the war of 1174, when Rouen was besieged by Louis VII. and the young King Henry, and was relieved by Henry II. If these passages, then, are compared with the epilogue of the later poem (Prothesilaus), it becomes quite evident that Hue de Roteland lived at Credenhill, near Hereford, and that he wrote both his poems between the years 1174 and 1191.

Hue assures us in the present poem (f. 37) that he had translated it out of Latin into "romanz," and he makes a similar assertion in the epilogue to Prothesilaus, adding that he had translated that poem from a Latin book lent him by Gilbert of Monmouth, whose castle was rich in Latin and French books. ("Cest lyure me comaunda feire E de latyn trauslater Dun lyure qil me fist monstrer Dount sis chastels est mult manauntz E de latyn e de romaunz." Egerton MS. 2515, f. 141, col. 2.) And again, at the end of the present poem, Hue asserts that the story of Thebes was a continuation of that which he has just translated ("De ceste estoric ki ai ci faite Est cele de tebes estraite," f. 104); and he adds that you must look elsewhere if you wish to see how Ipomedon behaved at Thebes. But these assertions are

hardly worth any consideration. The two poems contain a series of knightly adventures, strung together in the usual way; and most of the classical names are distributed at random, Meleager being a king of Sicily, Theseus a king of Denmark, and so on. It is very improbable that the author of these romances had ever read the Thebais of Statius. Whether he had derived anything from the Roman de Thebes we cannot pretend to say, as we ourselves only know this latter work through the English adaptation made by John Lydgate. It is probable enough, however, that Hue had some smattering of Latin, sufficient to understand the Fabulæ of Hyginus and other similar mythological handbooks. Hyginus mentions (Fab. lxx.) that the two Argive heroes, Hippomedon and Capaneus, were sons of two sisters of King Adrastus of Argos. Hue has drawn this relationship a little closer, for he makes Sir Capaneus, a knight of Sicily, turn out to be the uterine brother of Ipomedon of Apulia. In like manner, Hue is only distorting a little knowledge which he may have derived from Hyginus, when he says of "Amfion," who "mut sout des anciens lais," that he was a count of Calabria (f. 47 b, col. 2), and when he says of "Amfiorax" (*i.e.* Amphiaraus), that he was a "devin" attached to Adrastus the Duke of Athens (f. 71 b). The Abbé de la Rue remarks that among all these, and many other early Greek heroes, we meet with King Arthur as King of France; but although the scribe of the present MS. (Vesp. A. vii.) does at first write the king's name as "Artus" (f. 82 b), he afterwards writes it "Acteus" (ff. 84, 84 b), or "Altreus" (f. 84 b), whilst in the other MS. (Egerton 2515) it is always "Atreus" (ff. 50 b, 51 b); and there can be little doubt that Hue intended to call him by the latter name. The names of places are naturally more modern. Thus the capital of Sicily is "Palerne" (f. 53), that of Calabria is "Candres" (f. 49, etc.), a name that we cannot explain, and that of Apulia is "Barlet" (ff. 46, 52, 103 b, col. 2).

The Romance of Ipomedon has no formal divisions, but it naturally divides itself into two parts, each of which contains a separate adventure, probably derived from popular tales. Part I. tells how the hero is victor throughout a tournament of three days, appearing in three disguises, but disappearing without claiming the hand of the heroine. Part II. tells how the hero reappears in a fresh disguise, that of a fool, and rescues the heroine

from a barbarous suitor. We wish to say a few more words here about Part I. Ipomedon is introduced as the only child of the King of Apulia. He is in his first youth when he hears of the young Duchess of Calabria, who, throughout the Romance, is called nothing except "la fière pucelle" (f. 37 b, col. 2), or simply "La Fière." He visits her court without announcing his name, becomes her cup-bearer, and wins her heart; but he is one day repelled by her pride and returns home. He is knighted, and gains renown abroad. Meanwhile the Calabrian barons desire La Fière to choose a husband, and appeal to her uncle and suzerain, King Meleager of Sicily. A three days' tournament is proclaimed. Ipomedon now goes to Sicily, again incognito, and persuades Meleager to let him supply the queen's table with venison, and to bear the title of the Queen's Sweetheart, "Druz la reine." In this capacity he gives a kiss every evening to the queen, which he himself intends merely as a joke ("il le prist trestut a gabs," f. 71), whilst the queen, on the other hand, becomes seriously enamoured, and receives the kiss as "bone medecine" (f. 71). Meleager moves his court to a castle of his own in Calabria in a forest near Candres. Ipomedon refuses to accompany him to the tournament, alleging that he must attend to the queen. But he leaves his huntsmen each of the three days, and arms himself at a hermitage, and wins the day; the first time in white armour on a white horse, the second time in red armour on a bay horse, and the third time in black armour on a black horse. A messenger comes to the queen every night with descriptions of the hero of each day, but by that time Ipomedon is busy carving the venison; and he professes to think nothing of these three heroes in comparison with his three best deer-hounds. On the third night a wound opens in his arm, which he explains away; but the next day he takes formal leave of the queen, and soon afterwards sends the three suits of armour and the three horses, together with other horses which he had won, into Candres, and announces that the white, red, and black knights are each and all of them the former cup-bearer of La Fière. At the end of Part I. the author says: "Now listen, lords, Hue says he is not lying at all, or at least only a little here and there. A man may often mistake about a thing, and there is no man wise enough to be always of the same mind. And indeed this age

bears the fault within itself, so you must not put it all upon me. I am not the only one who knows the art of lying, Walter Map knows well his part of it." This important passage is as follows:—

"Ore entendez seignurs mut ben
Hue dit ke il ni ment de ren
Fors aukune feiz neent mut
Nuls ne se pot garder par tut
En meudre afere mut suuent
Vn ben renable hom mesprent
El mund nen ad un sul si sage
Ki tuz iurz seit en un curage
Kar cist secles lad ore en sei
Nel metez mie tut sur mei
Sul ne sai pas de mentir lart
Walter map reset ben sa part." f. 82, ll. 19–30.

Walter Map, who was probably all his life connected with Hereford, is here claimed by his fellow-townsman as a fellow-romancer. The question next arises, whether Hue de Rotelande had any special cause, at this point of his Romance, to think of Walter Map. Hue had just been treating a subject which was a favourite with later writers; thus in Sir Gowghter the three horses reappear, but in inverted order, so that their colours may suit the point of that semi-spiritual Romance: and in Roswal and Lillian (as epitomised by George Ellis) the central incidents, including the mention of the three dogs, appear to have been taken from those in Ipomedon, not to speak of Roswal's being called a son of a king of Naples. Again, similar situations are found in many popular tales. Thus, in No. 43 of the *Contes Lorrains* of Emmanuel Cosquin, published in *Romania* (October, 1879), tome viii. pp. 542–545, a shepherd-boy wins a tournament for a princess, appearing on three successive days in steel, in silver, and in gold armour. Cosquin refers to many versions in other countries; in the Tyrol, where the horses are black, red, and white; in Hungary, in various parts of Germany, and in Flanders; and also among the Avars of the Caucasus (from *Mémoires de l'Acad. de St. Pétersbourg*, vii^e^ série, tome xix. no. 6, p. 33), where the hero is disguised in blue, red, and black clothes, and is mounted on horses of similar colours, but where the feat

to be performed is to leap over three towers. Some of these versions may have been more or less directly derived from Ipomedon. Still we may almost take it for granted that the same situation had been used by the story-tellers before the time of Hue de Rotelande, and also that he was quite aware that it had already been used by the author of the Romance of Lancelot du Lac. When Lancelot first emerges from the fairy lake, and visits the court of Arthur, his arms and his horse are white, his name is unknown, and he performs his first exploits under the title of the White Knight. He is captured by a surprise, and imprisoned in the castle of Malehaut. The lady of the castle fails to gain his love and at length allows him to be absent for one day's battle, on condition that he should go in disguise; and he wins that day as the Red Knight. Again she gives him leave, and he wins another day as the Black Knight. Then comes the famous interview, in which Guinevere receives the victor as the Black Knight, and learns that he was the White Knight also, and that all his feats have been performed for her sake. It will be observed that in both of these Romances, Lancelot and Ipomedon, two women appear, one inspiring the hero's love and the other trying to gain it, and that the colours occur in the same order, white, red, and black. It was natural, then, for Hue de Rotelande to think of Lancelot at this point of his story; and surely this accounts for his mention of Walter Map, who is named as the author of Lancelot in all our MSS. of that Romance. It is true that the great prose Romance of Lancelot is almost certainly a compilation made from poems by several authors; but the rubrics afford fair evidence, if they are taken with a certain reserve. The great prose St. Graal professes to be a translation from Latin made by Robert de Borron; but when the real work of Robert de Borron was edited by Michel in 1841, it was found to be nothing but a short poem, which had supplied the foundations for the prose Romance. By applying the same principles to the prose Lancelot, we should naturally conclude that it was founded upon a poem by Walter Map. In short, the only defect in the evidence, so far as we can judge, has been the want of some contemporary allusion, and this want seems to be fully supplied by the passage in Ipomedon.

A dissertation upon the authorship of Lancelot would be out

of place here: but we wish to add a few words, in proof of Map's connection with Hereford. His name shows him to have been of Welsh descent. Map must originally have been a nickname given by Saxons to a Welshman, just as Mac is still given to a Scotch Highlander.* The oldest example that we know is from Cornwall in the 10th century, a Godric Map being one of the witnesses to an agreement entered in the Bodmin Gospels (Addit. MS. 9381, f. 8 b). This, of course, was only a personal name. The same name must have been borne by the fathers of two men mentioned in Domesday: Alurieus Mapesone, who in the time of the Confessor had held lands at Wich (probably Droitwich) in Worcestershire (*Domesday*, f. 176 b); and Godric Mappesone, who held Hulla in Herefordshire under the Conqueror (*Domesday*, f. 181), a place that has been identified by Duncumb (*Herefordshire*, vol. i.) with Howl Estate in Walford on the Wye, just above Goodrich. The Welsh however soon began to shorten the forms of their patronymics; and instead of the full Map Rhys or Map Howel they wrote Ap-Rhys and Ap-Howel, and in modern days Price and Powell. This change must have made the nickname lose its force, perhaps as early as the 13th century; and hence the modern surname Mapp is not so common as that of Mack, its Scotch equivalent. But it must have been much more common in the 12th century; and therefore, though we know that there were Walter Maps then living at Wormesley, a place about 8 miles north of Hereford (and near Credenhill, it may be remarked), it would hardly be safe (with our present want of direct evidence) to do more than conjecture that the Archdeacon of Oxford belonged to that family. Our knowledge of the family is derived from two MSS. in the British Museum: one is a volume of Collections relating to Herefordshire made by Silas Taylor about 1655–1660 (Harley 6726); and the other is a Register of Wormesley Priory, written in the 14th century, (Harley 3586, ff. 68–145). The first of these contains a transcript of the endowment charter of the Prebend of Wellington, stated by Silas Taylor to have been copied "ex autog: penes me . et in Reg. Ric: [de] Swinf[eld, Bp. of Hereford 1282–1317] p. 17."

* Geoffrey le Hyreis and Henry le Map, whose designations are evidently equivalent to Irishman and Welshman, appear as tenants of the Abbey of Shrewsbury about 1220. See Rev. R. W. Eyton's *Shropshire*, vol. i. (1854), p. 49.

This charter is in the form of a grant in frank almoigne from Roger de Chandos to Robert Foliot. The names of the first two witnesses are Walter Map and Milo de Muchegros, the latter a descendant of Rogerius de Micelgros, who held lands in Herefordshire under the Conqueror (*Domesday*, f. 185). The other seven witnesses (so far as we can identify them) belong to landed families in Herefordshire.* This copy of the grant is followed by a confirmation given by Gilbert Foliot, Bp. of Hereford (1148–63), attested amongst others by Geoffrey, Dean of Hereford, who appears to have been dead in 1154, (his successor, Ralph, attesting a quitclaim given to Roger, Earl of Hereford, who died in that year: see Addit. Charter 19,588). In Sir Thomas Hardy's edition of *Le Neve's Fasti* (1854), vol. i. p. 530, it is said that Robert Foliot was Prebendary of Wellington in 1155, but it appears (from what we have just said) that he received the grant a little earlier. These dates are rather too early for our Walter Map, and all the witnesses seem to have been laymen; and hence we may fairly conclude that the first witness was Walter Map of Wormsley, which is only five or six miles to the west of Wellington. Our second source of information, the Register of Wormsley Priory, is unfortunately imperfect. It begins in the middle of a grant relating to certain lands in Wormsley, attested by Stephen de Thornebury, Dean of Hereford (from 1234 till about 1245). The next two grants, relating to the same lands, bear the name of the grantor, "Walterus Map filius Walteri Map

* Silas Taylor has written the names thus: "His testibus Walt' Map, Milone de Muchgr', Rog' de Sol', Henr' de Sol', Elis' de Saȝ, Joñ de Falehtham, Ric' de Beginged', Włł de Hes', Hug' de Cand', et pl'ibus aliis." The De Solers were a well-known Herefordshire family, giving their name to Sollers-Hope and other places, and in the *Liber Niger Scaccarii* (ed. by Hearne in 1728) Richard de Solariis appears as holding lands under Richard de Cormeille. The witness who follows Hen. de Solariis must no doubt be Elias de Say (often mentioned in Eyton's *Shropshire* as Helias de Say of Stoke Say), who appears in the Liber Niger as a knight holding lands under Hugo de Lacy. Three of those holding under Richard de Candos (the father of Roger and Hugh) appear in the Liber Niger as Adam de Bedigden (corrected by Duncumb, *Herefordshire*, vol. i. p. 71, into Beginden), William de Haia, and Hugo de Candos; and there can be little doubt that these furnish us with the names of the last three witnesses to the Wellington endowment charter. All these names in the Liber Niger occur under Herefordshire, and relate to the year 1165.

de Wormeleye," (Harley 3586, f. 68). The next forty-two grants are in the names of Nicholas de Wormeley, "miles," sometimes calling himself "dominus eiusdem ville," sometimes "filius domini Walteri Map domini de Wormeley," of his sister Lucia de la Felde "filia domini Walteri Map," and of his tenants (ff. 68–75). It may be worth noting that some grants are recited further on (ff. 115, 116), in the name of Walter de Muchegros "filius Milonis de Muchegros," the latter being probably grandson of the second witness to the Wellington endowment charter. After comparing the two MSS. then, we conclude that there was a series of Walter Maps at Wormsley, of some local importance, between 1155 and 1240. We now turn to the little we know about the Archdeacon of Oxford in connection with Hereford. In the preface to Map's work *De Nugis Curialium* (Camden Society, 1850), Thomas Wright has already remarked that Map terms himself a Marcher of Wales, "qui Marchio sum Walensibus" (*De Nug. Cur.*, Distinctio i. cap. 23), and calls the Welsh "compatriotæ nostri," (Distinctio ii. cap. 20); and further that "he tells so many Herefordshire legends in this book that we may be led to suppose him of that country" (Wright's *Preface*, p. vi. note). He went to study at Paris between 1154 and 1160; for he says that he was one of the many foreign students there when Louis VII. ordered the "magister cubiculariorum reginæ" to lose his right hand for wounding a student, in spite of the entreaties of the queen, "regis Hispanorum filiam," whom Louis had lately married, ("nuper duxerat": *De Nugis Cur.*, Dist. v. cap. 5, p. 217 of the printed edition). Louis VII. married his second wife, Constance of Castille, in 1154; and she died in 1160. Map was at the court of Henry II. whilst Becket was still Chancellor; that is, before June, 1162. Map was well received by the king, he says, "non suis sed parentum suorum meritis, qui sibi fideles et necessarii fuerant ante regnum et post" (Dist. v. cap. 6, p. 235 of the printed edition); he was therefore not altogether a self-made man.

He was made one of the King's clerks, and was employed in several diplomatic missions; and he acted as Judge Itinerant at Gloucester in 1173. Soon after this he was made Precentor at Lincoln, and obtained (in addition to his Lincoln precentorship) a canonry at St. Paul's in 1176. He was finally promoted

to the archdeaconry of Oxford in 1197 (the date is sometimes given as 1196, but see the Rolls edition of Ralph de Diceto, vol. ii. p. 150). It was probably early in his career that he was presented to the vicarage of Westbury-upon-Severn, a Gloucestershire living, but in the gift of the Vicars Choral of Hereford. Giraldus Cambrensis relates that it was owing to claims made upon the lands of Westbury by Dene Abbey (that is, Flexeley or Flaxley Abbey in the Forest of Dean), that Map became more bitter against the Cistercians than against any monks; and that when he was taking his oath to administer justice fairly, he made a jocular exception in prejudice of Jews and Cistercians.* The only charter of Map that we possess (Cotton charter, xvi. 40), describing the grantor as "Walter Map lincolniensis ecclie precentor et beati pauli londoniensis ecclie canonicus," and attested (amongst other witnesses) by his nephew Philip Map ("Filippo Map nepote meo"), is dated at Westbury. This was probably Map's usual country residence: see an account of his illness there, and of the unfriendly visits exchanged between him and the Abbat of Dene, described by Giraldus (Rolls edition, vol. iv. 222–225). At the same time it is certain that he held lands in Herefordshire, for in a grant of lands at Ullingswick, made by Walter Giffard to St Peter's monastery, Gloucester, in 1186, a portion of the lands towards "Brockeshes" (Broxash Wood, lying a mile north of Ullingswick and close up to Little Cowarn), is described as extending "usque ad quercum Walteri Map cancellarii Lincolniensis." †

Ullingswick lies, like Wormsley, to the north of Hereford; but it is about a dozen miles across country to the east of Wormsley; and Walter Map's oak may have stood upon church property, for the bishop of Hereford owned six hides at Ullingswick at the time of the Domesday survey (f. 181 b). It is not known when Map obtained a prebend in Hereford cathedral; but Adam of Eynsham informs us that in 1199, the see of Hereford being then vacant, some of the canons desired that it should be given to Map, "qui et archidiaconus et canonicus erat Lincolniensis episcopi et prae-

* *Speculum Ecclesiæ*, Dist. iii. cap. 14. See the Rolls edition of Giraldus Cambrensis, vol. iv. (1873), p. 219.

† *Cartularium Monasterii S. Petri Gloucestriæ*, Rolls edition, vol. ii. (1865), p. 156.

bendatus etiam in ecclesia Herefordensi." * Map and his friends crossed the Channel, and joined Hugh, Bishop of Lincoln, at Angers; but here they heard of King Richard's wound (26 March), and shortly afterwards of his death (6 April), and Bishop Hugh proceeded to Fontevrault for the funeral (*Magna Vita St. Hugonis*, pp. 281–286). The vacancy at Hereford was at length filled by Giles de Braose, consecrated 21 Sept. 1200; he was a son of that William de Braose of Brecon, whose sister married Gilbert de Monmouth, the patron of Hue de Rotelande. Map was one of those proposed (but not seriously proposed) by Giraldus Cambrensis as candidates for the bishopric of St. David's, on the 8th November 1203.† Map was still living on the 15th March 1209, when a royal order was sent to Eynsham Abbey, which was then in the hands of the king, for the payment of Map's usual rent (see *Rotuli litt. clausarum*, edited by Hardy in 1833, p. 106). He was dead about 1210, when a Prœmium was added by Giraldus to the second edition of his Expugnatio Hibernica; Giraldus recording, with his usual simple vanity, how Map had depreciated his own French "dicta," calling them in one place mere "verba," in comparison with the Latin "scripta" of Giraldus; and in making this reference to Map, Giraldus says "cujus animæ propitietur Deus" (Rolls edition of Giraldus, vol. v. p. 410). Finally, the "Obitus Walteri Map, Archidiaconi Exoniensis" (a common mistake for Oxoniensis) appears under "Kal. Aprilis" in a kalendar of obits prefixed to a Hereford missal, which has been published at the end of the little *History of Hereford* (London, 1717). The same kalendar contains the obit "Magistri Philippi Map" under the nones of June. For these two entries see the printed edition just mentioned, pp. (10), (15).

We find then that Hue de Rotelande addressed a public which was intimately acquainted with Walter Map, then in his

* *Magna Vita S. Hugonis Episcopi Lincolniensis*, Rolls edition (1864), p. 281.

† Giraldus was merely fencing with the Justiciary, and proposing men who were sure to be rejected. When he named Roger, Dean of Lincoln, and Walter Map, the Justiciary called them both "viros bonos et honestos," but said that he desired Giraldus to name "aliquos, qui de Anglia essent oriundi et Walliæ tamen magis vicini" (see the Rolls edition of Giraldus, vol. iii. p. 321, where Brewer has printed the last word "intimi," but compare Cotton MS., Domitian v. f. 147); and Giraldus was forced, two days later, to nominate his hated rival, the Prior of Llantony.

prime; we could hardly therefore desire a better authority than Hue for the assertion that Map rivalled him in the "art de mentir": and we think that few can fairly examine this passage and the incidents preceding it, and compare them with the incidents and the rubrics of the prose Lancelot, without concluding that it denotes Map as the author of part of that Romance. At the same time there are sure to be some critics, who will maintain that Hue was only alluding to Map as a good story-teller; that, as the client of men like Gilbert de Monmouth and William de Braose, Hue liked to have a fling at a church dignitary; and that his allusion to Map was of the same general character as that which he had made (in an earlier passage) to another churchman in Hereford named Hugh de Hungerie. We will not discuss the matter any longer here; but we will conclude with quoting the passage to which we have just referred. It occurs when Ipomedon, having won the last day's tournament as the black knight, has returned to the Sicilian court and carved at the queen's table for the last time; and now, according to compact, acting as the queen's "druz," he gives her the usual good-night kiss, which she receives only too seriously, whilst he intends it merely as a joke, ("a gabs"). The passage is as follows:—

"Qvant la reine aueit mange
E li cheualer sunt dresse
Sis druz en la chambre la meine
Si la besa de bon estraine
Cument ke il fust a la reine
Fust le beser bone medecine
Mes il le prist trestut a gabs
Certes io nel freie pas
Einz i mettereie mut grant peine
Tant ke tastee fust la ueine
Par unt * le mal si la teneit
Huge de Hungrie par dreit
Sen deust mut ben entremettre
La glose set de ceste lettre." f. 71.

* Par ou. Compare a passage further on, where Ipomedon is overtaken by a rival knight, who says, "Estes uus nus cele tuz dis Pur aler en vostre pais Si ke nuls ne sust chemin Par unt siure cest larcin," f. 81.

The "Huge" here appealed to, as a sort of doctor-in-love, who is sure to know the "glose" of the poet's remarks, is no doubt the same as the canon, whose name appears twice among the obits of the Hereford kalendar. The two entries are:—March, "Idus. Obitus ... Magistri Hugonis Canonici de Hunger"; and October, "v. non. Obitus... patris et matris Magistri Hugonis de Hungaria"; see the *History of Hereford* (1717), pp. (8), (25). It was not improbably the same "Hugo de Hungerie" who was commissioned to receive a prebend at Writtle in Essex in 1204 (see *Rott. litt. claus.* p. 12). Two members of a family named Hungrie or Hungerie held some lands at Leighterton in Gloucestershire at the beginning of the 12th century: see *Cartul. Mon. S. Pet. Glouc.*, vol. i. (1863), pp. 96, 97, 355, 357, 358, 361. In Hereford itself, one of the principal streets, now known as St. Owen's Street, in John Speed's *Theatre of the Empire of Great Britaine* (1611), fol. 50, is named "Hongery strete." The village of Clehonger lies in another direction; but there was probably some place to the east of Hereford, which gave this name to the street and to the family.

The Poem begins, with a Prologue of 48 lines:—

"Qvi bons countes uoet entendre
Souent il poet grans biens aprendre
Par escuter enneisures
Est retrere les auentures
Ke auyndrent al ancien tens
Poet len oyr folie e sens
Ore lessums folie la ester
Kar de sens fet moult bien parler." f. 37.

After 12 more lines it goes on:—

"Moult me meruail de ces clers sages
Ky entendent plusurs langages
Kil ont lesse ceste estorie
Ke nus ne ont en memorie
Ne di pas qil bien ne dit
Cil qi en latin lad descrit
Mes plus iad leis ke lettrez
Si li latin nest translatez
Gaires ni erent entendanz
Por ceo voil dire en romanz

A plus breuement qe ieo saurai
Si entendrunt clere e lai .
Hue de Rotelande nus dit
Ky cest estorie nous descrit
Ky de latin uelt romanz fere
Ne lui deit lem a mal retrere
Sil ne poet tuz des oelz garder
De tut en tut le tens former
Mes pur hastiuer la matire
Nos estoura par biau motz dire
Fors la verrour ny acrestrai
Dirai brefuement ceo qe ieo en sai
Ke grant oure voet translater
[B]Refuement lestuet oure passer
Ou si ceo nouns trop se anoieront
Cil ki de oir talent auront
Ne voil tut mon sen celer mes
Ore me escutez si aiez pes." f. 37, col. 2.

The narrative now begins with an account of King Meleager of Sicily; but between the scribe and the rubricator the name has been changed into Delcanger. The first two lines are:—

"Delcanger vn reis ancifs
Dedeinz Cecile iert sires iadis." f. 37, col. 2.

After f. 44, col. 2, l. 28 ("Si sai pur estre maubailli") the scribe has accidentally omitted 300 lines, describing the departure of Ipomedon from the court of La Fière, and his meeting with Jason. The passage may be found in the copy in Egerton MS. 2515, beginning at f. 9 b, line 29, and ending at f. 11 b, line 33.

Thoas, the Chamberlain of Meleager, is sent to the Sicilian queen every night with a report of the day's tournament; and on the third night a few remarks are made about him, containing the following lines, to which we have already alluded:—

"Cil esteit de mut grant saueir
De sa parole mut leaus
A herefort a ces estaus
Pot tens seer e sei uanter
De la grant guerre de ultre mer

Qant room fut de reis asis
Dunt atant fut truble le pais
Sun nun ne uoil pas ci numer
Par mentir ne sauereit ainter
Tant des le matin deske al seir
Cum cil pot par dire ueir
Ne ne sauereit dire en mentant
Tant cum thoas en ueir disant." f. 70.

The conclusion of the first part of the poem is marked (as we have already observed) by a passage asserting the general truthfulness of the story. This passage is in 28 lines, of which we have already quoted the first 12, beginning "Ore entendez" and ending "Walter Map reset ben sa part." The remaining 16 lines are as follows:—

"Ne purqant a la meie entente
Ne quit pas ke nul de vus mente
Seignurs ke de rime entendez
Si io mesprens ne me blasmez
A escient pas nel ferai
Al plus brefment ke io purrai
Vus irrai ultre od resun bele
Kar ren ne ualt lunge fauele
Ne fauele ne lung sermun
Kar ki ist hors de sa resun
Jol sai mut si sauez vus
Le liure en est meulz* delitus
Pur co ni uoil cunter ne dire
Fors tut dreit auant la matire
Se vus vers mei ben escutez
De plus sages en partirez." f. 82, cols. 1–2.

The second part of the poem now begins:—

"Ipomedon ne se est targez
Vers sun pais est aprochez
Si cum il est en puille entrez
Quatre baruns ad encuntrez
Del plus hauz humes de la terre
Ki en haste lalouent quere

* A mistake for "meins;" a reading which is to be found in the copy in Egerton 2515 (f. 50, line 7).

Kar naueit pas del tut vnz meis
Mort fut hermogenes li reis
Sis peres pur co le uunt quere
Pur faire le rei de la terre
Li barun de lui hetez erent
Od lui a barlet returnerent." f. 82, col. 2.

The reference to the Welsh inroad under Rhys is as follows:—

"Si fist uns reis gualeis iadis
Jo quit ke il lapelerent ris
Il fut mut larges de engleterre
A ses hirdinans* parti la terre
Herefort e Glouecestre
Salopesbirie e Wirecestre
Mes il en laua ben les mans
Il e li son eurent li meins
Kar il furent veneuz e laidiz
Vilement chacez e deseumfiz." f. 93 b, cols. 1–2.

After describing the marriage of Ipomedon and La Fière, the narrative ends:—

"Encemble furent ces amanz
Od grant ioie par plusurs anz
Vne tant cum uie lur dura
Lun de eus lautre ne cureca
Mes tuz iurz en grant delit erent
E mut beaus enfans engendierent
De ceste estorie ki ai ci faite
Est cele de tebes estraite
A thebes fut Ipomedon
Aillurs queirez si vus est bon
Cument ilokes li auint
Ne vus dirrai pas ke il deuint
Kar tant cum il unc uesqui
Fut il pruz e fier e hardi
E ki plus en uait demandant
Querge autre ki li die auant
Ceste estoire uus ai desclose
Hue sen test e se repose." f. 104, cols. 1–2.

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* A mistake for "hirdimans" (courtiers).

The Epilogue is of 28 lines. The rubricator has made a mistake in the first initial, inserting Q instead of H.

"Qve de rotelande dit
E uus mustre par cest escrit
Ke unkes pus cel tens ne fut mez
Ne cheualer ne clerc lettrez
Ki del tut senz faire sun bon
Amast cum fist Ipomedon.
Ipomedon a tuz amanz
Mande saluz en cest romanz
Par cest hue de rotelande
De part le deu de amur cumande
Des ore mes lealment amer
Bens [*for* Sens] tricherie e sens fauser
E se nuls de amer se retrait
Deuant co ke il ait sun bon fait
En fin cil ert escumenge
E puis si ait plener cunge
De enueisir la v il purra
Asouz ert cil ki plus auera
A credehulle a ma meisun
Chartre ai del absoluciun
Se il i ad dame v pucele
V riche vedue . v dameisele
Ne voille creire ke io lai
Venge la io li musterai
Ainz ke diloe sen seit turne
La chartre li ert enbreue
E co nert pas trop grant damages
Se li seaus li pent as nages." f. 104, col. 2.

Egerton 2515. ff. 3–141.

Vellum; early XIVth cent. Folio; ff. 139, in double columns, each column having from 37 to 47 lines. Written by a scribe named Johan do Dorkingge. With initials in blue, flourished with red; and with illuminated borders, which issue from an initial enclosing a small figure of a king holding a drawn sword, at f. 70 b. The rest of the volume consists of 54 leaves (ff. 142–195), perhaps by the same scribe, containing a portion of the second part of the prose Romance of Lancelot, beginning with the adven-

tures of Agravain the proud, and breaking off imperfectly with the words—"Cele nuyt fu lanc[elos] couchez a aise si se reposa car assez estoit." On the second flyleaf at the beginning of the volume a later hand has written: "Ipomodon ou Romance de la Sentgrell" (f. 2 b). On the first flyleaf (f. 1) is the name of an owner, Philippa Leman, written in the 18th century.

IPOMEDON and PROTHESILAUS: two metrical Romances, by Hue de Rotelande; the former imperfect, beginning with line 150, but containing about 10,300 lines; and the latter containing about 13,000 lines, concluding with an Epilogue addressed (between 1174 and 1191) to Gilbert Fitz-Baderon, Lord of Monmouth. *French.*

1. IPOMEDON (whose name is here nearly always written "Ipomodon"): in about 10,300 lines. ff. 3–70 b.

The scribe of the present copy, who names himself at the end as "Johan de Dorkingge," has not been content with turning the old Norman forms of his original into more modern French; he has also carefully omitted most of the local allusions that occur in the poem. The first example of these omissions is curious, the scribe having left the first line of a couplet without any line to rhyme with it. It occurs when Thoas, the king of Sicily's chamberlain, comes to the queen with news of the second day's tournament. In the older copy (Vespasian A. vii. f. 70) the queen asks Thoas to tell her about the king, and the poet then proceeds to praise Thoas in 3 lines, and to compare him (in 11 lines more) to one of his own patrons at Hereford. The passage begins:—

"Thoas del rei me dite ueir
Cil esteit de mut grant saueir
De sa parole mut leaus
A Herefort a ces estaus," etc.

And, after 10 lines more, the passage goes on:—

"Dame fet cil li turniez de her
Na munte pas a un dener
Vers un vassal ke hui i fu," etc.
(Vesp. A. vii. f. 70).

In the present copy the passage is as follows:—

"Thoas del Roi me ditez voir
Cil fust de mou[t] grant sauoir
De sa parole mout reals [*sic*]

Dame fet cil le turney deyr
Na mounte pas a vn dener
Vers vn vassal qe i fu," etc.
f. 37 b, col. 2, last lines.

The other passages are at ff. 39, 49 b, col. 2, and 70 b, where the present scribe has omitted the allusions made in the older MS. to "Iluge de Hungrie," "Walter Map," and the locality of the author's house "A Credehulle" (Vesp. A. viii., ff. 71, 82, and 104, col. 2).

The present copy cannot have been made from our earlier MS., for it contains 300 lines which have been accidentally omitted there (Vesp. A. vii., f. 44, after line 28); and these lines form an essential part of the narrative, containing the end of Ipomedon's soliloquy after the affront offered him by La Fière; an account of his departure from her court and his meeting with Jason; Jason's appeal to him to return; and the first half of the remarks of La Fière: see the present copy, from f. 9 b, line 29, down to f. 11 b, line 33.

The present copy begins (imperfectly):—

"Par Russye par Alemaigne
En Poille fuist assez parle
De sa fierte et fierte." f. 3.

These lines occur in Vespasian A. vii. as the last three lines of 37 b, col. 2, the third line being there more correctly written:—

"E de la pucele e de sa fierte."

When the hero is first introduced he is called "Ypomedon" (ff. 3, 3 b, and again at f. 6 b); but in most (if not all) other places the name is written "Ypomodon" or "Ipomodon."

The concluding passage of the first part of Ipomedon begins in the present copy:—

"Ore entendez seignurs mult ben
Hue dist qe ne ment de ren." f. 49 b, col. 2.

After six more lines it goes on:—

"Kar ceste siecle lad ore en soy
Pur ceo ne puys bien garde moy
Seignurs qe rime entendez
Si mespreng ne me blamez
A men ascient pas ne fray," etc.
f. 49 b, col. 2, last lines.

In the corresponding passage in Vesp. A. vii. f. 82, the two lines: "Kar cist seeles lad ore en sei Ncl metez mie tut sur mei," are followed by four others: "Sul ne sai pas de mentir lart Walter Map reset ben sa part Nepurqant a la meie entente ne quit pas ke nul de vus mente," which lines are omitted here; and consequently this passage, instead of containing 28 lines (as in Vesp. A. vii.), contains only 24. The last couplet is as follows:—

"Si vous vers moy bien escotez
De plus sages en partirez." f. 50.

The second part of the poem begins:—

"Ipomodon ne sest targez
Vers son pays est aprochez
Si com il est en Poille entre
Quatre barons ad encountre." f. 50.

One (and we believe only one) local allusion is preserved in the present copy; namely, the allusion to a Welsh king named "Rys," who had been "mout larges dengleterre," and had promised his "hirmayns" to divide the lands among them, "Hereford et Gloucestre, Salesbury et Wircestre," f. 61. (See the passage in the description of Vespasian A. vii., where it occurs at f. 93 b, cols. 1–2.)

In the Epilogue of Ipomedon, the present scribe writes the author's name twice over, as "Hughe de Cliuelande": but these are mere slips of the pen; for on the same page (f. 70 b) he begins the next poem, Prothesilaus, which is professedly a sequel by the same author, with the correct name, "Hvge de Rotelande." The Epilogue is as follows:—

"Hughe de Cliuelande dist
Et vous moustre par cest escript
Ke vnc puis tel temps fu nee
Chiualer ne Clerk lettre
Ke del tut sust fere si bon
Amast com fist Ipomodon
Ipomodon a touz amauntz
Maund salutz a touz amauntz
[*sic*: "en cest romanz," Vesp. A. vii.]
Par ceste Hughe de Cliuelande
De part le dieu damur comaunde
Desoremes loialment amer
Saunz trescherie et saunz falser

Et si nul damer se retrait
Deuaunt qil eit son bon fet
Enfyn ert escominge [*or* escuminge]
E puys si eit plener cunge
Denuoiser la ou pierra
Asolz ert qe plus aura .
Escotez touz a ma reson
Chartre ay del Absolucioun
Sil ad dame ou pucele
Riche vidue ou damoisele
Ne voille crere qe Ieo lay
Vinge la et Ieo ly mustray
Eins qe de illoqes seit turnez
La chartre li ert enbreuez
Et ceo nert pas graunt damages
Si luy seals ly pent as aigues [*more correctly* "nages," *as in* Vesp. A. vii.]
Ceste Romaunce ay escript
De la bouche dieux soit beneit
Ke pur Johan de Dorkingge prie
Qe ceste Romaunce ad complie." f. 70 b.

It will be seen that where, according to the earlier copy (Vesp. A. vii. f. 104, col. 2), the author speaks of having this charter of absolution "A Credehulle a ma meisun," the present scribe, John of Dorking, has written the line, "Escotez touz a ma reson."

Colophon: "Explicit hic totum pro Christo da michi potum."

2. Prothesilaus: with a short Prologue, and an Epilogue addressed to Gilbert Fitz-Baderon, Lord of Monmouth. In about 13,000 lines. ff. 70 b–141.

In the present copy the hero is always called "Protholaus." But this form is probably due to the scribe, who thought that the metre required a shorter name than Prothesilaus. For, when the hero calls himself "Prothes" (f. 88 b, col. 2), it is remarked that this was part of his real name, "Ceo fu del num le comensail" (f. 89, line 3). Moreover in the copy in the Bibliothèque Nationale, the Romance is headed "Prothesilaus." The hero's elder brother, the king of Apulia, is more than once called at the beginning of the present copy "Daunus"; but his name is generally written "Daunus." It is quite evident that the latter is the correct form,

as the first traditionary Daunus was the eponym of the Daunians in Apulia.

Hue de Rotelaud remarks, in his Prologue, that it is bad for a man to rest too long, and that he hopes to please his readers with his new work, "cest translatement." He then begins the story with saying that Ipomedon and La Fière enjoyed a long term of happiness together; but that when she heard of his death (before Thebes, as we gather from the end of the preceding poem), she soon followed him. They leave two young sons. The elder, Daunus, is crowned king of Apulia, whilst Calabria is left to the younger son, Prothesilaus. Daunus falls under the influence of a baron named Pentalis, who excites his jealousy against Prothesilaus. King Meleager of Sicily, it appears, is dead, and his widow, Medea, who is now queen of Crete, has transferred her old passion for Ipomedon to his younger son, though she only knows the youth by report (see ff. 71 b and 72 b); and Pentalis suggests that Medea will assist Prothesilaus to seize Apulia.

Prothesilaus is forced to leave Calabria. He wanders about in search of alliances, through the Greek islands, where, under the name of "Prothes" he visits Medea (ff. 87–92), and back again into Italy, through Lombardy, and up into Burgundy; and he meets everywhere with chivalrous adventures. At length his friends are collected together, and he invades Calabria and defeats Daunus near Candres (ff. 135–138). The two brothers meet in the final rout, and Daunus strikes Prothesilaus a heavy blow. Prothesilaus recovers himself, and returns the blow, cleaving the helmet of Daunus and stunning him. Prothesilaus sees his brother's face, springs off his horse, and recovers Daunus from the swoon. The brothers embrace, and Prothesilaus is re-invested with the dukedom of Calabria. Soon afterwards Daunus dies; and Prothesilaus succeeds to Apulia, and marries Medea.

The combat between the two brothers was probably suggested to Hue de Rotelande by the story of Thebes; but, if so, it is indeed a very pale reflection.

The Prologue is in 30 lines. It begins:—

"Hvge de Rotelande dist
Ke treter voet cest escript
Cil qe raison bien entent
Ne doit reposer longement

Ains jour et nuyt et tut temps
Ses oueres moustrer et ses sens
Kar par repos et par peresce
Ne vendra ja hom a hautesse." f. 70 b, col. 2.

The narrative begins:—

"Ieo vous dist de Ipomodon
A ceste foithe com est bon
O joye longement vesquy
Mes nad en le siecle taunt hardy
Taunt sage taunt riche taunt fort
Qe nestuyt passer par la mort."
f. 70 b, col. 2, ll. 31–36.

The two sons of Ipomedon and La Fière are thus introduced:—

"Deux fiutz eurount et non plus
Vnqe si bels ne voit nuls
Ambedeu estoient chiualers
Prnz hardys joefnes et legers
Daumus out a noun ly eynez nez
De Poille fust Roi corounez
La fere qant ele deuya
Al son fiutz puys [*for* puiné] diuisa
Tut Calabre en eritage
Car ceo out este son corage
Protholaus fust nome
Plus bels hom ne fust nee [*sic*, *?for* ne est]
Kar en tote rens resembla
Le bon piere qil lengendra," etc. f. 71, ll. 10–23.

When Medea is visited by Prothesilaus, at that time calling himself "Prothes," she is struck with his resemblance to his father, and asks him his name, to which he replies:—

"Dame Prothes mapelle hun."
ff. 88 b, col. 2, last line.

The passage then goes on:—

"Come ele Prothes oy nomer
Tut le corps prent a trembler
Ceo fu del num le comensail
En suspiraunt fet vn bail
Et dist ad del nun nent plus
Nanyl fait Protholaus." f. 89, ll. 1–6.

When Prothesilaus returns the blow given him by Daunus, the passage is as follows:—

"Par grant ire leua le brank
E al Roi donne vn coup pesant
En sus son helme de sus
Ke flurs e merks abati jus
Si qe deux quarters en abat
Si le brank turnat en le plat
Tut le nes lout coupe
Kar le nasel ad enporte
Les ares del mentoun ly tert
Ly vys remaint tut a descouert
Ly las del helme est tut rumpuz
Daunus est a terre chaieuz
Loyns de ly vole le helme al flours
Ore ad graunt mester de socours
Kar il se panme longement
Sil kil nout voit nentent
Protholaus ly regarda
E al semblant conu la," etc.

f. 138, col. 2, l. 35–f. 138 b, l. 16.

The narrative ends thus:—

"Les noeces duront bien deux mois
A Puille sen voit puis ly Rois
E la Reyne voit od luy
A graunt joye viuont ambeduy
Kar taunt finement sentre amerount
E longes a joye regnerount
En graunt amour estoient
E bels fiutz e filles auoient
Dount nous autrefeth parlerouns
Kaunt temps reuerroms
Mes ceo nert vncore en pose
Hughe se tait . e se repose."

f. 141, ll. 30–41.

The epilogue then follows, in 43 lines (the second line of one couplet having been omitted by mistake):—

"De cest liure fait finement
Al plus haut baron le present

E la meillour desus la uwe
Cest ly gentils de Monemwe
Gilbert le fiutz Badeloun
En Engletere nad baroun
De son pris ne de sa parage
Qaunkez est e moult eyme barnage
Si est gentils e deboneire
Cest lyure me comaunda feire
E de latyn traunslater
Dun lyure qil me fist moustrer
Dount sis chastels est moult manauntz
E de latyn e de Romaunz
Pur ly me doit bien trauailler
E moult pener de ben treter
Kar nad nul baron desqes en frise
Plus volunters rende seruise
A cheseuns plus qil ne desert
Nuls vers ly seruise ne pert
Ains lour rent a volunte
Assez plus qe la dublee
Il set mest vis ben le respit
Ky ly seintz nous moustre e dist
Nad point en soy de gentrise
Ke fraunk hom tout son seruice
Certes my sires Gilbert
Nest pas de ceo feintz ne couert
Riches doune mut souent
Larges quer ad e moult deespent
E ken diroye longe counte
. . . . [a line omitted]
Ke taunt dount e taunt despende
Il nad nul qe ceo defende
Ne qui de cest me countredie
Kar ceo serroit moult graunt folie
E seignurs sachez bien de fy
Ke ceo qe jeo vous counte e dy
Ne fas mye pur losengerie
Ne pur auer doun ne leuer[ie]
Kar sur suy e say de noir
Ke jeo de soen purra auoir

Kaunt jeo voudray ne faudra mye
Dieu luy doint bon e longe vie.
Amen."

f. 141, cols. 1 (last line) and 2.

The Romance of Prothesilaus is noticed by the Abbé de la Rue, in his *Essais historiques sur les Bardes* (Caen, 1834), tome ii. pp. 292–295. He gives an extract of 45 lines, describing a storm at sea, which occurs in the present copy at f. 72 b, col. 2, line 32–f. 73, line 32. The only copy known to De la Rue was an imperfect one in the Bibliothèque Nationale, at that time numbered 7989. 3, but now Fonds Français 2169. It was written towards the end of the 13th century; but the title, "Ci cummence le rumans de Prothesilaus," was added in the 17th century. The last passage now remaining in it relates to the movements of Medea, just before the final invasion of Calabria. The passage begins: "De Moriane ist la reine" and breaks off with the lines: "Li valles vers els aproca E gentement les salua La reine lad apele Noveles lui ad demande Dunt il vent e quil vait querant E quel part il est hastant," together with the catchwords of the next quire (now lost). "Dame ore."* This passage occurs in the present copy at f. 134, col. 2, lines 6–28. Thus the present copy of Prothesilaus contains 1215 lines (including the 43 lines of Epilogue) which are missing at the end of the Paris copy.

Harley 2252. ff. 54–84.

Paper; late xvth cent. Folio; ff. 31, having 33 to 43 lines to a page. Written in the same hand as the first portion of a poem called "le Morte Arthur" (ff. 86–101 b), the second portion of which (ff. 102–132 b) is in another hand of the same period (see under the head of British and English Traditions). Bound up in a volume of miscellanies in prose and verse (several of these being poems by Skelton), some of which are written by John Colyns, Mercer of London, in 1517–1526 (see ff. 132 b, 165, and elsewhere). A later owner was Robert Farrers, Gent., in 1570 (see ff. 1 b, 162 b).

* This account of the Paris MS. has been kindly supplied to us by M. Léopold Delisle.

Ipomedon. A metrical Romance, abridged from the French of Hue de Rotelande. In 3 Fits, containing 2346 lines. *English.*

George Ellis has given an abstract of this poem in his *Specimens of Early English metrical Romances* (1805), vol. iii. pp. 208–256. He has divided his abstract into two "cantos" (at line 1524: see f. 74). But as Henry Weber remarks, in his *Metrical Romances* (Edinburgh, 1810), vol. i. Introduction, p. lii., it is evident that the poet intended to make three divisions, the first being after line 528 (f. 61).

In the French poem Ipomedon assumes the title of "Druz la reine" (here translated "the quenys leman") at the Court of Sicily. The English translator has turned "Cecile" into "Seseny," (see line 657, at f. 63 and elsewhere). This has so far puzzled Ellis, who was not acquainted with the French text, that he says in a note:—"It is difficult to guess what country adjoining to Naples can be intended by this word, which generally means Saxony" (*Specimens*, etc., vol. iii. p. 222).

The Romance is headed: "The lyfe of Ipomedon." It begins with an account of Ipomedon's father, King "Ermones" of "Poyle-lond":—

"Mekely lordyngis gentylle and fre
Lystene awhile and herken to me
I shalle you telle of a kynge
A dowghty man withowte lesynge." f. 54.

The first Fit ends with lines 527–8:—

"Alle men him louyd suche was his grace
Of chyld Ipomydon here is a space." f. 61.

The second Fit ends with lines 1523–4:—

"Thus caymys hathe his seruyce quytte
And of Ipo[m]ydon here is a fytte." f. 74.

The Romance ends:—

"To þat blysse god brynge vs alle
That dyed on rode for grete and smalle. Amenn." f. 84.

Colophon: "Explicet Ipomydonn."

Published from the present copy, which is the only complete one known, in Henry Weber's *Metrical Romances* (Edinburgh, 1810), vol. ii. pp. 281–365, with a few notes at p. 478, and some further notes (one of them repeating the remark of George Ellis

about "Seseny") in vol. iii. pp. 361–364. In Weber's general Introduction (vol. i. p. lii.), he mentions an early printed copy of *Ipomydon*. It was then in the library of Lincoln Cathedral, but afterwards came into the possession of Richard Heber. It was printed by Wynken de Worde about 1500. There is one leaf of the same edition in the collection called Bagford Ballads in the British Museum, vol. i. No. 18. This text closely agrees with the present MS., lines 261–320, f. 57 b–58.

Additional 15,606. ff. 110, col. 2–113, col. 2; and 140 b–152.

Vellum; early XIVth cent. Quarto; ff. 16, in double columns, having 31 lines to a column. The whole MS., except art. 25, is in French. The contents are as follows:—

1. Calendar, f. 2.
2. An allegorical poem on the Vices and Virtues, headed "De dauid li prophecie," at the end of which (f. 17 b, col. 2) the year 1180 is given as the date of the composition. f. 6.
3. Metrical paraphrase of Psalm xliv., composed at the desire of Marie de France, Countess of Champagne (1164–1198). f. 18.
4. Treatise on the Mass, in prose. f. 35.
5. Life of the Virgin, preceded by an account of the Feast of the Conception of the Virgin, a poem by Wace. f. 37.
6. Vision of Hell seen by St. Paul, in alexandrine quatrains, with a few octosyllabic verses in the middle. f. 81.
7. Hymn to the body and blood of Christ. f. 87 b, col. 2.
8. Hymn to the Virgin. f. 88 b, col. 2.
9. Three Hymns to Christ. f. 89.
10. Sermon on the Vices and Virtues, in alexandrines. f. 90 b.
11. Hymn to Christ and the Virgin. f. 96 b, col. 2.
12. The seven penitential psalms, in alexandrines. f. 97 b.
13. La Bible de Hugue de Berzi, headed "Por faire larme sauue." f. 100, col. 2.
14. Dit de l'Unicorne, here headed "Des bestelotes moralite." f. 107 b, col. 2.
15. Moral tale of two knights (one of the present articles). f. 110, col. 2.
16. Distiches of Cato, by "Adanz li cloz" (or Adam de Suel). f. 113 b, col. 2.
17. Le Doctrinal Sauvage. f. 118, col. 2.
18. Didactic poem, headed "Por chatoier les orguilloz" (published by Paul Meyer from this MS., in *Romania*, 1876, pp. 36–39). f. 122, col. 2.
19. Poem on the fifteen signs of the Day of Judgment. f. 124.
20. La Pleure-chante (which Jubinal in his *Rutebeuf*, 1839, tome i. p. 398, entitles "La Chante-Pleure"). f. 127.

21. Life of St. Denis, in prose. f. 130.
22. Dit de Guillaume (one of the present articles). f. 140 b, col. 2.
23. "Li liures de sapience," a collection of moral and religious maxims, in prose. f. 152.
24. "Li salmons de cloistre espe-rituel," an allegorical description of the soul of a true Christian, in prose. f. 156, col. 2. After this leaf there is a gap, which might be partly but not entirely filled by what is now the last leaf.
25. The anthem "Gloria in excelsis," the Nicene Creed, and a Lesson from the beginning of St. John's Gospel, all in Latin prose. f. 157.
26. A form of confession, in prose. ff. 158–159 b, col. 2.

This concludes the MS.; but three leaves have been bound up at the end, two of which (ff. 160, 161) are rejected leaves, having texts similar to those of the leaves now in the body of the MS. (at ff. 30, 35, and 130); whilst the third leaf (f. 162) belongs to the treatise on the "cloistre esperituel," but ought to be reversed, as it now begins (imperfectly) with f. 162 b, and goes on from f. 162, col. 2, to f. 157. The MS. formerly belonged to Claude Fauchet, who has written "Cest a moi Claude Fauchet" at the top of f. 160, a leaf which must at that time have been a fly-leaf at the beginning. The whole MS. has been described by Paul Meyer, under the heading, Notice sur un MS. Bourguignon, in tome vi. of *Romania* (1877), pp. 1–46, with corrections at pp. 600–604.

Two Moral Tales, in verse. *French.*

1. Les deux Chevaliers. In 414 octosyllabics. f. 110, col. 2–113 b, col. 2.

The two knights are brothers. The younger one gives a feast, and quarrels with his brother for refusing to join in the general gaiety and laughter. The quarrel results in a single combat. The younger knight is overcome. He is placed by his brother between two men, who prick him with their swords; and he is told to laugh. He owns that he cannot laugh now. The elder knight rejoins that the thoughts of hell are often sharper to him than swords. Hereupon they are reconciled. After the death of the elder brother his heart is opened, in accordance with his dying commands, and is found to contain a crucifix.

The tale is headed, in red, "Dou pechie dorguel laissier."

Begins: "Frainche gent douce et debonaire
. I . pou vns ueuz prier de faire
Pais por oir raison certene." f. 110, col. 2.

Ends: "Et ma dame sainte marie
Vers lui nos an soit an ahie
Sains pou sains peres et sains iehans
Respondaint tuit. Amen amen."

Colophon, in red: "Si faut des .ii. chenaliers." f. 113 b, col. 2.

Printed from this MS. in Paul Meyer's article in tome vi. of *Romania* (1877), pp. 29–35.

2. Le Dit de Guillaume d'Angleterre. In 236 mono-rhymed quatrains, written like prose, but with red initials to most of them, and with spaces left for initials to the other quatrains. ff. 140 b, col. 2–152.

This dit is an example of the uses of adversity. Guillaume, a king of England, is commanded by an angel to leave his home and to conceal his name and dignity for twenty-four years. His wife discovers his intended flight and leaves home with him. They live for a time in the woods. She bears twin boys on a rock near the sea. She is carried off by merchants, one of whom throws a red silk purse to the king. The purse is caught in a tree and snatched away by an eagle. Guillaume finds an empty boat; but whilst he is placing one of the boys in it he sees a wolf running off with the other, and loses both. At the end of twenty-four years, however, they all meet again in England, and Guillaume regains his kingdom.

This Dit seems to have been abridged, with a few alterations, from the Romance (in more than 3000 octosyllabics) of Guillaume d'Angleterre usually attributed to Chrêtien de Troyes. The author of the Romance calls himself "Crestiens," but modern critics are inclined to deny his identity with Chrêtien de Troyes: see the description of a copy in a MS. (B 9) in St. John's College, Cambridge, by Paul Meyer, *Romania*, tome viii. (1879), pp. 309, 315–320.

Summaries, both of the Romance and of the Dit, have been given by Dr. W. L. Holland, in his *Crestien von Troyes* (Tübingen, 1854), pp. 64–104; including a comparison between the incidents related here and those in the legend of Placidas (or St. Eustacius), and the romances of the Emperor Octavian, Sir Isumbras, Die Gute Frau, Der Graf von Savoien, and Der Gute Gerhard, and also (so far as the loss of the red purse is concerned) with Pierre de Provence et la belle Maguelone, and Prince Kamar ez-Zemán and the Princess Budoor (for the last of which see Lane's *Thousand and one Nights*, London, 1839, vol. ii. p. 130).

The first quatrain of the Dit is as follows:—

"Por recorder . i . dit sui ci endroit uenuz
Dex gart touz ceoz et celles don serai entenduz .
De . i . roil vous veuz parler de qui fut maintenuz
Li pahis de ingleterre or est sarme laissuz." f. 140 b, col. 2.

The last quatrain is as follows:—

"[I]i rois et cil . ii . fiz et la dame gentiz.
Horent en bones oures si tres bien lor euer mis .
Que la ioie conquirent la ou dex mot ces amis .
La quele uos ottroit li rois de paradiz. Amen." f. 152.

The first two quatrains and half of the third quatrain of the Dit have been printed from this copy by Paul Meyer, in his article on the whole MS., as "un MS. Bourguignon," in *Romania*, tome vi. (1877), p. 27, with three verbal corrections at p. 603. The Romance of Guillaume d'Angleterre and also this Dit have been published from Parisian MSS. by Francisque Michel, in his *Chroniques Anglo-Normandes*, tome iii. (Rouen, 1840), pp. 39–172 and pp. 173–211.

Cotton, Caligula A. ii. ff. 130–134.

Paper; xvth cent. Quarto; ff. 5, in double columns, having 42 to 48 lines to a column. For the contents of the whole vol., see the description of Titus and Vespasian, under the head of Classical Romances.

Sir Isumbras. In 133 six-line stanzas, most of which were evidently written originally as twelve-line *stanzas*, containing 798 lines. *English.*

The Poem tells how Sir Isumbras, in the height of his pride, was warned by an angel; how his horse, his hawk, and his hounds died; how his cattle were all lost, and his castle burned, and nothing saved to him but his wife and his three boys; how they set forth on a pilgrimage to Jerusalem; how he was robbed of the two elder children by a lion and a leopard, and of his wife by "an hethen kynge" (f. 131); how a "gryffyn" flew away with his red mantle and the gold left in it by the "hethen kynge," and his youngest child was carried off by a unicorn; how he took service with a smith and made himself armour; how he was received, as a palmer, by his own wife, now become "a ryche qwene" (f. 133); and how, while both he and his wife were fighting

against "two hethenne kynges" and their men, they were rescued by their three sons, riding on a lion, a leopard, and a unicorn.

The first two stanzas are as follows:—

"God þt made both erþe and heuenne
And alle þis worlde in deyes seuenne
That is fulle of myȝthe
Sende vs alle his blessynge
Lasse and more olde and ȝynge
And kepe vs day and nyȝte
"I wylle you telle of a knyȝte
That dowȝty was in eche a fyȝte
In towne and eke in felde
Ther durste no man his dynte abyde
Ne no man aȝeyn hym ryde
Withe spere ne withe schelde." f. 130.

The last two (the 132nd and 133rd) stanzas are as follows:—

"Whenne eche of hem a kynge was
They þanked god of his grace
That browȝte hem out of care
They lyued and dyed in gode entente
Her sowles J wote to heuenn wente
Whenne þey dede ware
"Thus ended sir Jsumbras
That an hardy knyȝte was
Jn sorowe alle thowȝ he wore
Jhesu criste heuenne kyngẽ
Graunte vs alle þy blessynge
For now and euer more Amen." f. 134, col. 2.

This Poem was printed, from the Thornton MS. in the library of Lincoln Cathedral, by James Orchard Halliwell, in his volume called *The Thornton Romances*, edited for the Camden Society (1841), pp. 88–120; with collations from the present and from five other MSS., in the Notes, pp. 267–273.

George Ellis has given an Abstract of the Poem, in his *Specimens* (edition of 1848), pp. 479–491: this is taken from a MS., A. ix., in Caius College, Cambridge. The other MSS. mentioned by Halliwell are a MS. in the Advocates' Library, Edinburgh, 19. 3. 1., MS. Ashmole 61 sf. 9, MS. Douce 261 f. 1, and a MS. in the Roy. Library

at Naples. The last-named MS. seems to agree most nearly of all with the present copy.

Utterson in his *Select Pieces of Early Popular Poetry* (Lond. 1817), vol. i. pp. 77–112, has reprinted the old edition by Copland.

Cotton, Caligula A. ii. ff. 22 b–35.

Paper; xvth cent. Quarto; ff. 13, in double columns, each full column containing from 36 to 40 lines. For the contents of the whole volume, see the description of Titus and Vespasian.

Octavian the Emperor. In 327 six-line stanzas, containing 1962 lines. *English.*

The Emperor "Octouyan" [or "Ottouyan"] marries the French princess Florence, and she bears twin boys, named Florent and "Octouyan." The emperor's mother persuades him that one of the children must be a bastard, and they and their mother are turned out into the forest, 100 miles from Rome. An ape runs away with one child, and a lioness with the other. But they all meet happily in the end. Headed:—"Octouian imperator."

The 1st stanza is as follows:—

"Jhesu that was with spere y stounge
And for vs hard and sore y swounge
Glad[l]y bothe old and younge
With wytte honest
That wylled a whyle stere her tounge
And herken [m]y gest." f. 22 b.

The last (the 327th) stanza is as follows:—

"Thus clerkys seyth yn here wrytynge
Þat falsnesse comeþ to euel endynge
Jhesu vs to hys blysse brynge
Boþ olde and yonge
As he for vs on þe rode hyng
Wythe spere y stonge." f. 35.

Colophon:—"Explicit Octouian."

Printed from the present copy in Henry Weber's *Metrical Romances* (Edinburgh, 1810), iii. pp. 157–239; with notes at pp. 374–5.

Additional 22,283. ff. 90 b–91 b.

Vellum: 1380–1400. Large folio; ff. 2, with 3 columns to each page, having 90 lines to the column. The present is Article 19 of a volume of English poems and prose treatises, which is sometimes known as the Simeon MS. A great many of the Articles in the volume closely agree with the somewhat earlier Vernon MS. in the Bodleian Library at Oxford. But more than 200 leaves are missing in this volume, only 172 remaining. The verses are arranged in 3 columns, the prose in 2 columns. The contents are:—

1–18. Seventeen religious articles in English verse, of which the eleventh is the Castle of Love, and the twelfth is Ypotis, and the fourteenth and seventeenth are sets of Hymns; together with one religious treatise (Art. 5) in English prose. f. 1.

19. The present Article. f. 90 b.

20–26. A religious poem, followed by six religious treatises in prose. English. f. 91 b.

27, 28. Proverbial sentences in verse, from the Bible, Seneca, and Dionysius Cato. Latin, French, and English. f. 118 b.

29. "The Stacions of Rome," in English verse. f. 123.

30. Lamentation of Our Lady, in English verse. f. 124 b.

31. "A pistel of Susan," an English poem generally ascribed to Huchowne of the Awle Ryal. f. 125 b.

32. Romance of the King of Tars, in English verse. f. 126.

33–41. A set of Hymns, and eight religious treatises in prose. English. f. 129.

42. Religious tale, "that men clepeth Spiritu Gwydonis," in prose. English. f. 168.

43, 44. Two religious treatises, in prose, the latter one containing several verses. English. ff. 170 b–172 b.

King Robert of Sicily. A poem, telling how King Robert's throne was taken by an angel, and how the king himself was treated as a fool, until his pride was humbled. In 444 octosyllabic lines. *English.*

The poem begins:—

"Princes proude . þat beoþ in pres
I wol ou telle . þing not les
In Cisyle was . a noble kyng
Feir . and . strong . and sum del ȝing
He hedde a Broþer . in grete Rome
Pope . of al cristendome
A . noþur he hedde . in Alemayne
An Emperour þat sarazins wronȝte payne
Þe kyng was hote . kyng Robert
Neuer mon . ne wuste him fert."

He was kyng . of gret honour
For þat he was . conquerour
In al þis world . nas his peer
Kyng . ne prince . fer . ne neer."

f. 90 b, col. 3–f. 91, col. 1.

It ends:—

" Þis storie he sende . eueri del
To his Breþeren . vndur his sel
And þe tyme . whon he schulde dye
Þat tyme he dyȝede . as he gon seye
Al þis is writen . wiþonten lyȝe .
At Rome . to ben in memorie
At seynt petres chirche . I . knowe
And þus is Godes miȝt . I . sowe
Þat heiȝe beoþ lowe . þeiȝ hit ben ille
And lowe heȝe . at Godes wille
Crist þat for vs . gon dye
In his kyneriche . let vs ben heiȝe
Euer more . to ben aboue .
Þer þat is joye . cumfort . and lone. Amen."

f. 91 b, col. 2.

This poem has been published, in 516 lines, from the Cambridge MS. Ff. ii. 38, by James Orchard Halliwell, in his *Nugæ Poeticæ* (London, 1844), pp. 49–63, with a note at pp. 71–2. An abstract was given by George Ellis, with extracts taken out of Harley MS. 1701, in his *Specimens of Early English Metrical Romances* (1805), vol. iii. pp. 143–152; see also Halliwell's one-volume edition of Ellis's *Specimens* (1848), pp. 471–9. There are other extracts, from Harley MS. 525, given in Thomas Warton's *History of Poetry*, vol. i. (of the edition of 1840), pp. 183–7. In the last edition of Warton's *History* (1871), the extracts are in vol. ii. pp. 171–6, and are taken from the Vernon MS. in the Bodleian Library, Oxford.

From these printed extracts it would appear that the present article does not agree with the Vernon text quite so closely as most of the articles in this volume.

Harley 1701. ff. 92–95.

Vellum; xvth cent. Quarto; ff. 3, with 20 lines on the next page. In double columns, each column containing 38 lines Preceded by:—1. The Handlyng Synne, by Robert of Brunne, ff. 1–81; 2. Medytacyouns of the soper of oure lorde Jhu, etc., ff. 81–91 b. These two articles are written in a different hand from that of the present article.

King Robert of Sicily. In 176 octosyllabic lines. *English.*

Beg.: "Prynces proude þat beþ yn pres." f. 92.

Ends: "Cryste þat for vs waldest deye
In þy kyngdome lete vs be hye
Euer more to ben a bone
Where ys boþe pes and ione
God graunte þat hyt so be
Amen . Amen . par charyte." f. 95.

Harley 525. ff. 35–43 b.

Vellum; xvth cent. Quarto; ff. 8, each page containing from 25 to 29 lines to a page. Preceded by a short poem on the Siege of Troy, ff. 1–34 b; followed by Sir Gy of Warwike and Alquyne the Heremite, a sermon in verse, ff. 44–53.

King Robert of Sicily. In 172 octosyllabic lines. *English.*

Beg.: "Princis proude þat bene in preese." f. 35.

Ends: "Prey we god in trinite
That hiye in heven mott we be
And þat we mow have þat blys
That cryst boughte for alle his
Amen." f. 43 b.

The extracts given in Warton's *Hist. of Poetry*, ed. 1840, vol. i. pp. 183–187, are taken out of the present MS.

In the last edition of *Warton* (Lond., 1871) these extracts are in vol. ii. pp. 174–176, and are taken from the Vernon MS. in the Bodleian Library, Oxford. See the description of Add. 22,283 (ff. 90 b–91 b).

Cotton, Caligula A. ii. ff. 5 b–13.

Paper; xvth cent. Quarto; ff. 8, in double columns, each full column containing from 39 to 45 lines. For the contents of the whole volume, see the description of Titus and Vespasian.

Sir Eglamour of Artois. In 1311 lines, most of which are arranged in twelve-line stanzas. *English.*

The Poem relates how Eglamour loved "Cristabelle," the daughter of his lord, the Earl of "Artas"; how she was delivered of a boy while her lover was absent on an expedition; how she and her child were turned adrift in a boat; how the child was carried away by a "grype" [griffin] (f. 10, col. 2); how, after a lapse of years, the son was nearly married to his mother; and how, eventually, he and his parents were happily united.

The Poem is headed: "Eglamour of Artas." To this is added, in fainter ink, "Capitula 1ª.", f. 5 b. The 2nd Division begins where Sir Eglamour has brought the first giant's head to the Earl, the margin being inscribed with "iiª.", f. 7 b. The 3rd Division begins when Sir Eglamour is returning to "Artas" with the heads of the wild boar and of the second giant, the margin being inscribed "iiiª.", f. 9. The 4th Division begins just after the child has been rescued from the "grype" by the king of "israelle"; it contains only 27 lines, and is followed (on the same column) by the 5th Division, which begins when "Crystabelle" is just being rescued by the King of "Egypte": the two Divisions are indicated in the margin by "iiijª." and "vª.", f. 10 b. In the text these divisions are twice called "fytte" (ff. 7 b, 9), and once "geste" (f. 10 b). [See Halliwell's *Thornton Romances*, pp. 135, 147, 158, there being only four fytts in his edition.]

The 1st stanza is as follows:—

"Jhesu crist of heuen kyng
Graunt vs alle good endyng
And beld vs in hys bowre
And ȝef hem joye þt loue to here
Of eldres þt before vs were
And lyued in grett autowre

I wolle ȝou telle of a knyghte
That was bothe hardy and wyghte
And stronge in ylke a stowre
Of dedys of armys þt he myghte here
He wan degre with jurnay clere
And in felde the floure." f. 5 b.

The last stanza contains only 6 lines; it is as follows:—

"Mynstralles þt were þer in þat stownd
Þer gyftus were worthe an hondred pownd
The boldere myȝt þey spende
In rome þis gest cronycelyd ys
Jhesu brynge vs to hys blys
That neuyr schalle haue ende." f. 13, col. 2.

To this is added the Colophon: "Explicit Eglamour of Artas."

Sir Eglamour of Artois has been included by J. O. Halliwell in his volume called *The Thornton Romances* (pp. 121–176) edited by him for the Camden Society (1844). It is there printed from the Cambridge MS. Ff. ii. 38 (in 1341 lines); but in the notes (pp. 273–287) collations are given, chiefly from the Lincoln (the Thornton) MS., but also from the present one.*

George Ellis has given an abstract of the Poem in his *Specimens* (edition of 1848), pp. 527–538.

Additional 22,283. ff. 126–128 b.

Vellum; 1380–1400. Large folio, three columns to a page; on 13 columns, each full column containing 86 lines. For the contents of the whole volume, see the description of King Robert of Sicily.

The King of Tars and the Soudan of Damas. A Romance, originally written in 94 twelve-line stanzas, but 6 lines, namely, half the 10th stanza, have been omitted here (after f. 126 b, col. 2, line 21), just as they have been omitted in the Vernon MS. In 1122 lines. *English.*

The stanzas in this copy are not distinguished by any regular divisions, but the illuminated initials and marks of division are arranged according to the sense.

The Story tells how the daughter of the Christian King of

* There is another copy in Bp. Percy's MS.: see below, p. 820.

Tars is forced to marry the "Soudan of Damas," and bears him a child without form or feature; and how a Christian priest, a prisoner of the Soudan, gives the child human beauty by baptising it.

The 1st stanza is as follows:—

"Herkeneþ now . boþe olde and ȝinge .
For Marie loue . þat swete þinge
How a werre bigan:
Bitwene a good cristen kyng
And an heþene heih lordyng
Of Damas þe soudan.
Þe kyng of taars hedde a wyf.
Þe feirest þat myht bere lyf.
Þat eny mon telle can:
A douhter þei hedde hem bitween .
Þat heore riht eire schulde bien .
Whit so fiþer of swan." ff. 126, col. 3–126 b, col. 1.

The last stanza is as follows:—

"Þus þe lady wiþ hir lore .
Brouht hire frendes out of sore .
Þorw jhesu cristes grace:
Alle þe while þat þei were þare
Þe ioye þat was among hem ȝare
No mon may telle þe space .
Whon þei weore out of world j went
Bifore god Omnipotent
Hem was diht a place:
Now jhesu þat is ful of myht
Graunt vs alle in heuene liht .
To seo þi swete face. Amen." f. 128 b, col. 1.

Colophon: "Explicit the kyng of Tars and the soudan of Damas." f. 128 b, col. 1.

Published by Ritson, *Metrical Romances* (Lond., 1802), vol. ii. pp. 156–203; with notes in vol. iii. pp. 320–2. This printed edition is from the copy in the Vernon MS., which, like the present one, only contains 1122 lines. But Ritson has supplied 6 lines belonging to the 10th stanza (vol. ii. p. 161) from the Auchinleck MS. In addition to this, he has twice numbered his lines wrongly (at what he calls line 630 and line 890, whereas

they ought to be numbered 620 and 870), so that his printed copy appears to have 1148 (instead of 1128) lines.

For a full Abstract of this Romance, see *Warton* (1840), vol. i. pp. 188–194.

Additional 16,955.

Paper; xvth cent. Folio; ff. 211, having 30 to 40 lines to a page. With initials in red. Two or three leaves at the beginning are lost, and the first four that remain are mere fragments. A former French owner has written marginal notes in pencil through the greater part of the volume (ff. 42 b–210 b), which form an abstract of the contents. Two of the leaves (ff. 10, 11) are stamped with a shield (*or*, a cross engrailed *azure*), bearing the legend "Ex Bibl. C.C. de Bourlamaque." It appears, from the *Dictionnaire de la Noblesse*, tome xiii. (1863), col. 846, that Claude Charles de Bourlamaque became Seigneur du Vivier and de Courtevron en Brie in the year 1734.

THESEUS DE COLOGNE. A chanson de geste, containing a medley of adventures imitated from the popular romances of the day. In about 15,700 alexandrines. *French.*

The present copy has no formal divisions; but the story divides itself into two parts, answering to those of the printed prose editions, where they are called Premier and Second volumes. The principal events are as follows:—King Floridas, of Cologne, marries Alidone, a princess belonging to the family of King Dagobert of France. Their son Theseus is born deformed and ugly. A favourite of King Floridas, named Fernagus l'Alemant, tries to seduce the queen; he is repulsed, and then persuades the king that Theseus is the son of the queen's dwarf, "Cornicant."* The queen is senteneed to be burned; and Theseus is committed to four squires to be killed. They take the boy (then ten years old) into the forest; but a miracle happens: the deformed boy becomes beautiful, and is recognised as the true son of the king. Fernagus is killed by the dwarf in single combat. A few years later Theseus goes to Rome. He sees a golden

* The dwarf is only named here once (f. 6, line 7), and the form may perhaps be "Cornicant." In the prose Romance (where he is often named) it is Coruitant. In the corresponding story told by Matthew of Westminster, (Frankfort, 1601, p. 211), the dwarf is named Mimecan.

statue of the emperor's daughter and heiress, Flore. He has a hollow golden eagle made, which he presents to Flore and is borne inside it into her chamber. The lovers are forced to fly, and are separated. Flore falls into the hands of the Emperor of Constantinople, who forces her to marry him and dies immediately afterwards; and her son, Gadifer, though really begotten by Theseus, is accepted as heir to the Greek empire. An usurper, named Griffon, gets rid of Flore and her son for several years. The first Part ends (f. 161 b) with the establishment of Theseus and Gadifer as the emperors of Rome and Constantinople. The second Part deals chiefly with the adventures of Gadifer's wife, Osane, and her three sons. Gadifer has allowed Clodas, the widow of Griffon the usurper, to remain at court. Osane is delivered of three sons; but Clodas sends them away to be murdered, and puts three puppies in their place. Osane is imprisoned for four years, and is then driven out of Constantinople, but eventually finds a refuge in Jerusalem, where she serves in a pilgrim's hostelry for many years. Meanwhile her children, exposed in the woods, have been found by a charcoal-burner named Regnier, who has brought them up, calling them Regnaut, Regnier, and Regnenchon.* They go to Constantinople to sell their charcoal, and spend their savings in buying arms. The infidels have laid siege to Constantinople. Theseus has come to assist Gadifer. Theseus is taken prisoner; but he is rescued by the three young charcoal-burners, mounted upon their donkeys. They are knighted upon the field. After a few other adventures one of the brothers, Regnenchon, is harboured by Osane at Jerusalem; and she is eventually restored to her former honours.

It will be seen that the leading subject of each Part belongs to the series of romances that deal with the trials of a chaste queen; a series described by Svend Grundtvig, in the introduction to No. 13 (Ravengaard og Memering) of his edition of *Danmarks gamle Folkeviser*. The earliest example there given is that of King Cnut's daughter Gunhild, who is saved by a dwarf-champion,

* This name is generally written in a contracted form, "Regnēchon," which might stand for Regnerechon, but in two places it is written in full, "Regnenchon" (ff. 204, 209); in the printed prose romance it is Regnesson.

as described in the chronicles of Malmesbury, Bromton, and Matthew of Westminster. Grundtvig mentions also the dramatic tale of Osanne, a slightly different version from the present one, contained (under the name of Miracle du roy Thierry) in MS. 820 (ff. 139–156 b) of the Bibliothèque Nationale. It has been published by L. J. N. Monmerqué and F. Michel, in their *Théâtre Français au moyen Age* (Paris, 1842), pp. 551–608, and an abstract of it is given by L. Petit de Julleville in his *Histoire du Théâtre en France, Les Mystères* (Paris, 1880), tome ii. pp. 306–310. It has lately been reprinted as No. 32 of the *Miracles de Nostre Dame par personnages*, edited for the Société des anciens Textes français (from MSS. 819 and 820 of the Bibl. Nat.), by Gaston Paris and Ulysse Robert, tome v. (1880) pp. 259–338. In this miracle-play "Osanne" is the wife of a King Thierry of Aragon. Grundtvig derives the latter name from Dietrich of Bern, but the derivation is doubtful. As to the present version, it is probably later than the original Romance of Theseus of Cologne; and it may therefore have been taken from the miracle play, but that again is doubtful.

The first recension of Theseus de Cologne was probably composed not late in the 14th century. Two allusions to it from Ciperis de Vignevaux (itself a 14th century chanson) are quoted by Paulin Paris in *Histoire littéraire*, tome xxvi. (1873), p. 27. It contributed subjects also for a set of tapestries, which belonged to Charles V. of France, and which is called "le grant tappiz de la vie saint Theseus" in an inventory made on 21st Jan. 1379. See the article on Tapestries by Achille Jubinal in the *Moyen Age* of Paul Lacroix, tome ii. (1849), No. xvi. f. vi.

To this tapestry the present recension of the Romance of Theseus refers, in two passages. The first occurs after the miraculous transformation of Theseus in his boyhood. This passage is retained in the prose Romance. (See the edition of Jehan Bonfons, f. viii., and the edition of 1534, vol. i. f. vi. col. 2.) In the present copy it is as follows:—

"Seignours oyez ystoire dont ly vers sont plaisants
se nest mie menconge on le treuue lisant
si en est mieulx prisee et bien est aserrant
et mesmes le roy de france lauenant

pour le bien et lonneur qui lui va conceuant
la fait mectre en painture si seeuent moult de gent
en la sale a saint pol ou il va repairant
ou ly duc et ly conte cheualier et sergent
arceuesques et euesques abbez noir et blanc
roynes duchesses pucellectes sachant
escuiers et bourgois et les gens mendiant
le peuent bien veoir laendroit aparant
cest du ber theseus de coulongne la grant
qui deuint en beaute de corps et de semblant." f. 7.

The other passage occurs towards the end of the first Part, when Gadifer has entered Constantinople and killed the usurper Griffon; the last lines of the narrative at this point being as follows:—

" ainsi a gadifer le pays demoura
la femme au roy griffon ou moult de beaute a
tenoit en sa prison ou long temps la garda
dont grant folie fit ainsi com vous dira
car a sa belle femme tel bruuage brassa
dont mainte poure[té] la belle endura
ainsi que vous orrez qui taire se vouldra." f. 131 b.

The last three lines of those above are thus rendered in the prose Romance:—" Car elle brassa a la femme de Gadifer tel bruuaige dont il conuint a la bonne dame endurer depuis maintes peines et ennuyctz comme ie vous racompteray cy apres en cest hystoire sil vous plaist prendre plaisir de louyr racompter tout du long / car la matiere le vault bien." (See the edition of Jehan Bonfons, f. cxxxvii. b, and the edition of 1534, " premier volume," f. lxxxvii. col. 2.) But the next eighteen lines of the chanson are omitted in the prose Romances. They are as follows:—

" huy mais orres histoire que noystes pieca
je croy oncques nulz homs telle ne vous conta
faicte de verite le clerc qui la rima
a paris la cite la cronique trouua
vng gentilz clerc soubtil lui dit et recorda
et les roy des francois ne le mescreez ja
la fait paindre a paris en son hostel quil a
com appelle saint pol ou moult demoure a
dor dargent et dazur maint denier couste a

ainsi que theseus par dedens romme ala
et de la belle qua lorfeure trouua
de laigle dor aussi qui fit et estorra
et comment theseus en laigle dor entra
aussi comment lorfeure au roy la presenta
et trestoute listoire qui cy apres venrra
y est noblement painte saches nen doubtez ja
or escoutes vng pou et on le vous dira
benoist soit jl de dieu qui bien lescoutera." f. 131 b.

It seems to have been in 1358, when Charles V. was still Duke of Normandy and Regent of France (his father, King John, being then prisoner in England), that he first resided at the Hôtel de Saint-Paul (near his later foundation, the Bastille): see *Froissart*, edited by Siméon Luce for the Soc. de l'Hist. de France, tome v. (1874), p. 118. It became his favourite residence, and he called it "l'hostel des grands esbattemens:" see the volume of the *Histoire générale de Paris*, entitled *Paris en* 1380, by H. Legrand (1868), p. 59; and the Edict of 1364, published by Michel Félibien in his *Histoire de Paris* (1725), tome iii. p. 483. In tome i. of the latter work Félibien has given a description of the Hôtel, and mentions that one of the rooms was named "la sale de Theseus," p. 654.

The narrative, to which the Chanson now returns, has been closely followed in the prose Romance. Theseus is brought as a prisoner before his son Gadifer, who does not as yet know of their relationship; and a few succeeding events terminate the first Part (at f. 161 b). The second Part also agrees with the prose version down to the mission of Regnenchon to Jerusalem (ff. 200–205, answering to the prose Romance, ed. of Jehan Bonfons, ff. 219–225; and ed. of 1534, "second volume," f. xxvii. col. 2); but in the course of this mission the prose-writer begins a series of new adventures that occupy more than two-thirds of the "second volume." We might naturally suppose the present version to belong to an earlier type, if it were not that in some places it has the look of an abridgment.

A few leaves at the beginning are entirely lost, and the first four leaves that remain are mere fragments, containing a few words of each line. The fragments of the first four lines are as follows:—

"Que le roy floridas lapr . . . .
au palais a paris la yot . . . .
pardeuant daugobert . . . .
qui fonda saint denis . . . ." f. 1.

The unmutilated part of the Chanson begins in the middle of an address of a knight to Alidone, when he is telling her of death having been pronounced against her by King Floridas in council.

It begins:—

"Entendez enuers moy noble dame de pris
je vous dis pour certain ne le cotez envis
que je viens dun tel lieu ou le roy vo maris
vous a jugie a mort voiant tous ses marchis
et dist que theseus si nest mie son filz
et qun nain lengendra si que prenez aduis
car son vous treuue cy ains quil soit midis
sera le corps de vous essillie et bruys." f. 5.

A leaf (of 68 lines) which should follow f. 10, is misplaced and numbered 206. The first Part ends:—

"pour ce est vng parler qun saige nous afie
quen sa jeunesse doit ly homs sans villenie
acquerre tant de biens et tant de seigneurie
quil en soit a honneur a la fin de sa vie
et quant viellesse et pourete est compaignie
jl a trop a porte[r] de lune maladie." f. 161 b.

Just before the end of the "premier volume" of the prose Romance occur the words:— "car il auroit assez a porter den auoir lnng des deux." But these are followed by half a dozen more lines, which here form the beginning of the next tirade.

The second Part begins:—

"Seigneurs or escoutes pour dieu le tout poissant
ouy auez conter vng gracieulx rommant
et de laigle dor fin decy jusques atant
quil est pardedens romme empereur regnant
or vous vouldrai conter vng pou de son enfant
du bon roy gadifer qui gresse va tenant." f. 161 b.

It ends: "en gresse sen reuint gadifer le baron
sen mena sa moulier qui osane ot a nom
puis vesquirent en paix longue saison

Jhesus a leurs ames vueille faire pardon
et si doint paix joye et consolacion
Tous ceulx et toutes celles qui sans mal achoison
Ont ouy ceste ystoire par bonne entencion.
Amen." f. 211.

Colophon: "Explicit la vie de theseus."

The prose version, as we have before mentioned, is in two volumes. In the first edition, by Jehan Bonfons, the numeration of the folios runs through both volumes, from fol. i. to fol. cccxxii. In the edition of 1534 the first volume is numbered fol. i.–cvii., and the second, fol. i.–cxxxiii.

Cotton, Nero D. ix. ff. 1–108.

Vellum; xvth cent. Folio; ff. 107½, in double columns, containing 40 lines to a full column. With illuminated initials, and 10 large miniatures and borders; and with a small miniature (the author presenting his work to his patron) enclosed within the first initial.* The other article in this volume is the Romance of Floridan and Elluide, which is dedicated by its author, Rasse de Brinchamel, to Antoine de la Salle, the reputed author of the present article.

Petit Jean de Saintré. A Romance on the adventures of Jean de Saintré, a knight at the Court of King John of France, and his mistress, who is called the Dame des Belles Cousines, commonly ascribed to Antoine de la Salle (or La Sale). With a Prologue and an Epilogue addressed to John of Anjou, Duke of Calabria, the eldest son of René, King of Naples and Sicily, who died before his father in 1471. *French.*

Antoine de la Salle seems to have been born in Burgundy in 1398. He was in the service of René of Anjou, King of Naples and Sicily, and appointed by the king to instruct his children. He was afterwards attached to the Court of Burgundy, where he took a part in the compilation of the *Cent nouvelles Nouvelles*, and wrote one or two other works. He died after the year 1461.

For some further particulars about him, see the edition

* On the first flyleaf is the following, relating to a former owner:—"A mademoiselle Anne de grauille dame du boys de mallesherbes et contesse de sainct yon."

of the *Cent nouvelles Nouvelles* by Le Roux de Lincy (1855), and that of Thomas Wright (in the *Bibliothèque Elzévirienne*, 1858.)*

The present copy is not formally divided into chapters, though there are several headings that correspond with those of various chapters in the printed editions. After the first general heading there are none in any regular form before that on f. 45, which is the heading of chapter xli. in the printed editions. After this there are only 30 regular headings that answer to those in the printed editions; whereas in the printed editions there are 45 more, making 86 altogether.

The Prologue is as follows:—"A vous tresexcelle[n]t et trespuissant prince Monseigneur Jehan daniou, duc de Calabre et de Lorraine Marchis et Marquis du pont et mon tresredoubte seigneur apres mes treshumbles et tresobbeissans recommandations pour obbeir a voz prieres qui me sont entiers commandemens, me suis delicte, a vous faire deux [a word has been erased here, and *deux* written in its place] beaulx traitiez en deux liures, pour les porter plus aisiement dont ce premier parlera de vne dame des belles cousines de france sans autre nom ne surnom nommer et du tresvaillant cheualier le Sire de Saintre. Le deuxiesme sera des tresloyalles amours et tres piteuses fins de messire floridan chenalier et de la tresbelle et bonne damoisellez Eluyde desquelz le liure dont listoire est translatee de latin en francois ne les nomme point fors que listoire ainsi que de mot a mot sensuit." f. 1–1 b.

The Prologue is followed by the general heading, thus:—"Et Premierement listoire de madicte dame des belles cousines et de Saintre." f. 1 b.

The Romance begins:—"Dv temps du roy Jehan de france filz aisne du roy phelippe de valois estoit en sa court le Seigneur de pouilly en Thoraine qui en son hostel auoit vng tresdebonnaire et gracieux jouuencel nomme iehan et aisne filz au seigneur de Saintre en thoraine aussi," etc. f. 1 b.

After this the first regular heading of any chapter is the same

* For a dissertation on the personages of the Romance, see the Preface of the edition of 1724, in which Simon Gueullette, the editor, makes a not very successful attempt to identify the hero and heroine and others, and to alter some of the dates.

as that of Ch. xli. in the printed editions, viz.—"Comment ilz saillirent de leurs pauillons pour fere (?) armes." f. 15.

The Romance ends:—"Donequez pour lamour de ses vaillances jay prins plaisir de veoir ou son corps gist. Et de la lame couchiee sur lui prins en memoire les lectres entaillees qui en latin disoient ainsi. Hic jacet dominus Johannes de Saintre miles senescallus andegauensis et Senomanensis Camerariusque domini ducis andegauensis Qui obijt anno domini millesimo CCC^mo^LXVIII^o^. dio XXV^a^. octobris Cuius Anima in pace requieseat Amen." f. 108.

The Epilogue is as follows:—"O treshault excellent et puissant prince et mon tresredoubte seigneur se aucunement pour trop ou peu escripre jauoie failli de ce que de legier faire pourroie aetendu que ne suis saige ne aussi clerc, Il vous plaise aussi a tous et a toutes le moy pardonner Car maintes foiz tel fait le mieulx quil peut qui ne fait guaires bien. Dont nest pas merueilles moy qui suis et ay tousiours este rudde et de tresgros engin en maintien en faiz et en diz mais pour acomplir voz prieres qui entre tous les seigneurs me sont certains commandemens jay fait ce liure dit Saintre que en facon dune lettre je vous enuoie en vous suppliant que le prenez en gre. Et sur ce pour le present mon tresredoubte seigneur autre ne vous rescriptz fors que si treshumblement come je scay et puis me recommande a vostre tresbonne et desiree grace ou que je soie et prie le dieu des dieux quil vous doint entiere joye de trestous voz desirs." f. 108, cols. 1–2.

To this Epilogue in the printed edition, is added the date:—*Escript a genepe en brebant Le . xxv . iour de septembre Lan de nostre seigneur Mil quatre cens cinquante et neuf.* This *genepe* is Génappe (near Brussels), where the Dauphin (afterwards Louis XI.) resided, during the time of his taking refuge from his father at the Court of Burgundy, in 1456–61. See Le Roux de Lincy's Introduction to his edition of the *Cent nouvelles Nouvelles*, pp. xxii–xl; and Thos. Wright's Introduction to his edition of the same, pp. x–xvi. To the foregoing date assigned to the composition of *Petit Jean de Saintré* is added, in the edition of 1830, *Votre tres humble et tres obeissant serviteur, Anthoine de la Salle*, but the editor does not say whence this is derived, though he appends to his volume a *Notice historique et bibliographique sur les manuscrits du Petit Jehan de Saintré et sur les éditions données jusqu'à ce jour.*

At the end is the note:—"Escript au chastellier sur oise le vi[e] jour de mars Lan de nostre seigneur mil cccc cinq."

The date is obviously incorrect.

This copy agrees substantially with the printed editions of 1523, 1724, and 1830. In the last two, however, the Prologue is omitted; and in the edition of 1523 (which also includes *Floridan and Ellinde*, together with *Extracts from Chronicles of Flanders*), the Prologue speaks of "quatre beaux petiz traictez en deux liures," though it only specifies the three articles that it actually contains; whereas here the Prologue says "deux beaulx traitiez" (the 'deux" being written over an erasure), viz. the present article, and Floridan and Elluide. For accounts of Antoine de la Salle, see the *Bibliothèques Françoises* of La Croix du Maine and Du Verdier (1772), tome i. pp. 51–2, tome iii. p. 140, and also the modern editions of the *Cent nouvelles Nouvelles*, as mentioned above.

Additional 11,614.

Paper; xvth cent. Short folio; ff. 155, containing 31 to 32 lines to a page. With initials in blue and red. Injured by damp between ff. 54 and 72. At the beginning (f. 2) is the name of a former owner—"Dÿue Warelles."

Petit Jean de Saintre. A Romance on the adventures of Jean de Saintré, a knight at the Court of King John of France, and his mistress, the Dame des belles Cousines. Commonly ascribed to Antoine de la Salle (or La Sale), and stated, in several copies, to have been written in 1459. In 78 (or 79) chapters, denoted by the blanks left between them, but without any headings or numbers. *French.*

In the first printed edition (1523), and in Nero D. ix., there are a Prologue and an Epilogue, addressed to Jean d'Anjou, Duc de Calabre et de Lorraine, the eldest son of René of Anjou; but neither of them is copied here.

The Romance begins:—"Av temps du roy jehan de franche filz aisne du roy philippe de Valois, Estoit en sa court le seigneur de pouilly en thoroine qui en son hostel auoit vng tres-debonnaire

et gracieulx jouencel nomme jehan et filz aisne au seigneur de saintre aussi en thoroine." f. 2.

It ends:—"Donc pour lamour de ses vaillances jay prins plaisir de veoir la place, ou son corps gist, et [de] la lame couchee sur luy prins en memoire les lettres entaillies qui en latin disoient, Hic jacet dominus johannes de Saintre miles senescallus andegauensis et semonanencis camerariusque domini ducis andegauensis qui obijt anno domini M°CCC°LXVIII°. die XXV^a. octobris cuius anima in pace requiescat Amen. Et ainsi soit il du quel si tresvaillant chenalier ay a pluisseurs autres vaillans et anciens preudommes chenaliers et escuiers oy recorder que ceulx qui faisoient sa sepulture trouuerent vng petit estringnot diuoire ou dedens estoit vng escript qui disoit, Cy reposera le corps du plus vaillant chenalier de france et plus qui pour lors sera, du quel plus qui pour lors sera, du quel plus anciens dient que ce plus se doit entendre le plus vaillant du monde ainsi que de son temps il fut." f. 155–155 b.

The order of these two inscriptions is reversed from what it is in the printed editions and in Nero D. ix., where the French inscription comes first and the Romance concludes with the Latin one.

The present copy substantially agrees with the printed editions of 1523, 1724 and 1830. For an account of the Romance and of Antoine de La Salle, see the description of Nero D. ix.

Nero D. ix. ff. 109–115.

Vellum; xvth cent. Folio; ff. 6, in double columns, containing 40 lines to a column, with 7 lines added in a later hand on the next page (f. 115). With illuminated initials, and a large miniature and border at the beginning. This article is preceded by the Romance of Petit Jean do Saintré, by Antoine de la Salle, to whom the present article is dedicated.

Floridam and Elluide: a Tale of the tragic end of two lovers. Translated (rather diffusely) by Rasse de Brinchamel from one of the Latin Epistles of Nicolas de Clemangiis (Mathieu Nicolas de Clamenges), who died after 1431. With a Prologue

and an Epilogue by the Translator, addressed to Antoine de La Salle, the author (in 1459) of Petit Jean de Saintré.* *French.*

There is no division into chapters here; and only a general heading.

In the printed editions the Tale is in 5 chapters.

The heading is as follows: "Cy commence la trespiteuse histoire de messire floridam jadis cheualier Et de la tresbonne et vertueuse damoiselle Elluide et leurs trespiteuses fins." f. 109.

The Prologue is as follows:—"Les haulx et courageux faiz des nobles et vertueuses personnes sont dignes de estre racomptez et escriptz tant a fin de leur baillier et acroistre nom jmmortel par renommee et souueraine loenge comme aussi pour esmouuoir et enflamber les cueurs des lisans et escoutans a euiter et fuir oeuures vicieuses deshonnestes et vituperables, et entreprendre et acomplir choses honnestes vertueuses et meritoires pour viure en gloire pardurable. Et pour ce que vous noble homme et bien renomme Anthoine de la salle escuier auez tousiours prins plaisir et des le temps de vostre florie jeunesse, vous estes delicte a lire aussi et escripre histoires honnorables Ouquel excercice en continuant vous perseuerez de jour en jour sans jnterrupcion. je rasse de brinchamel apres ce que a vostre demande et peticion jay fait et escheue tresrudement le petit nupcial traictant des manages selon les decretz et les loix, jay voulu en vostre faueur et contemplacion registrer et escripre par lectres et en eler francois vne chose nouuelle nagueres faicte par auenture piteuse Cest listoire dune noble femme damoiselle nommee Elluide digne de venir auec les femmes trescleres en congnoissance publique, de la quelle fait mencion soubz assez compendieuse briefte Maistre Nicole de Clamenges notable orateur en vne de ses epistres tres auctentique La quelle jay eu plus chier estre recitee par vng flory et aourne langaige que par nul, Car par haultesse de eloquence je ne puis rendre le fait plus noble ne plus vertueux quil est. Pour quoy sil semble a aucuns que la ditte descripcion soit digne de audience, je leur racompteray assez nuement lordonnance de la chose faicte si

* At the beginning of the tale (ff. 109 b, 110) the hero is called "floridan;" but after this, and also in the general heading (f. 109), he is called "floridam." The heroine is always "Elluide." In the printed editions the names are *Floridan* and *Ellinde:* but Nicolas de Clamengiis calls them *Floridamus* and *Eluides.*

come elle a este baillee et recitee par gens notables dignes de foy et de credence." ff. 109–109 b.

The Tale begins:—"Est assauoir doncques que es fins de france fut ung riche et puissant cheualier duquel le nom se taist noble non point seulement par charnelle noblesse de ses predecesseurs mais aussi par la desiree noblesse de couraige et de vertus Lequel auoit de sa femme et espouse vne fille tant seulement nommee Elluide," etc. f. 109 b, cols. 1–2.

At the close of the story, when "Elluide" has killed herself, before the comparison between her and Lucretia, Rasse de Brinchamel has added a paragraph of his own, beginning: "Dictes moy Anthoine se ceste piteuse aduenture et infortune feust aduenue au temps de bocasse poete fleurentin sil eust teu et passe soubz silence," etc., f. 114; and ending:—"Eust aussi recite le fait de la pucelle Elluide en son liure qui sappelle des femmes cleres, en latin de mulieribus claris." f. 114.

The concluding paragraphs begin:—"Les ystoriographes des rommains ont par souueraines loenges esleuee lucresse jusques au ciel," etc. f. 114.

The Tale ends:—"Et qui plus est nostre trespiteux et debonnaire sauluеur luy peut auoir ottroye et accorde jndulgence et pardon moiennant contriction en lextreme heure de la mort, veu et considere quelle auoit espandu et arrouse en sa fleurie je[u]nnesse son virginal couraige damour de celle continence et de si grant purte. Et cy douray fin a cest liuret des trois histoires." f. 114 b, col. 2.

The Epilogue begins as follows:—"Ores mon tresredoubte seigneur si treshumblement que je seay et puis a joinctes mains vous requier et supplie que prenez en grey, du simple et poure"... f. 114 b, col. 2.

It is concluded, in a more modern hand, thus . . . "mercier la poure merciere Et du poure seruant la bonne voulente en moy tous diz offrant aux loyaulx et tresdesires seruices de tous vos commandemens Et ce scet le dieu des dieux qui vous esleese comme vous desires." f. 115.

The present copy agrees with the edition printed at the end of *Petit Jean de Saintré* in 1523, and also (rather more closely) with that (also after *Petit Jean*) of 1724. In these it is called *Histoire de Messire Floridan et de la belle Ellinde.* The original

Latin of Nicolas de Clamengiis was published by Father Jacobus Hommey, in his *Supplementum Patrum* (Paris. 1684), pp. 508–518; where it is headed, *Historia de raptoris raptaeque virginis lamentabili exitu*, and the lovers are called *Floridamus* and *Eluides*.

Harley 326. ff. 8–123 b.

Vellum; about 1500. Quarto: ff. 116, having 37 lines to a page. With illuminated initials, and 22 miniatures representing scenes of birth and marriage, battles by sea and land, a tournament, &c. Preceded by an imperfect paper copy of a "breff tretis," compiled in the reign of Edward IV. (1461–1483), showing that king's descent from Rollo and his claims upon the crown of France, in 7 leaves headed, "Here begynnyt the petegreu of þe Kyng þat now ys" (ff. 1–7). In a binding stamped with the arms of Sir Symonds D'Ewes (1602–1650).

The three Kings' Sons. A prose Romance, translated from the French. In 45 chapters, not numbered, but indicated by the illuminated initials. *English.*

The three princes are Philip of France (f. 8 b), Humphrey of England (f. 50 b), and David of Scotland (f. 22 b). Philip leaves his father (King Charles) secretly, and serves against the Grand Turk under Ferant, the seneschal of the King of Sicily. Philip calls himself "Le Despurueu," but the Princess Iolante of Sicily gives him the title of "Le Surnome" (f. 28). The King of Sicily appeals for help, and French, English, and Scotch companies are sent to him under David of Scotland. David is shipwrecked, and captured by the Turks (f. 41); but he escapes, and serves under Ferant, calling himself "Athis" (f. 46). Humphrey also joins the same service, calling himself "Ector" (f. 68). The King of Sicily is elected Emperor of Germany (f. 88 b). The Turks are defeated (f. 90). A tournament is held for the hand of Iolante (f. 113); and Philip, now become King of France, is married to her (f. 117 b).

Several copies of the French original of this Romance are in the Bibliothèque Nationale, one of which (No. 6766) is described by Paulin Paris in *Les Manuscrits François*, tome i. (1836), pp. 106–108. This French MS. was transcribed at Hesdin in 1463 by David Aubert, librarian to Philip the Good, Duke of Bur-

gundy. For an account of Aubert, see the description of vol. i. of Perceforest in Royal MS. 15 E. V. (under *British and English Traditions*), in the authorship of which romance he there (at f. 3) claims a share. It seems that he makes a similar claim in the MS. of the Conquestes du noble empereur Charlemaine (see J. Marchal's *Catalogue des MSS. . . . de Bourgogne*, Brussels, tome ii. p. 291); and it is conjectured by Gaston Paris (*Histoire poétique de Charlemagne*, 1865, p. 96), that the whole authorship of the present Romance may not improbably be ascribed to David Aubert. The beginning of the French original is printed by Paulin Paris (p. 108) as follows:—"Après le crucifiement de nostre Seigneur Jhesu-Crist et que la sainte foy crestienne, etc . . . regnoit un roy en France . . . nommé Charles, et avoit à femme une très-vaillant dame, fille du roy de Navarre," etc.

The present translation begins:—"Aftir the crucifiyng of oure lord Jhesu crist and that the holy cristen feith was magnified and augmented in alle the Reaumes that at this day be cristened/and that were founde in oure holy feith by the Apostells and aftir by the holy doctoures/that same feith of oure lord Jhesu crist was so moche honoured and kepte that alle cristen Reaumes were in so good tranquillite and pees that there was no warre amonges them. And in this tyme reigned a kynge in Fraunce of right excellent and grete recommendacion whos name was Charles and had weddid a right faire lady doughter to the kyng of Nauerne." f. 8.

It is said in the course of the Romance that the Grand Turk turned Christian and married the sister of Humphrey, king of England; but that, after his death, his people abjured the faith, and that he had left no children by the English princess; and the narrative concludes: "wherfore she went in to Englond agein / and contynued the Remenaunt of hir lif with hir brothir /." f. 123 b.

Colophon:—"Thus endith this Boke whiche hath ben translated with peyne for the length of tyme . sith alle thise thinges felle . and vndir the Boke was writen . /

"Si fortuna tonat, caueto mergi
Si fortuna iuuat, caueto tolli." f. 123 b.

Additional 12,196. ff. 1–48 b.

Paper; 1449. Folio; ff. 47, each full page containing 44 lines. At the end of this article, on the same paper, are written three imperfect stanzas in *Ottava Rima*, beginning :—

"Signor mie[i] chari essendo giouineta
Vn giorno fra me stessa imaginando
Che chossa fosse amor," &c. (f. 49).

These stanzas are followed by a Receipt for making armour impenetrable (also in Italian), dated 1471, f. 49; and on the reverse of the same leaf is the name "Giacomo Quirini" (f. 49 b), apparently that of an owner of the MS., who has written some marginal notes in it. The second half of the volume is on different paper, and contains an autograph work by Giovanni Paulo Lomazzo, of Milan (the artistic critic of the 16th cent.), entitled "Gli Sogni e Raggionamenti," &c., ff. 50 b–224 b, with some pen-and-ink drawings at f. 225 b.

Uberto and Philomena. A Poem in *Ottava Rima*, containing the tragic history of Uberto and Philomena of Naples, and Alba, daughter of the Duke of Burgundy. In two Books. Imperfect at the beginning. The present copy has 526 stanzas remaining, containing 4208 lines. *Italian.*

In the printed edition there are 116 stanzas at the beginning, which are missing here. In these Uberto is said to have been a son of King Robert of Naples by one Leonetta da Capua, and his first advances to Philomena are described.

The present copy begins with the return of Uberto's old nurse to him from Philomena, followed by an interview, in which Philomena imposes on Uberto the trial of remaining mute for a whole year (f. 3 b). He sets forth into the world, and joins in a tournament given by the Duke of Burgundy, in which the prize is to be his daughter Alba. Uberto is the victor, but refuses to speak a word (ff. 8 b–14 b). This ends the 1st Book. In the 2nd Book, after various events, Uberto marries Philomena (f. 41 b); but she dies in childbed (f. 42). Uberto receives a love-letter from Alba, and revisits her at the Court of Burgundy; but the Duke is turned against him and has his head cut off and placed in a golden bowl and carried to Alba (f. 46); she laments over it, and dies of grief (ff. 46 b–48 b).

Besides being divided into two Books, the present copy was evidently intended to be subdivided into *cantos*. At the beginning,

as before said, there are many stanzas missing [as many as 116, according to the printed edition].

The 1st stanza is as follows:—

"Tornare voglio a uberto per che in parte
Mi pensso poner fin al suo tormento
El locho mostrarolli in que[ll]a (?) parte
Doue parllar vidi chassai chontento
Sera sol di uederui e poi se parte
La uechia dalla dona non chon lento
Passo per venir a dar chonforto
Al alma trista prima chel sia morto." f. 1.

After 56 stanzas there is a division; but this seems to be an error of the transcriber, as it occurs in the middle of a lament made by Uberto. The 57th stanza begins with the line, "Io miro el tempo ella stagion acerba." f. 6. The 1st Book ends with the 153rd stanza (of those remaining in the present copy). This stanza ends with the following 4 lines:—

"Dapossa chal sechondo dir siamo
In quel parllare lui de filomena
E del chonsiglio anchora el gran dollore
Chebe alba gratiosa per amore." f. 14 b.

The foregoing passage is evidently miscopied. The first two lines of it in the printed edition are as follows:—

"Poi chal secondo libro gionti siamo
In quello parlaren di Philomena." f. F. i. b.

The 2nd Book begins:—

"Richoro al sumo gioue venus invocho
Che guida la mia man chognor si sorgie
Pieta de li duo amanti in fredo focho," etc. f. 15.

After 143 stanzas there is another division, and the 1st stanza of the 2nd portion (the 144th of the whole Book) begins:—

"In questo chanto letor faro fine
Nell altro diro chon dolçi verssi
Per che lamore pur alleçe mine
E laspra pena che per lei soferssi," etc. f. 28.

The stanza above, and the five that follow it are omitted in the printed edition, where they would otherwise occur after the last stanza on f. II. ii.; this last-mentioned stanza is only the 96th

of the 2nd Book in the printed edition, many of the stanzas found here being omitted there.

After 131 stanzas more there is another division, and the 1st stanza of the 3rd portion (the 275th of the whole Book) begins:—

"Se doglia amante ognor pieta mi surgo
Fo chel mio lacerato e fragel nido
Damor parllando in queste rime purgo," etc. f. 40.

The 131 stanzas mentioned above answer to 129 of the printed edition, where the three lines quoted begin thus:—

"Si de gli amanti ognhor pieta risurgo
Fu chal mio," etc. f. K. viii.

In this 3rd portion of the 2nd Book there are 99 stanzas more, making 373 altogether in the 2nd Book. The last stanza is as follows:—

"Fe schoppire letere dopra * dun fin oro
Che dischiariua tuta la sua morte
El sechreto amore chera fra di loro
Poteasse leger chon parole schorte
Pigliando ormai esenplo da chostoro
Del tristo fin e de sua dura sorte
Chamor a molti mostra auer piu charo
Gli a dato dopo el mel asenço amaro: ~ : ~." f. 48 b.

This stanza ends in the printed edition: "Gli ha dato di poi el male lasezo amaro," f. N. v.; and it is followed by a concluding stanza. The 99 stanzas in this portion of the 2nd Book are represented by 117 stanzas in the printed edition, f. K. viii.–N. v.

At the end is written "Finis." Under this is inscribed, in a later hand, "Chonpido a di viiij° Zugno m°iiii^{cc}xlviiij°." f. 48 b.

This Poem was published by *Gabriel. P.* of Venice (mentioned by Mattaire as *Gabriel Petri* or *de Petro* and by Panzer as *Gabriel Petrus de Tarvisio*) in 1475. From this edition the present copy differs materially in the 2nd Book; see the notes above. In the printed edition there is a *Prologo*, where it is said that the Poem was written in 1410, when the author was nearly 40 years old.

* Originally written "dopra," but altered into "sopra."

Lansdowne 766. ff. 1–18 b.

Paper; 1571. Quarto; ff. 18, having 17 lines to a page. Followed by an unfinished tract (ff. 20–27 b) on "The Antiquitye of the howse of Anjou," breaking off in the middle of the 12th century; translated from the French and copied out by the author of the present article in the year 1574, after he had become Earl of Lennox. This historical tract is taken from the *Histoire sommaire des ducs d'Anjou*, by Bernard de Girard, Seigneur du Haillan, (published in 1570).

Amadis de Gaula. The first chapter and half of the second chapter of this Romance, translated (through the French) in the year 1571, by Charles Stewart (afterwards Earl of Lennox), at the request of his mother, the Countess of Lennox. *English.*

In three hands, of which the third (ff. 17 b–18 b) is apparently that of the translator himself.

The earliest extant text of Amadís de Gaula is that of Garci-Ordoñez de Montalva, Regidor of Medina del Campo. He states in his Prologue that he has modernised the old Amadís in three books, and revised the fourth book and also the supplementary Romance of Esplandian. His work was executed about 1492–1504. It used to be commonly asserted, though not without opposition, that the oldest form of the Romance was written in Portuguese, by Vasco de Lobeira, towards the end of the 14th century. But it seems to be proved by Dr. Ludwig Braunfels, in his *Kritischer Versuch über den Roman Amadis von Gallien* (Leipzig, 1876), that this theory rests upon very slight foundation; that the Romance was probably a Spanish composition from the very first; and that the first three Books were certainly popular in Spain about the middle of the 14th century. The story, it is suggested by Braunfels, may have been originally British or Breton; and it probably reached Spain in the form of a French or Provençal poem. The Romance was translated from Spanish into French by Nicolas de Herberay, Seigneur des Essars, and published at Paris in 1548.

The present English translator, Charles Stewart, was in 1571 the only surviving son of Matthew, fourth Earl of Lennox (who was killed on the 4th Sept. 1571), by Margaret Douglas, daughter of Archibald, Earl of Angus, and of the Scotch queen, Margaret Tudor. Earl Matthew had two sons who reached manhood; the first was Henry, Lord Darnley, the husband of Mary Stuart.

who was born in 1545 and killed on the 9th Feb. 1567; the other was the writer of this volume, Charles Stewart, who was born in 1556 (see Agnes Strickland's *Queens of Scotland*, edition of 1854, vol. ii. p. 353). Charles had the earldom of Lennox and other rights, which had devolved on King James, conveyed to him on the 18th April, 1572. In 1574 he married Elisabeth, daughter of Sir William Cavendish and sister of the first Earl of Devonshire; and they had an only child, Lady "Arbella Stuart" (as she wrote her name, see Harley MS. 6986, ff. 71, 78). He died before completing his twenty-first year, in 1577. It will be seen that this fragmentary translation was merely the exercise of a schoolboy of 15. A letter of his mother, dated 4th November, 1571, lamenting his want of education, is published by Agnes Strickland (*Queens of Scotland*, ed. of 1854, vol. ii. p. 436).

The first leaf of this volume forms a title-page, running thus: "Translated owt of Frenche. The first book of Amadis de Gaule translated by . M. Charles Stewart at the commaundement of the right honorable my lady of Lennox her grace his mother. In the yeare of owr lord 1571. Mon heur viendra." f. 1. The first chapter is headed:—"The Argvmente . Which wear the kings Garinter and Perion and of a cumbatte that the same Perion had against two knights after against a Lion which deuowred a hart and of that which happened." It begins:—"Within a small while after the passion of owr sauior Jhesus Christ thear was a king of little Brittain called Garinter." f. 2. King Garinter is the father of Elisene, who (by Garinter's guest, King Perion of "Gaule") becomes the mother of Amadis. The second chapter is headed:—"The Argvmente . How the Infante Elisene and her Damselle Dariolette went to king Perion's chamber whear he laye." f. 9 b. The second chapter breaks off just before the birth of Amadis; when Dariolette is pressing Elisene to make up her mind to have the child exposed. It ends with the words:—"Ceartainly said Elisene allthough I dy in fault yeat it is not reason that the Little Innosent shoold allso dy. Lette vs leaue of this purpose at this time answered Dariolette, seing it shoold be a very great folly to hazard the sauinge of that which heerafter might be the cause of the Losse both of yow and of yowr Louer. And yf it be so that it chaunce yow be discouered yow know very well yow shall dy therfore." ff. 18–18 b.

Additional 18,638.

Paper: about 1603. Quarto; ff 68, each page containing from 13 to 16 lines of prose, or else from 9 to 23 lines of verse, to the latter of which are added, in parallel columns, the original Spanish verses. On the reverse of the title-page (f. 2 b) are the names of two of the former possessors, viz.: "Dorothy Grenell," sister of Robert Greville, 2nd Lord Brooke (ancestor of the present Earls of Warwick); and "Elizabeth Denbigh," eldest daughter of Edward Bourchier, 4th Earl of Bath, and 3rd wife of Basil Feilding, 2nd Earl of Denbigh. On one of the blank leaves at the end (f. 71) is a recipe headed, "A uery fine past the Reasoatt whearof docter ritt gaue mee 1643," and signed at the bottom "E. Denbigh." On the next leaf (f. 72) is the signature of "Anne Bourgchier," the 3rd daughter of Edward Bourchier, Earl of Bath. On the flyleaf preceding f. 1 is the book-plate of Basil Feilding, 4th Earl of Denbigh, dated 1703.

Diana. A translation by Thomas Wilson of the first Book of the Diana of Jorge de Montemayor; belonging to a more complete translation of that Romance, which had been made by him in 1596, and had then been dedicated to Henry Wriothesley, 3rd Earl of Southampton. Copied out by the translator himself, and presented, together with a prefatory letter, to Sir Fulke Greville, Chancellor of the Exchequer (created Lord Brooke in 1621), about the year 1603. *English.*

Jorge de Montemayor was born at the little town of Montemayor, near Coimbra, probably before 1520. He was a soldier; but it is said that, owing to his skill in music, he received an appointment in the choir of Philip II., an appointment originally given him when that king was still Infante of Spain. Although a Portuguese by birth, he wrote the Diana and most of his miscellaneous poems in Castilian. He seems to have been killed in a duel about the year 1560 (see the note to the Spanish edition of Ticknor's *History of Spanish Literature*, tom. iii., Madrid, 1854, p. 536). His Diana was published in 1542 or 1545 (see the Spanish edition of Ticknor, tom. iii. p. 276).

Nothing is known of the present translator, except what he tells us here. He did not begin his work, apparently, till 1596, "after 15 yeares painfully spent in vniversitie studies"; and, though he speaks (in 1603) of having lost some portions of it, he does not inform us how far he had completed the translation. It has been thought by some of the Shakespearian critics that this translation, when more complete, may have suggested some of

the plot of the Two Gentlemen of Verona. But that play is mentioned by Francis Meres in 1598, and was probably older than 1596. Otherwise, the dedication of the present translation to the Earl of Southampton is certainly in favour of its coming into the hands of Shakespeare.

The title is as follows: "Diana de Montemayor done out of Spanish by Thomas Wilson E-quire, In the yeare 1596 and dedicated to the Erle of Southampton who was then vppon the Spanish voiage with my lord of Essex: Wherein vnder the names and vailes of Sheppards and theire Loners are couertly discoursed manie noble actions and affections of the Spanish nation, as is of the English of that admirable and never enough praised booke of Sir Phil: Sidneyes Arcadia." f. 2. The prefatory letter is headed: "To the right honorable Sir Fulke Grevyll knight Privie Counsellor to his Maiesty and Chancellor of the Exchequer, my most honorable and truly worthy to be honored frend." f. 3. The letter thus begins: Sir heere haue you att length the transcription of this peece of my ydle yonger labours, which I haue clothed in greene, as being some of the fruite of my greene yeares, and done only to entertaine my thoughts, and to keepe my English, in iourneying with the vnpleasing Proccaccios of Italy or the clumps Waganors of Germany, and the Muletiers of other parts. Amongst this people my thinking of other things made the rest of this miscary, but I will make a sute to Apollo as his beloued childrene of Pernassus did to him to recouer the lost bookes of Cornelius Tacitus." ff. 3–3 b. He goes on to state the reasons for Apollo's unfavourable answer, ending "it had beene good (said hee), che Tacito hanesse sempre taccinto," f. 4. He then continues: "Soe it may bee said of mee that I shewe my vanitie enough in this litle, that after 15 yeares painfully spent in vniversitie studies, I shold bestow soe many ydle howres in transplanting vaine amorous conceipts out of an Exotique language." f. 4. Again: "Sir when the rest of these my chyldish exercises can be found, your Honor only shall haue the vse of them, for that I know yow will well esteeme of them, because that your most noble and never enough honored frend Sir Phillipp Siddney did very much affect and imitate the excellent Author thereof," etc. ff. 4 b–5. The letter ends: "Sir I must crane your Honors pardon for interposing these toyces [*sic*]

amongst your soe manifold serious buisinesses att this tyme, I hauing promissed it att the late tyme of recreation But my health wold never since permitt mee to pervse eyther that or any thing ells. And therefore such as it is (full enough of errours) I recomend it to your honorable and favorable censure resting ever Your Honors most affectionatly devoted to doe yow service Tho: Wilson." ff. 5 b–6.

The Translation itself is headed: "Diana de Monte Mayor the first booke." f. 7. It begins: "Downe from the Mountaines of Leon came the forgotten Sireno, whome Loue, ffortune, and Tyme, handled in such sort, that from the least evill which his sorrowfull lyfe did suffer, there was noe less to bee looked for, then the loss therof." f. 7. The last poem in the present copy begins: "To cast awaie my lyfe for thee," with the Spanish poem, entered in the second column, beginning: "Perderse por ti la vida." f. 69. It ends:—

"My lyfe I willingly wold leaue
To finish so my carefull moane
If anie cold mee lycence giue
To leaue them both in loosing one." ff. 69 b–70.

The corresponding Spanish, in the 2nd column, is as follows:—

"Regalara yo la vida
Para dar fin al cuydado
Si a mi me fuera otorgado
Perdella en siendo perdida." ff. 69 b–70.

This is followed by the conclusion:—

"In this manner went the two sheppardes in the companie of Selvagia. Making agreement to see one another the next daie." Colophon: "And here endeth the first booke of the faire Diana." f. 70.

In Warton's *History of Poetry* there is a note (see the edition of 1840, vol. iii. p. 281, Note *a*) saying that "one Thomas Wilson translated the Diana of Montemayer . . . about 1595." Bartholomew Yong did not publish his translation of the *Diana* (the whole work, including the continuations) till the end of 1598; but he tells us that it had been begun nineteen years and finished sixteen years before.

Harley 5427.

Vellum; xvth cent. Octavo: ff. 72, having 46 lines to a page. With initials in gold upon coloured backgrounds. The first leaf is lost.

Fiammetta. A prose Romance by Giovanni Boccaccio, in which Fiammetta (*i.e.* Maria d'Aquino, natural daughter of King Robert of Naples) relates her amours with Panfilo (*i.e.* Boccaccio himself). In 9 chapters. Imperfect at the beginning, the Prologue and 7 or 8 lines of Chap. i. being lost. *Italian.*

The headings of Chapp. ii.–ix., which are in red, occur at ff. 12 b, 19, 24, 26, 45 b, 59, 64, 71.

Chap. i. now begins: . . . . "portata, ne piu longa eta auessi auuta che i denti seminati da Cammo. Et ad una hora rocte et cominciate auesse lachesis le sue fila nella picciola eta si sarebbono rinchiusi linfiniti guai che ora di scriuere trista cagione mi sono." f. 2. Compare the copy in Harley MS. 3573, where f. 2 begins: —"fussi stata portata. Ne piu longa eta auessi," *etc.*

Chapter ix. is headed:—"Capitolo nono et ultimo nel quale madonna Fiammeta parla al libro suo imponendoli in che habito et quando et a cui elli debia andare et da cui guardarsi et fa fine." f. 71. It begins:—"O picciolo mio libretto tracto quasi de la sepoltura della tua donna. ecco si come a me piace la tua fine e uenuta," f. 71; and it ends:—"Viui adunque. nullo ti puo di questo priuare et exemplo eterno alli felici et a miseri dimora delle angoscie della tua donna." f. 72.

Colophon: "Qui finisce il libro chiamato elegia della nobile donna madonna Fiammetta mandato dallei a tucte le donne [i]nnamorate:" f. 72.

This copy substantially agrees with the printed editions. The first edition was published at Padua in 1472, with the following Title: *Johannis Bocchacii viri eloquentissimi ad Flamettam Pamphyli amatricem Libellus materno sermone aeditus.* After this heading there are no others, except to chapter i. It does not contain the first word ("portata") remaining here; and the text altogether seems to be inferior to that of the present MS. Many other editions were printed in the 15th and 16th centuries. See also Ignazio Moutier's *Opere Volgari di Giov. Boccaccio*, vol. vi. (Florence, 1829).

Harley 3573.

Paper; xvth cent. Folio; ff. 93. In double columns, having 31 to 35 lines to a column. With spaces left for coloured initials.

Fiammetta. By Giovanni Boccaccio. In 9 chapters, with a prologue. *Italian.*

The headings to the Prologue and to the 9 Chapters are in red; they occur at ff. 1, 1 b, 19, 28 b, 36, 38 b, 63 b, 78 b, 84 b, 92.

The heading to the Prologue is as follows:—"Incomincia il libro chiamato elegia di madonna fiammetta da lei a le innamoratę donnę prologo." f. 1.

The Prologue begins:—"Svolę a miseri crescerę di dolersi uagheça quando di sę discernono o sentono in alchuno compassionę." f. 1.

It ends:—"priego se alcuna deita e pel eielo la cui santa mentę per mę sia di pieta toccha che la dolentę memoria aiuti et sostenga la tremantę mano a la presentę opera. Et cosi le facciano possenti che quali nella mentę io o sentito e sento langosseię cotali [l'una] profferi le parolę laltra piu ad talę uficio uolenterosa che fortę scriua." f. 1 b, col. 1–2.

Chapter i. is headed:—"Capitolo primo nel qualę la donna descrivę chi essa fussę et per quali segnali li suoi futuri mali le fussoro premostrati et in che tempo e donę et in che modo et di cui ella sinnamorasse col seguito dilecto." f. 1 b, col. 2.

It begins:—"nel tempo nel qualę la riuestita terra piu che tutto laltro anno si mostra bella di parenti nobili pronecata [*mistake for* procreata] uenni io nel mondo," etc. f. 1 b, col. 2.

Chapter ix. is headed:—"Capitolo nono et ultimo nel qualę Madonna fiammetta parla a libro suo imponendoli in che abito et quando et a cui elli debba andarę et da cui guardarsi." f. 92, col. 2.

It begins:—"O picciolo mio libretto tracto quasi della sepultura de la tua donna. Et cosi comę a mę piacę la tua fini e uenuta," etc. f. 92, col. 2.

It ends:—"Viuj adunquę nullo ti puo di questo priuarę et exemplo eterno a li felici et a miseri dimora delle angosceę della tua donna. Amen." f. 93 b, col. 2.

Colophon: "Qui finisce il libro chiamato Eligia et miseria

della nobilę donna Madonna fiammetta mandato da lei. A tuctę le donnę innamoratę. Chomposto da lo eximio poeta messere giouanni bocchacci di firenzę : deo gratias. Amen." f. 93 b, col. 2–f. 94.

Harley 3531.

Paper; 1448. Octavo; ff. 93, having 22 to 30 lines to a page. With two spaces for initials (at ff. 2, 93 b) left unfilled.

Corbaccio, or Laberinto d'Amore. A satire on some particular lady, and on womankind in general, in the form of a vision. By Giovanni Boccaccio. *Italian.*

It begins: "[Q]ualunque persona taciendo i benefici ricieuuti nasconde, senza di cio auer cagion conueneuole, secondo il mio giudicio assai manifestamente dimostra essere ingrato, et mal conosciente di quegli," etc. f. 2.

The Envoy begins: "[P]icciola mia operetta uenuto é il tuo fine, é da dare omni riposo alla mano." f. 93 b.

It ends: "percioche tu saresti la mal ricieuuta, et ella é da pungiere con piu acuto stimolo che tu non porti, con teco, quali conciedendolo colui che dogni gratia é donatore, tosto a pungierla non temendo le ti sa incontro. Fine." ff. 93 b–94.

To this is added: "Scripto di luglo 1448 tratto duno di propia mano del copiosissimo Jo: boccacci di cui opera fa" [fu?] f. 94.

At the end is written in red:—

"Epitafo di Jo. bo. facto dalluj
Hac sub mola iacent cineres ac ossa Johannj
Mens sedet ante deum meritis ornata laborum
Mortali uite gienitor boccaccius ille
Patria certaldum studium fuit alma poesis." f. 94.

This Epitaph, commonly ascribed (as it is here) to Boccaccio himself, is correctly given by Domenico Maria Manni (the words which are here incorrect being these: *mole*, *mortalis*, and *illi*), in his *Istoria del Decamerone*, etc. (Flor. 1742), pp. 129–30, where it is added that they were engraved upon Boccaccio's grave in Certaldo.

This copy of the *Corbaccio* substantially agrees with the printed editions. Of these the first was published at Florence in 1487,

with the following heading: *Inuectiua di Messer Giouanni Boccaccio contra una maluagia donna. Decto laberinto damore et altrimenti il Corbaccio.* See also the *Opere Volgari* of Boccaccio, vol. v. (Florence, 1828), pp. 155–255.

Harley 6758.

Paper; xviith cent. Folio; ff. 164, having 19 lines to a page. On the flyleaves at the beginning and end of the volume there are entries, chiefly relating to people in the neighbourhood of Bugbrook, Northamptonshire, made by one Joseph Gamage in the years 1656–1661; and on one of the flyleaves at the beginning (f. 1*) there is an entry in another hand, with the name of Eleanour Burkitt, and the date of 1672. This Eleanour Burkitt seems to have been then the patroness of the living of Bugbrook, which was held by her son-in-law, the Rev. John Whitfeld. She was daughter of the Rev. Samuel Clerke, of Kingsthorpe and of St. Peter's, Northampton, and widow of the Rev. William Burkitt, who died in 1643. She herself died in 1681. See the epitaph of her daughter, Alice Whitfeld, in George Baker's *History of Northamptonshire*, vol. i. (1822–30), p. 127.

Theagenes and Stelliana. An autobiographical Romance by Sir Kenelm Digby, chiefly relating to his marriage with Venetia Stanley, who is here called "Stelliana," while he calls himself "Theagenes." Entitled by the author, "Loose Fantasies." With several alterations, and several passages carefully effaced. *English.*

Sir Kenelm Digby was born the 11th June, 1603. He married Venetia Stanley about Jan. 1625.

The present autobiography ends with his naval victory at Scanderoon the 11th June, 1628. He died 11th June, 1665.

For further particulars of his life, see the Preface by John Bruce to his edition of the *Journal of a voyage into the Mediterranean by Sir Kenelm Digby*, A.D. 1628, published by the Camden Society (1868); and see also *Poems from Sir Kenelm Digby's Papers, in the possession of Henry A. Bright*, edited by the owner for the Roxburghe Club (1877).

On the reverse of one of the flyleaves at the beginning is pasted the following: "A Key to the Romance.—Morea–England . Attica–France . Ionia–Italy . Ionian Islands . Ægypt–Spain . Athens–Paris . Corinth–London . Ephesus–Florence . Alexandria–Madrid . K. of Morea–K. James the first . Hephæstion . old D. of Buckingham . Aristobulus . my Ld. of Bristol . Syria . Portugal–Quære?

Rhodes . Argiers or Sully . Cyprus–Holland . Quære? Venetian. Achaia–Germany . Pr. of Achaia . old K. of Bohemia . Theagenes . Sir K. Digby . Stelliana . my Lady Venetia Stanley . Alexandretta . Scanderoon . Earl of Arcadia . E. of Holland . Clericius . Mr. Clarke." f. 3 b. Mardontius (the rival of Theagenes) has lately been identified as Sir Edward Sackville (fourth Earl of Dorset in 1624–1652). The proofs of this are given by G. F. Warner in an Appendix to the *Poems* of Digby, published by the Roxburghe Club (1877).

The work begins :—"Nature without other tutor teacheth us how all agents worke for some præcise end, and to obtaine that do contribute all their endeauours and make vse of all the meanes that are within the reach of their power." f. 1. It ends:—"Therefore whosoeuer it is that may meete with this, after some fatall shott may haue taken me out of the worlde, I entreate him to do me this last frindely office, to be the executioner of my first intentions herein, and conuert these blotted sheetes into a cleare flame; which funerall fire will be welcome obsequies to my departed soule, who till then will be in continuall feare that the world may haue occasion to renew the memorie of my indiscretion, and condemne me then as much for wante of iudgement in writing, as formerly it hath done for too deepe passion in my actions. For the present I will say no more, but will contineue my prayers to God for a faire wind to bring me once againe to see that person whose memorie begott this discourse." f. 164 b.

This MS., which is unique, has been edited by Sir N. Harris Nicolas, under the title of *Private Memoirs of Sir Kenelm Digby, with an Introductory Memoir*, London, 1827.

Harley 2678. ff. 93–96 b.

Vellum; xvth cent. Large folio; ff. 1, having 44 lines to a page. With an illuminated initial, and an initial in red. The contents of the whole volume are:—

1–8. Eight articles, chiefly moral treatises translated from Greek into Latin by Leonardo Aretino and others, one of which however (Art. 4, Hierocles on the golden words of Pythagoras) is an insertion in another hand. ff. 1, 5, 10 b, 22, 36, 51, 57, 65.

9. The Latin version of Griseldis, by Petrarch, with his introductory letter to Boccaccio. f. 89.

10. The present article. ff. 93–96 b.

11. A commentary on some of the philosophical works of Cicero, by Giorgio Valla; imperfect at the end. ff. 97–154 b.

There are many illuminated initials and several borders to be found throughout the volume.

Aronus and Marina. A story telling how the young wife of an old man was cured of unchaste desires by the virtuous devices of her own lover. Here attributed to Petrarch. With an argument at the beginning. *Latin.*

It is headed:—"Historia de Arono et Marina composita per franciscum petrarcham poetam laureatum incipit feliciter." f. 93. This is followed by—"Argumentum . Aronus senex amore procreande sobolis Marinam virginem duxit vxorem priusquam in alexandriam nauiget. Illam rogat . vt quando iuuentute preuenta pudicitiam seruare non poterit . cum prudente viro agat . qui negotium celet. Illa promittit amatque Dagianum iuuenem quem prudentem putat. Ille fingit votum ieiunij . quod rumpere vel breuiare non liceat . cum Marina ieiunium diuidit et exinde abstinentia eum castigat luxum." f. 93.

The Tale begins:—"Erat ianuensis vrbs multum copiosa cunibus diuitijs autem et victualibus habundans et fertilis valde." It ends:—"Dagianus itaque vt vidit se quod proposuerat perfecisse. Illam dulcibus verbis monet . castigat et docet Solatam relinquens illius pudicitiam cum ieiunio abstinentiaque seruauit." f. 96 b.

Harley 3830. ff. 11 b–17 b.

Paper; 1161. Quarto; ff. 7, having 28 lines to a page. The present article is in Italian; the others are all in Latin. The volume is in two parts, the first part containing 23 articles, and the second part 5 articles. The contents of the first part are:—

1. End of Lorenzo Valla's treatise De creditâ Constantini donatione. f. 3.
2. Tale of Tancred (from *Decameron* iv. 1) latinised by Leonardo Bruni Aretino. f. 4 b.
3. The present article (by the same author as the preceding article). ff. 11 b–17 b.

4–23. Twenty articles, containing Epistles and Orations, etc., chiefly by Italian writers of the 15th century, and notes from ancient and modern authors. ff. 17 b–100.

One of the preceding articles (at ff. 53–65) contains two panegyrics of the Milanese commander, Nicolà Piccinino, in 218 and 272 hexameters, respectively, with prose introductions, the first of which is signed "A. Canobius Mediolanensis," with the date of 1432 (f. 54 b). The last of the preceding articles (at ff. 98 b–100) is one of Petrarch's Epistolæ de rebus familiaribus (Lib. iii. Epist. 13), containing the apologue of Aranea and Podagra; see the edition of Giuseppe Fracassetti, Florence, vol. i. (1859), pp. 168–171. The second part of the present volume contains articles 24–28, ff. 101–136 b. One of these (at ff. 121–123) is a duplicate of Petrarch's Epistle with the apologue of Aranea and Podagra. The last article (at ff. 126–136 b) contains 33 Latin fables by Lorenzo Valla, and is dated Bologna, 30 Nov. 1161. At the beginning (f. 1) are the signatures of four owners, Magister Henricus de Ver[–?], Thomas de Medemblich, Philippus Val[–?] de Middelburg, and Jaspar Alteranus de Middelburg.

Tale of Antiochus, son of Seleucus I., and his love for his step-mother Stratonice. By Leonardo Bruni Aretino. *Italian.*

Leonardo Bruni (born at Arezzo in Tuscany in 1399, died 1444), tells us in his introduction to this tale, that it was related by a student in a festive company near Florence, when a young lady sitting beside him had just read Boccaccio's tale of Tancred. It will be observed, from our account of the contents of this volume, that a Latin version of Tancred by Leonardo himself precedes the present article.

This tale of Antiochus is headed:—"Nouella domini leonardi in uulgari stilo." f. 11 b. The introduction begins:—"Non sono multi anni passati che trouando me in compagnia de piu gentilhomini e done in una villa non molto longe de fierentza ne la qualle se fasena conuito e festa," etc. f. 11 b. Speaking of the student it says: "el nomme del quale taçeremo al presente." f. 12. It

ends:—"E a caso sedeua a lato a la bella dona de la quale la nouella soauemente era stata letta Il quale vedendo conturbati li animi de ecscaduno per redure gli a leticia e a festa riconto vna altra nouella quasi per lopposito di quella de prima e comencio in questo modo." f. 12. The tale then begins:—"A me he sempre paruto gentilissime done che li antiqui greci de humanita e di gentileza di cuore habiana [*sic. leg.* habiano] auiancezato de gran longa li nostri taliani." ff. 12–12 b. It ends:—"Per questo modo la humanitade e gentileza dil greco signor pronedete nel caso dil figlolo conseruando la vita al giouene e a se medesmo perpetua felicitade Che tuto per contrario fassendo tancredo nostro taliano e la figlola de vita e si medesmo dogni contentamento per rudecza de natura priuare in perpetuo sostenne." f. 17 b.

This copy substantially agrees with the printed one. It is the last novel in that edition of the Cento Novelle antiche, which is entitled *Libro di novelle, e di bel parlar gentile;* and which has four additional novels at the end, the present one being the fourth. The edition was first published in 1572, with this "Novella di Messer Lionardo d'Arezzo," at pp. 146–153. The introduction has been republished by Dom. Mar. Manni, in his *Istoria del Decamerone* (1742), pp. 272–274.

Harley 1883. ff. 119–135 b.

Paper; xvth cent. Folio; ff. 17, in double columns, having 40 lines to a column. With initials in red. The whole MS. contains:—

1. "De remedio vtriusque fortune," a treatise by Adrianus Carthusiensis. f. 1.
2. "De felicitate," a treatise by Cardinal Francesco Zabarella. f. 81.
3. The present article. ff. 119–135 b.
4. Eight articles, the first seven of which are moral treatises by Maffeo Vegio and other Italian authors, while the eighth is the epistle addressed in 1461 (or 1462) by Pius II. to the Sultan Mahommed II. ff. 136, 141, 147, 155, 172, 179, 193, and 210–235.

Tale of Two Lovers, Euryalus and Lucretia; by Æneas Sylvius (Enea Silvio de' Piccolomini), afterwards Pope Pius II. Written in 1444, when the author was a secretary in the Chancery of the Empire, at the request of Mariano de' Sozzini, a Jurist of Siena. Preceded by Letters to Kaspar Schlick, Herr von Neuschloss and Burggrave of Eger and Ellenbogen, and at that

time Chancellor of the Empire, and to Mariano de' Sozzini. Dated Vienna, July, 1441. *Latin.*

Enea Silvio de' Piccolomini was born in the Sienese on the 18th October, 1405, crowned Poet Laureate at Frankfort on the 27th July, 1442; and appointed Secretary in the imperial Chancery in January, 1443. He was Pope Pius II. in the years 1458–1464.

This article is headed :—"De duobus amantibus per Eneam Siluium / postea pium papam secundum." f. 119. The letter to Kaspar Schlick begins :—"Magnifico et generoso militi domino jaspari slije domino nouicastri cesareo cancellario ac terrarum egre cubitique capitaneo [*i.e.* Burggrave of Eger and Ellenbogen] domino suo precipuo Eneas siluius poeta imper[i]alisque secretarius p. s. dicit / et se reddit commendatum Marianus sozinus senensis conterraneus meus / vir cum mitis ingenij / tum literarum multarum / cuius adhuc similem visurus ne sim hereo / duos amantes ut sibi describerem rogatum me hijs diebus fecit / nec referre dixit rem veram agerem / an more poetico fingerem." f. 119. It ends :—"isse namque vel per deorum medullas non latet igneam fauillam—vale." f. 119 b. The letter to Mariano de' Sozzini begins :—"Eneas siluius poeta imper[i]alisque secretarius s. p. dicit Mariano sosino vtriusque iuris interpreti et concini suo / Rem petis haud conuenientem etati mee tue vero et aduersam et repugnantem Quid enim est quod vel me iam pene quadragenarium scribere vel te quinquagenarium de amore conueniat audire." f. 119 b. It ends :—"Tu vale et hystorie quam me scribere cogis attentus auditor esto." f. 120. The Tale begins :—"Urbem senam / vnde tibi et michi origo est intranti sigismundo cesari / quot honores impensi fuerunt / iam vbique vulgatum est / " f. 120. It ends :—"Habes amoris exitum mariane my amantissime non ficti nec felicis / quem qui legerint periculum ex alijs faciant quod sibi ex vsu fiet nec amatorium poculum bibere studeant quod longe plus aloe habet quam mellis / vale ex vienna . ij° [*in other copies* quinto] nonas julias M°CCCC°XLiij°." f. 135 b, col. 2.

In the various editions of the Epistles of Æneas Sylvius the two introductory Letters and the Tale itself appear as Nos. 112, 113, and 114. The present copy substantially agrees with the printed one. Georg Voigt, in his *Enea Silvio de' Piccolomini* (3 vols. Berlin, 1856–1863), gives a critical account of this Tale

in vol. ii. (1862), pp. 298–302; and he gives accounts also of Kaspar Schlick, as Chancellor in vol. i. (1856), pp. 276–8, and as the original of Euryalus in vol. ii. (1862), pp. 299–300.

Royal 12 C. xx. ff. 17–46.

Vellum; xvth cent. Quarto; ff. 29, having from 29 to 32 lines to a page. The whole MS. contains:—

1. "Yconomia Aristotelis," an abstract of that suppositious work. f. 2.
2. Liber Aristotelis de Moribus. f. 5.
3. The present article. ff. 17–46.
4. "Mafei Vegei dialogus inter Alithiam et Philaliten." f. 47.
5. Petrarch's Latin version of Griseldis. f. 58 b.
6. Secreta Secretorum, attributed (as usual) to Aristotle. f. 66.
7. Vita Aristotelis, followed by two small treatises attributed to Aristotle, entitled "De Pomo" and "De Intelligentia." ff. 111, 111, 121–124.

The MS. contains the signature and monogram of John Theyer (f. 5). Other owners have scribbled the names of Pilkington and Gardiner at the end of the volume (ff. 123 b, and 124 b).

Tale of Two Lovers, Euryalus and Lucretia: by Æneas Sylvius. Preceded by Letters to Kaspar Schlick and to Mariano de' Sozzini. Dated Vienna, 3 July, 1444. *Latin.*

The Letter to Kaspar Schlick begins:—"Magnifico et generoso militi, Domino Gaspari slich, domino noui castri cesareo Cancellario, ac terrarum Egre cubitique Capitaneo, Domino suo precipuo Eneas silnius poeta, imperialisque secretarius, S. p. dicit et se reddit commendatum. Marianus Senensis conterraneus meus, vir tum mitis ingenij tum literarum multarum cuius adhuc similem uisurus ne sim hereo? Duos amantes sibi ut describerem rogatum me hijs diebus fecit." f. 17. It ends:—"Ille (*sic*) namque vel per deorum medullas, non latet igneam fauillam, Vale." f. 18. The Letter to Mariano de' Sozzini begins:—"[E]neas Silnius poeta imperialisque secretarius S. p. dicit Mariano Zosino vtriusque iuris interpreti et conciui suo. Rem petis haut conuenientem etati mee, tue uero et aduersam et repugnantem." f. 18. It ends:—"Tu nate, et historie quam me cogis scribere: attentus auditor esto." f. 19.

The Tale begins:—"Vrbem senas (vnde tibi et mihi origo est, intranti Sigismundo Cesari? quot honores impensi fuerunt

jam ubique uulgatum est." f. 19. It ends:—"Habes amoris exitum Mariane mi amantissime non ficti neque felicis. Quem qui legerint: periculum ex alijs faciant quod sibi ex usu fiet. Nec amatorium bibere poculum studeant, quod longe plus aloes habet quam mellis. Vale. Ex vienna. Quinto nonas Julias [3 July], Millesimo quadringentesimo quadragesimo quarto." ff. 45 b–46. Colophon: "Explicit opusculum Enee Siluij de Duobus amantibus, scilicet Eurialo francone et lucresia etrusca." f. 46.

This copy agrees substantially with the usual printed one. The two introductory Letters and the Tale itself are published as Nos. 112, 113, and 111 of the Epistles of Æneas Sylvius.

Harley 2492. ff. 154 b–169 b.

Paper; xvth cent. Folio; ff. 15, having 48 lines to a page. The whole volume contains:—

1–2. Two works by Cicero, headed, "Vetus Rhetorica" and "Noua Rhetorica." ff. 1, 57.

3. Collection of epistles and minor works of Æneas Sylvius, one of which is the present article. f. 112.

4. Collection of epistles of Gasparino Barzizza of Bergamo, followed by his "Exordia circa rethoricam nouam ciceronis," with the date of 1469. f. 180.

5. Collections of treatises and epistles, chiefly by Poggio, but also by Maffeo Vegio and others, among which (at f. 288 b) is Petrarch's version of Griseldis. ff. 228–429 b.

Tale of Two Lovers, Euryalus and Lucretiâ: by Æneas Sylvius. Preceded by the letter to Mariano de' Sozzini, and followed by that to Kaspar Schlick. Dated Vienna, 3 July, 1444. *Latin.*

The Letter to Mariano Sozzini begins:—"Eneas. S[ilnius]. poeta imperialisque secretarius S. P. D. Maiorano Sosino vtriusque iuris interpreti et conciui suo rem petis haud conuenientem etati mee; tue vero et aduersum et repugnantem." f. 154 b. It ends:—"tu vale et historie quam me scribere cogis attentus auditor esto." f. 155. The Tale is headed:—"Prima Epistola Historie et facti." It begins:—"Vrbem senem vnde tibi et mihi origo est intrante Sigismundo cesare / quot honores impensi fuerunt iam ubique devolgatum est." f. 155. It ends:—"quod longe plus aloes habet quam mellis, etc. Vale ex Wenna [Vienna] quinto

nonas Julij Anno domini 1411." To this is added: "Finis epistole." f. 169. The Letter to Kaspar Schlick begins:—"Magnifico et generoso militi domino Gaspari Slick . domino nouicastri cesareo cancellario ac terrarum egre cubitique capitaneo." f. 169. It ends:—"isse namque nel per deorum medullas non lateat igneam fauillam Vale." f. 169 b.

Sloane 457.

Paper; xviith cent. Duodecimo; ff. 56, having 30 to 37 lines to a page.

Cassandra. Extracts from Sir Charles Cotterell's Translation of the Romance of Cassandra, originally written in French by Gauthier de Costes, Seigneur de la Calprenède. *English.*

The original Romance was published in 1642. The English translation was published in 1676; but the dedication (to Charles II.), at the beginning of it, is dated "From the Hague June 5th 1653." Sir Charles is described, on the titlepage of the Translation, as "Master of the Ceremonies to His late Majesty of Blessed memory, and to our present Soveraign Charles II." He resigned this post, in favour of his son, in 1686. These extracts consist, for the most part, of one or two lines only, though a few of them are rather longer. They seem to be chiefly from Part ii. of the Romance: but they are not arranged in much order.

The first two extracts are as follows:—"He[phestion] either set on by that consideratione or by his own generosity nobly embraced that occasion of serving them," and "but my will is that from this tyme forward wee hold a better correspondence," f. 1. They are taken from Part ii., Book ii., of the *Cassandra*, and occur in the printed Translation at p. 146, col. 2, and at p. 147. At f. 5 is an extract from Part ii., Book v.: "I never took the libertie to censure Stratonices deportments"; see the printed Translation, p. 211. But at f. 48 is an extract from Part ii., Book iii.:—"Behold in short what the end was of the greatest man the earth ever bore, and of whom posteritie to the last ages of the world, shall never speak but with astonishment"; see the printed Translation, p. 153, col. 2. The last two extracts are as follows: "And I will satisfie my self with telling you,

that after haveing sufficiently wept, I att last made hatred succeed my love, and took a firme resolution to goe and seek him to the worlds end"; and "I then animated them to the aversion which they naturally had to that sex." f. 56 b. They are taken from Part ii., Book iv., and they both occur in the printed Translation at p. 196.

Most of these extracts are identical with the corresponding passages in the printed edition, of which the Title is as follows: *Cassandra: the fam'd Romance. The whole Work: in Five Parts. Written originally in French, and now elegantly rendred into English by Sir Charles Cotterell*, etc. London, 1676.

Additional 15,210–15,213.

Paper; 1739. Small Quarto. In four volumes, containing ff. 174, 288, 267, and 53; and having from 29 to 34 lines to the page. Each volume contains the entry, "Ex Bibliotheca D. Crozat," and the signatures of two subsequent owners, D. Ronay and B. H. Bright.

Contes et Fabliaux. A series of metrical tales and miscellaneous poems, together with three longer romances, namely Partonopeus de Blois, Blancandin et Orgueilleuse d'Amour, and Flore et Blanchefleur. Copied, apparently for La Curne de Sainte-Palaye, from the MS. which was formerly known as Saint-Germain 1830, though sometimes as Saint-Germain 1239, and which is now at the Bibliothèque Nationale, Fonds Français 19,152: with two additional tales (vol. i. ff. 29 b, 30), copied from another MS. In four volumes. *French.*

Each volume has a title-page, as follows: "Fableaux, contes, et nouvelles, copiées fidellement d'après le Manuscrit du xiii. siecle qui est dans la Bibliotheque de Sainte Genevieve. mdccxxxix." But this designation of the original is evidently wrong. The folioing of the original MS. is given on the left margins; and the tales and the folioing answer to those of Saint-Germain 1830, as described by G. A. Crapelet in his edition of *Partonopeus de Blois* (1834), tome i. pp. (27)–(38). Moreover, in one part of the present collection (vol. i. ff. 29 b–31), where the scribe has inserted two tales, taken from a copy belonging to the Père Lobineau, without any notes of the folioing of the original, the patron of the scribe has added: "Je n'ai pu trouuer ce fabliau et le suiuant dans le

MS. de S. Germain" (f. 29 b, right hand margin). And again, at the beginning of vol. iv., under the title of "le Romanz de Floire et de Blanche-Flor," the patron has added, "Dans le MS. de la Bibli. de St. Germain, No. 1830. Velin. Fol. du xiii. Siecle" (f. 2). It is evident therefore that the "Sainte Genevieve" of the title-pages is merely a clerical error.

It is almost equally certain that these volumes were copied for La Curne de Sainte-Palaye. In an article upon Sainte-Palaye (written by Charles Weiss of Besançon) in the *Biographie Universelle*, tome 39 (Paris, 1825), pp. 558–561, it is stated (at p. 561) that "Quatre volumes in-folio des manuscrits des poètes français avant 1300, copiés de sa main, sont à la bibliothèque de l'Arsenal." Now, towards the end of vol. ii. of the present collection, after the piece entitled "d'Amours et de Jalousie" (ff. 263 b–270), the patron of the scribe has added this note: "on voit ici jusqu'au f. 114 b, col. 2, une piece intitulée la Bataille des vii Arz. je ne l'ai pas fait copier en cet endroit en aiant desja une copie parmi mes Poetes avant 1300. au 4^e^. T. que j'ai conferée et corrigée sur ce MS. de S. G." (f. 270). We may therefore assume that the present copies were made for Jean Baptiste de La Curne de Sainte-Palaye. This eminent antiquary (born 1697, died 1781) was elected a member of the Académie Royale des Inscriptions et Belles-Lettres in 1724. Amongst the many papers which he communicated to this Académie, his *Mémoires sur l'ancienne chevalerie* (of which the first was read in Nov. 1746), are those most generally known. His collections of transcripts, which are very numerous, are mostly to be found in the Bibliothèque Nationale and the Bibliothèque de l'Arsenal.

The articles in the present volumes are not arranged exactly in the same order as they are in the Saint-Germain MS. The first volume is headed, "Contes anciens tirés d'un Manuscrit du xiii. Siècle"; and contains a selection of tales from the Saint-Germain MS. in the same order as that indicated by the list at f. 174, which is described as being the Table of "la copie du P[ère] Lobineau" (probably the Benedictine, Gui Alexis Lobineau, born 1666, died 1727). The other volumes supply the deficiencies, and, with the one exception already mentioned, complete the transcript of the Saint-Germain MS.

Most of these tales have been published by Étienne Barbazan

in his *Fabliaux et contes* (3 vols. 12mo. 1756); but the references made below to *Barbazan* are taken from the edition enlarged by Dominique Martin Méon (4 vols. 8vo. 1808). This enlarged edition is referred to by some writers under the name of *Méon*; but we prefer to call it *Barbazan*, as Méon himself published a *Nouveau recueil de Fabliaux et contes* (2 vols. 8vo. 1823).

Vol. i.:—

1–12. Twelve tales from the Castoiement d'un père à son fils, ff. 2–29 b; answering to Tales 1, 2, 7, 8, 9, 11, 12, 13, 14, 17, 18, and 22 of the *Castoiement* in Méon's *Barbazan*, tome ii. pp. 44–63, 81–88, 92–119, 127–135 and 148–152.

13, 14. Two tales of contradictory wives, not copied from the Saint-Germain MS., but from that of Lobineau mentioned above, ff. 29 b, 30, 31. For prose abstracts of these tales, see Legrand d'Aussi, *Fabliaux ou Contes* (3rd edition, 1829), tome iii. pp. 185–6 and 181.

15. "Du Segretain Moine," f. 31; published in *Barbazan*, tome i. pp. 242–269.

16. "La Dame qui fut escoillée," f. 44 b; *Barb.* tome iv. pp. 365–386.

17. "Du Foteor," f. 54 b; *Barb.* tome iv. pp. 201–216.

18. "Du Prestre et d'Alizon," f. 60 b; *Barb.* tome iv. pp. 427–441.

19. "Des Deux Freres poures," f. 68; *Barb.* tome iii. pp. 393–397 (where it is entitled *Estula*).

20. "Du Convoiteus et de l'Envieus," f. 70 b; *Barb.* tome i. pp. 91–95.

21. "Des trois Larrons," f. 72; *Barb.* tome iv. pp. 233–250.

22. "De Berenger au lon cul," f. 80 b; *Barb.* tome iv. pp. 287–295 (a different version).

23. "De la Pucele qui abevra le Polain," f. 85 b; *Barb.* tome iv. pp. 197–204.

24. "De la Damoiselle à la grue," f. 89 b; *Barb.* tome iv. pp. 250–255.

25. "Du Prestre qui ot Mere malgré sien," f. 92; *Barb.* tome iii. pp. 190–196.

26. "Du Chevalier qui fit les C. parler," f. 95; *Barb.* tome iii. pp. 409–436.

27. "De Guillaume au Faucon," f. 105 b; *Barb.* tome iv. pp. 407–427.

28. "Du Prestre et de la Dame," f. 115 b; *Barb.* tome iv. pp. 181–7.

29. "De coutant du Hamel," f. 118; *Barb.* tome iii. pp. 296–326 (with some difference in the ending).

30. "D'Auberée la vieille Maquerelle," f. 131 b; printed by Achille Jubinal in his *Nouveau Recueil de Contes*, tome i. (1839) pp. 199–222.

31. "De l'Ombre de l'Anel," f. 142 b. See the account of this version given by Legrand d'Anssi, *Fabliaux* (1829), tome i. pp. 256–7.

32. "Li Romans des Braies," f. 157; *Barb.* tome iii. pp. 169–180.

33. "Des Treces," f. 163; *Barb.* tome iv. pp. 393–406.

34. "Proverbes." A collection of technical and proverbial expressions, with this marginal note, "Ils sont intitulés dans le MS. de l'Apostoille"; the collection beginning with the words, "Concille d'Apostoille Parlement de rois Assemblée de Cheualiers." At the end another title is given, the scribe saying, "On lit dans le MS. Explicit Grant Riote." ff. 170–173. Edited by G. A. Crapelet, from the Saint-Germain MS. 1830, and other MSS., in his *Proverbes et Dictons populaires* (Paris, 1835), pp. 1–123.

35. "Tables des Contes," with the marginal note, "Cette Table est celle qui preecdoit la copie du P[ère] Lobineau," ff. 174–174 b.

Vol. ii.:—

1–17. Seventeen articles belonging to the Castoiement d'un père à son fils, containing the introduction, sixteen tales, two passages of moral instruction (at ff. 16, 17, and 23 b–26), and the conclusion, ff. 2–34; answering to Méon's *Barbazan*, tome ii. pp. 40–44, 61–81, 89–92, 120–127, 136–148, and 152–183, where the tales are numbered 3, 4, 5, 6, 10, 15, 16, 19, 20, 21, 23, 24, 25, 26, 27, and 28.

18. "Ci commence de Ysopes" (Fables by Marie de France), ff. 34–74. The original of this text (in the Saint-Germain MS. 1830) was used by Jean Baptiste B. Roquefort for his collection of the Fables in *Poésies de Marie de France*, tome ii. (1820); see his Introductory *Notice*, pp. xiv., xv.

19. "Ci commence des xv. Signes," f. 74. Published, in a shorter and more antique form, as a kind of epilogue to the drama of *Adam* (Tours, 1854), pp. 70–84, edited by Victor Luzarche.

20. "Ci commence de Sainte Leocade," by Gautier de Coincy, f. 80; *Barb.* tome i. pp. 270–316; and see the section headed "De S. Hyldephonse" in Abbé Poquet's edition of *Les Miracles de la Sainte Vierge*, by Gautier de Coincy (1857), cols. 77–106.

21. "De quoi vienent li Traitor et li Mauves," f. 109. See a notice of this little poem, with a few extracts, in an article on Dits, by Paulin Paris, *Hist. litt.* tome xxiii. (1856), pp. 285–6.

22. "Du Cors et de l'Ame," f. 112. See the notice of this also, in the article on Dits, *Hist. litt.* tome xxiii. (1856), pp. 283–4.

23. "D'un Prendome qui rescolt son compere [de] noier," f. 115; *Barb.* tome i. pp. 87–90.

24. "Des eles de cortoisie," by Raoul de Houdanc, f. 116 b. Published by P. Tarbé at the end of *Le Tornoiement de l'Antechrist* (Rheims, 1851), pp. 149–164.

25. "Ci commence de Florance et de Blanche Flor," f. 124 b: *Barb.* tome iv. pp. 354–365.

26. "D'un Mercier," f. 129 b. Published by G. A. Crapelet, *Proverbes*, etc. (1831), pp. 149–156.

27. "D'un Jugleor qui ala en enfer et perdi les Ames as dez," f. 132 b; *Barb.* tome iii. pp. 282–296.

28. "Du vilain qui conquist Paradis par Plait," f. 139; *Barb.* tome iv. pp. 114–119.

29. "De deux Angloys et de l'Agnel," f. 141 b. See Legrand d'Aussi, tome ii. pp. 347–8.

30. "Du vilain asnier," f. 143. See Legrand d'Aussi, tome iii. pp. 219–220.

31. "Du Provoire qui menga les Mures," f. 144; *Barb.* tome i. pp. 95–99.

32. "De la Male Honte," f. 145 b; *Barb.* tome iii. pp. 210–215.

33. "Du C.," f. 148.

34. "Du Prestre qui dit la Passion," f. 154; *Barb.* tome ii. pp. 442–4.

35. "Le Romans de Audigier," f. 155; *Barb.* tome iv. pp. 217–233.

36. "De deux Bordeors Ribaux," f. 163 b. Published, together with the following article, by J. B. B. Roquefort, *De l'Etat de la Poésie Françoise* (1815), pp. 290–297 and 297–305; and by A. Jubinal, in his edition of *Rutebeuf* (1839), tome i. pp. 331–336 and 336–341.

37. "La response de l'un des deux Ribauz," f. 166. See preceding article.

38. "Du Chevalier Tort." f. 168 b. At the end of this article (f. 169) is the following note: "Ce fabliau est suivie d'une liste de Proverbes sous ce titre De l'Apostoile—ils sont raportés tous à la fin de la copie des fabliaux que j'auois eue d'abord et qui composent les 18 premiers cahiers de tout ce MS."

39. "D'Alixandre et d'Aristote," f. 169 b; *Barb.* tome iii. pp. 96–113 (to which 34 more lines are appended from another MS.).

40. "De Proverbes et du Vilain," f. 176 b. Mentioned, as "Proverbes au Vilain," by Le Roux de Lincy, in his *Livre des Proverbes Français* (1842), tome i. p. xciii.

41. "Ci commence de Cortois d'Artois," f. 189; *Barb.* tome i. pp. 356–379.

42. "Ci commence l'Erberie," in prose, f. 199 b. See Legrand d'Aussi, tome iv. pp. 239–241.

43. "Ci comence la bataille de Quaresme et de Charnage," f. 204; *Barb.* tome iv. pp. 80–99.

44. "Ci comence de Ovide de Arte," by "Maistre Elie," f. 212 b.

45. "Ci commence de Piramo et de Tysbe," f. 232 b; *Barb.* tome iii. p. 326.

46. "Ci commence Doctrinal de Latin en Roumanz," f. 244 b. See the remarks on this poem, sometimes called Doctrinal Sauvage, in the article on Poésies morales by Victor Le Clerc, *Hist. litt.* tome xxiii. (1856), pp. 238–241; and see also some extracts given from the Saint-Germain MS. in the work by Arthur Dinaux, *Les Trouvères artésiens* (Paris, 1843), pp. 434–5.

47. "Ci commence de la Chante pleure," f. 248 b. Published from another MS. in A. Jubinal's *Rutebeuf* (1839), tome i. pp. 398–404 (with an additional quatrain at the end).

48. "Ci commence Chastie Musart," f. 252. Published in A. Jubinal's *Rutebeuf* (1839), tome ii. pp. 178–189.

49. "Ci commence la Disputoison du Juif et du Chrêtien," f. 257 b. See the article by Emile Littré on Débats et Disputes, *Hist. litt.* tome xxiii. (1856), p. 217.

50. "Ci commence d'Amours et de Jalousie," f. 263 b.

This poem is described as occurring at ff. 110 b, col. 3–112 b,

col. 1 of the original MS., and a note is added by Sainte-Palaye, which we have already quoted, saying that the "Bataille des vii. Arz" is the next article in the original MS.

51. "Ci commencent les Proverbes au Conte de Bretaigne," f. 270. Published from the Saint-Germain MS., by G. A. Crapelet, *Proverbes et Dictons populaires* (1831), pp. 169–185.

52. "Ci commence de Marcoul et de Salemon que li Queins de Bretaigne fist," f. 277–282. Published from the Saint-Germain MS., by G. A. Crapelet, *Proverbes*, etc. (1831), pp. 189–200.

53. "Table," ff. 283–283 b.

Vol. iii.:—

1. "Ci commence de Narciso le Romanz," f. 1 b; *Barb.* tome iv. pp. 143–175.

2. "De Parthenopex de Blois," f. 14 b.

3. "C'est li Romans de Blanchandin et de Orgueillose d'Amors," ff. 197–266 b. This and the preceding article have already been described separately under the head of French Traditions.

4. "Table des Contes Anciens," f. 267.

Vol. iv.:—

Only one article, headed: "Ci commence le Romanz de Floire et de Blanche-Flor," ff. 2–53 b. Already described, under the head of French Traditions.

Harley 4333. ff. 115–117 b.

Vellum; XIIIth cent. Duodecimo; ff. 3, in double columns, having 42 to 48 lines to a column. With an initial in red. The whole volume contains the following French poems:—

1. Image du Monde, by Gautier de Metz. f. 1.
2. Li romans de la mort, a church legend adapted from Barlaam and Josaphat (printed by Achille Jubinal, in his *Nouveau Recueil*, tome ii. p. 113, as "De l'Unicorne et du Serpent"). f. 70.
3. Fables of Marie de France. f. 73
4. An Ave Maria. f. 96.
5. Elegy on the death, in 1236, of Philippe de Grève, Chancellor of Paris, by Henri d'Andeli, (printed by Paul Meyer from this MS., in *Romania*, tome i. p. 210). f. 98, col. 2.
6. Description of a casket of wonderful workmanship, (printed by Paul Meyer, *Romania*, tome i. p. 207). f. 100.
7. "La canonique des rois," (printed by Jubinal from this MS., *Nouv. Rec.*, tome ii. p. 18, as "Chronique des Rois de France"). f. 100 b.
8. La Chantepleure, a religious poem

(printed by Jubinal, in his edition of Rutebeuf, note M to tome i. p. 398). f. 101 b.

9. Verses on Justice, by a "clers de vodoi," (printed by Jubinal, *Nouv. Rec.* tome ii. p. 132, as "Des Droiz au clerc de Voudai"). f. 103 b, col. 2.
10. "Dotrinal," a moral poem, (printed in a fuller form, by Jubinal, *Nouv. Rec.* tome ii. p. 150, as "Doctrinal le Sauvage"). f. 105, col. 2.
11, 12. The Usurer's Paternoster and Creed, two satirical poems, (see *Histoire littéraire*, tome xxiii. pp. 255, 493). ff. 107, 109.
13. "Catons en romans," taken from the Disticha Catonis, by "Adans li clers," (see Paulin Paris, *Manuscrits François*, tome vi. p. 312, where he describes a copy, in which the author calls himself "Macé de Troies"). f. 110, col. 2.
14. "Leuangile de fames," satirical poem, (not the same as that in Jubinal's *Jongleurs et Trouvères*). f. 113 b, col. 2.
15. "Lespitre [*i. e.* epistre] des fammes," (printed in Jubinal's *Jongleurs*, p. 83, as "Le Bien des Fames"). f. 114, col. 2.
16. The present article, ff. 115–117.

This MS. has been more fully described (and arts. 5 and 6 printed) by Paul Meyer, in an article entitled "Henri d'Andeli et le Chancelier Philippe," in *Romania*, tome i. (1872), pp. 190–215.

L'Ordène de Chevalerie. A poem, narrating how Hue de Tabarie instructed Saladin in the laws of chivalry. In 380 lines. *French.*

Hue, a Christian prince of Galilee and "Tabarie" (i.e. the Tiberiad), is taken prisoner by Saladin. Saladin agrees to set him at liberty on his promising to pay a large ransom eventually, but he begs him first to make him a knight. After a little hesitation, Hue de Tabarie puts Saladin through all the ceremonies of knighthood, except the "colee," which it would not be seemly (he says) for him, a prisoner, to give to the king (f. 116, col. 2). Hue explains the symbolical meaning of every form and of the colours of the dress. Thus, when he has taken Saladin out of the preliminary bath, and allowed him to rest a little upon a couch, and explained the meanings of the bath and of the couch, he then clothes him in white, the symbol of chastity; red, the symbol of the service of God; and black, for the remembrance of death. It may be worth remarking that these three colours occur in the same order, when they are successively adopted by two heroes of romance, Lancelot and Ipomedon. (See the description of the latter Romance in Cotton MS. Vespasian A. vii.)

The poem begins:—

"Bon fait a prodomme parler
Car on i puet moult conquester
Qui a lor faiz prenderoit garde
Ja de foloier nauroit garde." f. 115.

It ends with the departure of Hue; and, speaking of the escort granted him by Saladin, it says:—

"L. sunt qui bonement
Le conduient segurement
Parmi la terre paiennie
Sanz orguel et sanz vilonnie
Conques ni orent destorbier
Lors se sunt mis au repairier
Et li princes de galileie
Si sen va droit en sa contreie." f. 117.

This poem was published, in 508 lines, in Méon's edition of Barbazan, *Fabliaux et Contes* (1808), tome i. pp. 59–79. The printed edition is fuller throughout. The departure of Hue there takes place at lines 400–415, and the remaining lines contain reflections upon chivalry. An article upon this poem, by A. Duval, is in *Histoire littéraire*, tome xviii. (1835), pp. 752–760.

Additional 10,289. ff. 175 b–178 b.

Vellum; XIIIth cent. Small Quarto; ff. 4, in double columns, having 29 to 32 lines to a column. The contents of the whole MS., all in French, are as follows:—

1. Roman du Mont Saint-Michel, in 3 Books, a rhymed chronicle by Guillaume de Saint-Paer (edited by Fr. Michel for the Antiquaires de Normandie, Caen, 1853). f. 1.
2. A poem on the Harrowing of Hell, by André de Coutances. f. 61 b.
3. Titus and Vespasian, a chanson de geste (see "Classical Romances"). f. 82.
4. Medical recipes, in prose. f. 121 b.
5. "Le romanz des Franceis," a poem against the French, introducing a narrative of the combat between King Arthur and Frollo, by André de Coutances. f. 129 b.
6. Le châtoiement d'un père à son fils, a version of the Disciplina Clericalis of Petrus Alfunsi, in verse. f. 133.
7. A poem in about 350 lines, which is headed (in a later hand) "Incipit compendium Amoris," and which ends, "Ci define damors le conte," etc. f. 172, col. 2.
8. The present article. ff. 175 b–178 b.

JUGLET. A tale by Colin Malet, in 420 lines. *French.*

A rich widow has arranged a match between her son Robin and Mahaut, the daughter of a poor vavasseur; and she entrusts Robin on his wedding-day to the care of Juglet, a minstrel, who is to fiddle him into church. Juglet persuades the simple Robin to stuff himself with pears. Robin is tortured at night, but Mahaut gives him very minute instructions how to revenge himself upon Juglet.

The poem begins:—

"Jadis encoste monferraut
Ont une uiellete manant
En une uilete champestre
Vn fiz auoit qui menoit pestre
Toz les iors en champ ses brebis
Molt estoit fol e estordiz
De fol sens e de fole chiere." f. 175 b.

It ends:—"Eissi fu conchie Juglet
Segnors ce dit colin malet
Tel cuide conchier antrui
Qui assez miez conchie lui." f. 178 b, col. 2.

Published by Anatole de Montaiglon, in his *Recueil général des Fabliaux des* xiii. *et* xiv. *siècles*, tome iv. (1880), from a Paris MS., at pp. 112–127; together with various readings from the present MS. at pp. 262–274.

Harley 2253. ff. 67 b, 107 b, 110, 115 b, 118, 122 b.

Vellum; early xivth cent. Folio; ff. 12, in double columns, having 38 to 42 lines to a column. In a collection of pieces in French and English, one of which is a prophecy of Thomas of Erceldoune, in English prose (f. 127, col. 2), and another is King Horn, in English verse (ff. 83–92 b).

Six Fabliaux. *French.*

1. Gilote and Johane, in 349 lines. ff. 67 b–68 b (a mistake for 69 b).

Johane is led astray by the arguments of Gilote; they become the talk of all Winchester; and they preach throughout England and Ireland in favour of universal licence. They finally settle in the town of "pount freint" (Pontefract).

It begins:—"En may par vne matyne sen ala iuer
en vn vert bois rame vn ienene chiualer
Si oyd deus femmes entremedler /
ly cheualer se arestut priuement pur oyer."
f. 67 b.

It ends:—"Cest vne bourde de reheyter la gent
a wyncestre fet verroiement
le mois de septembre le iour quinsyme
le an roy Edward vyntennesyme
le fitz roy Henry qe ama seinte eglise
e quant vus auez lu tote ceste aprise
Priez a dieu de ciel roy glorious
qe il eit merci e piete de nous."
f. 68 b (a mistake for 69 b).

Published by Achille Jubinal, *Nouveau Recueil de Contes*, etc., tome ii. (1842), pp. 28–39. With regard to the date given in the lines above, Jubinal remarks: "Si par l'*an vyntennesime* le trouvère entend la vingtième année du règne d'Edouard, cela placerait la date de notre composition à l'année 1295; s'il entend au contraire l'année *vingt-neuvième*, cela nous rejetterait à l'année 1304."

2. Jongleur of Ely, in 405 lines. ff. 107 b–109 b.

He meets the king of England in a meadow near London; he gives burlesque answers to the questions, who he is, who is his lord, etc.; and he ends with describing his easy mode of life, and with making a long tirade upon the absurdity of trying to satisfy other people.

The poem begins:—
"Seygnours escotez vn petit
Si orrez vn tres bon desduit
de vn menestrel que passa la terre
pur merueille e auenture quere
Si vint de sa loundres en vn pree
encountra le roy e sa meisnee." f. 107 b.

It ends:—"qy cest trufle velt entendre
auke de sen purra aprendre
Car vm puet oyr souent
vn fol parler sagement
Sage est qe parle sagement
Fols come parle folement." f. 109 b, col. 2.

Published by Francis Cohen (afterwards Sir Francis Palgrave) as No. 2 of four short Anglo-Norman poems, all taken from the present MS., printed at the Shakspeare Press, London, in 1818. The volume contains: 1. Articles de Trayllebastoun, pp. iii–viiij (from f. 113 b of the present MS.); 2. Jongleur of Ely, pp. xiii–xxx (f. 107 b of the present MS.); 3. Dit de la Gageure, pp. xxxiii–xxxvii (f. 118 of the present MS.); 4. Lament for the death of Simon de Montfort, pp. xli–xliiij (f. 59 of the present MS.). There is no general title, but each piece is preceded by an argument, that of No. 1 beginning: "Cy ensuyt une chanson moult pitoyable." The argument of the present poem is as follows: "Cy comence le Ffabel du Jongleur de Ely e de Monseignour le Roy de Engletere lequel Jongleur dona counsail al Roy pur sei amender e son estat garder." This argument is followed by twenty lines of verse, printed as prose, which begin: "Le jonglour ne fuit losengier, Einz fin senez e dreicturier." The poem was reprinted by Francisque Michel, in the volume entitled *La Riote du Monde* (Paris, 1834); again, by the Abbé de La Rue, in his *Essais historiques sur les Bardes*, etc. (Caen, 1834), tome i. pp. 285–298; and again, by Anatole de Montaiglon, in his *Recueil général des Fabliaux*, tome ii. (Paris, 1877), pp. 242–256. In these three editions the twenty introductory lines of the first editor are reprinted.

3. The three women and the abbess, in 118 lines, ff. 110–110 b.

The poem begins:—

"Puis que de fabler ay comence
ia ny ert pur moun trauail lesse
de trois dames comenceroy
assez brieuement le counteroy /
que al mount seint Michel aloient
en pelrynage come vowe auoyent." f. 110.

It ends:—"Come relyke molt desirréé
e de totes dames honoréé." f. 110 b.

Published by Anatole de Montaiglon, in his *Recueil général des Fabliaux*, tome iv. (Paris, 1880), pp. 128–132. An abstract of the tale was given by Legrand d'Aussi, *Fabliaux* (3rd ed., 1829), tome iv. pp. 196–198.

4. The Knight of the basket, in 264 lines. ff. 115 b–117.

A knight is hauled up in a basket to the chamber of a

married lady; and the lady's mother-in-law, who is spying about, falls into the basket and is let down.

The poem begins:—

"Pur ce que plusours ount meruaille
de le cheualer e la corbaylle
ore le vus vueil ie counter." f. 115 b.

It ends:—"ataunt finist sauntz fayle
de la veille e de la corbayle / " f. 117.

Published by Francisque Michel, at the end of his edition of *Gautier d'Aupais* (Paris, 1835), pp. 35–44. Reprinted by Anatole de Montaiglon, in his *Recueil général*, tome ii. (1877), pp. 183–192. Montaiglon, according to his usual practice when publishing Anglo-Norman fabliaux from a single MS., has made several conjectural emendations in the text, and he prints the second line "Del Chevaler à la corbaylle," a reading that affords a better title for the poem. He adds the original words of the MS. at the end of his volume (pp. 333–336).

5. The Lady who lost her wager, in 108 lines. ff. 118, col. 2–118 b, col. 2.

A knight and his wife have a wager as to the proceedings of the knight's brother and the lady's chamber-maid. The lady loses the wager. The poem begins:—

"Vne fable vueil comencer
qe ie oy lautrer counter
de vn esquier e vne chaunbrere." f. 118, col. 2.

It ends:—"de la chaunbrere e lesquier
Nest ore plus a treter." f. 118 b, col. 2.

Published by Francis Cohen (afterwards Sir Francis Palgrave) as No. 3 of the four poems already mentioned (see the description of the Jongleur of Ely) as printed at the Shakspeare Press in 1818. It is there preceded by this argument: "Cy ensuyt le Dit de la Gageure. Comment ung Esquyer ot sa volente de sa mie, neentobstandt qe la Feme soun seignour volut le eschernir et gausser." It was reprinted by Francisque Michel (Paris, 1850); and by Anatole de Montaiglon, *Recueil général*, tome ii. (1877), pp. 193–196.

6. The Knight who could make people speak in a strange manner, by "Gwaryn," in 292 lines. ff. 122 b, col. 2–124 b.

The knight has no lands, but many debts: he is on his

way to a tournament, in hopes of winning prizes there, when his squire Huet steals the clothes of three fairies who are bathing in a brook: the knight returns the clothes, and receives three gifts, success in war and love, and the power of making people answer any questions put to them.

The poem begins:—

"Auentures e enseignement
fount solas molt souent
e solas fet releggement
ce dit Gwaryn que ne ment
e pur solas demostrer
vne trufle vueil comencer." f. 122 b, col. 2.

It ends:—"Chyualer de coun Huet de eulet
fous y est que plus y met." f. 124 b.

A much fuller version of this fabliau, in 882 lines, under the title of "Le Chevalier qui faisoit parler les — et les —, par Garin," is printed in Méon's edition of Barbazan, *Fabliaux et Contes* (Paris, 1808), tome iii. pp. 409–436.

Additional 27,879.

Paper; xviith cent. Folio; ff. 97. Ten articles in Bp. Percy's MS.

Romances and Ballads, of a miscellaneous character, in ten articles. *English.*

1. Eger and Grime. A poem in six parts, containing altogether 1474 octosyllabic lines. Pp. 124–145.

Sir Eger is loved by Winglayne, the daughter of Earl Bragas of "the land of Beame"; but she discovers that he has been overthrown by Sir Gray Steele, the lord of the forbidden land, and has lost a finger in token of his defeat; and she rejects his suit. But Sir Eger has a brother-in-arms, Sir Grime of Garwicke, who personates his friend and kills Sir Gray Steele; and thus the glory of Sir Eger is redeemed, and he is married to Winglayne.

This Romance was very popular in Scotland in the 16th century. The earliest mention of it is found under the date of the 19th April 1497, when nine shillings were "giffin to tua fithelaris that sang Graysteil to the King," that is, to James IV.: see the *Accounts of the Lord High Treasurer of Scotland*, edited for the Treasury Commissioners by Thomas Dickson (Edinburgh,

1877), p. 330. Douglas of Kilspendie used to be called Graysteil by James V.: see the notes of Walter Scott to his *Lady of the Lake*. But Scott was probably wrong in ascribing the Romance to "Celtic traditions."* The names, partly Celtic, partly Scandinavian, and partly fanciful, remind one of the nomenclature of the Anglo-Norman romancers of the 12th and 13th centuries; but the chief motive of the story, the friendship between Eger and Grime, looks very much like an imitation of that between Amys and Amylion.

The poem begins:—

> "It ffell sometimes in the Land of Beame,
> there dwelled a Lord within that realme,
> the greatest he was of renowne
> eccept the king that ware the crowne;
> the called him to name Erle Bragas." p. 124.

It ends:—

> "and thus they lined and made an end.
> to the blisse of heauen their soules bringe!
> I pray Jesus that wee soe may
> bring vs the blisse that Lasteth aye!" p. 145.

Published in *Bishop Percy's Folio Manuscript*, vol. i. (1867) pp. 354–400, with an introduction by John W. Hales at pp. 341–354. An enlarged version of a more modern character had been previously published, under the title of *The History of Sir Eger, Sir Grahame, and Sir Gray-Steel*, in 1687 (without place of printing), and in 1711 at Aberdeen; and it was reprinted by David Laing, in his *Early Metrical Tales* (Edinburgh, 1826). It was from this later version that George Ellis made an abstract, in his *Specimens of early Eng. Met. Romances*.

2. Sir Triamore. A poem in 1593 lines, arranged by the author in twelve-line stanzas, many of which are now very deficient. Pp. 210–232.

This is a version of the Chaste Queen and the False Steward, founded upon the Chanson of Macaire. The queen is here named Margaret, and her husband is King Arradas of Aragon. She is accused by the steward, Marrock, and banished. She leaves

* See his Introduction to *Sir Tristrem* (edition of 1806), p. liv. He speaks however with considerable hesitation.

Aragon under the escort of a knight named Sir Roger. Marrock kills the knight, but fails to capture the queen. Sir Roger's greyhound watches by his master's grave, and leads King Arradas and his court to it, and attacks Marrock. The rest of the poem is occupied with knightly adventures of the queen's son, Trianore, who eventually restores his mother to his father. The steward's treachery is here exposed by the dog, as in Macaire; but the single combat between the dog and man in closed lists, which forms such a striking feature in the French chanson, is here omitted.

The poem begins:—

"Low Iesus christ, o heauen king!
grant you all his deare blessing.
and his heauen for to win!" p. 210.

It ends:—

"and thus wee leaue of Tryamore
that liued long in great honor
with the fayre Hellene.
I pray god giue their soules good rest,
and all that haue heard this litle Iest,
highe heauen for to win!
god grant vs all to haue that grace.
him for to see in the celestyall place!
I pray you all to say Amen!" p. 232.

Printed in *Bishop Percy's Folio Manuscript*, vol. ii. (1867), pp. 80–135, with an Introduction by John W. Hales at pp. 78–80. It had previously been printed by William Copland twice (both times without date) and reprinted in E. V. Utterson's *Select pieces of Early popular poetry* (1817), vol. i. pp. 5–72. The abstract given by George Ellis in his *Specimens* was from one of Copland's editions. The earliest version is in MS. Cantab. Ff. ii. 38; it was edited by J. O. Halliwell for the Percy Society in 1846, and at the end of the volume (pp. 61–63) he has printed a small fragment of another version, taken from one of the Rawlinson MSS. in the Bodleian.

3. Panche. A ballad, telling the adventures of a glutton, in the coarsest and most extravagant style. In 208 lines. Pp. 238–241.

It begins:—"It was a younge man that dwelt in a towne." p. 238.

It ends:—"Take heed of hot furmitree." p. 241.

Published in *Bishop Percy's Folio Manuscript*, in the volume entitled *Loose and humorous Songs* (1867). pp. 61–67.

4. Eglamour of Artois. A poem in six parts, containing altogether 1291 lines, arranged in twelve-line stanzas (some of which are defective). Pp. 295–313.

Sir Eglamore (as the name is here spelled) is the leading champion in Artois; and becomes a suitor for the hand of Christabell, the daughter of the Earl. He is sent on three adventurous quests by the Earl, who desires to evade his suit. He is disabled for many months by a dragon, the object of his third quest; and when he comes back, he finds that Christabell has borne him a son, and has been turned adrift by her father in a boat. Sir Eglamore goes to Palestine for fifteen years. Meanwhile Christabell has been driven to Egypt, where she is adopted by the king. Her child has been carried away by a griffin to the land of "Isarell," and reared by the king, and named Degrabell. because "he ffroe the Griffon ffell." When Degrabell is fifteen years old, he wins Christabell by jousting against the king of Egypt; but she discovers by the story on his shield that he is her son. He is now appointed to test the prowess of her other suitors; and at length is overthrown by Sir Eglamore.

The poem begins:—

"Iesus: christ, heauen kiug!
grant vs all his deere blessinge.
and builde vs [in] his bower!" p. 295.

It ends:—

"in Romans this Chronickle is.
dere Iesus! bring vs to thy blisse
that lasteth without end!" p. 313.

Printed in *Bishop Percy's Folio Manuscript*, vol. ii. (1868), pp. 341–389, with an introduction by John W. Hales at pp. 338–340. It had also been previously printed, at Edinburgh, by Walter Chapman in 1508, and in London by Copland and Walley; George Ellis has given an abstract of it in his *Specimens*; and J. O. Halliwell has edited the Cambridge MS. Ff. ii.

38 for the Camden Society (1844), in the volume called *The Thornton Romances*, at pp. 121–176, with notes at pp. 273–287. The oldest copy is the Cambridge MS. Another copy is in the Cotton MS. Caligula A. ii. (see above, p. 766). In the preface to *The Thornton Romances* Halliwell remarks that the story of this Romance strongly resembles that of *Torrent of Portugal*, edited by him (and printed by John Russell Smith) in 1842.

5. The Emperour and the Childe. A ballad on the subject of Valentine and Orson. In 181 lines. Pp. 314–316.

The ballad begins:—

"Whithin the Grecyan land some time did dwell
an Emperour, whose name did ffar excell;
he tooke to wiffe the Lady B[e]llesaunt,
the only sister to the kinge of ffrance." p. 314.

It ends:—

"and soe att lenght, in spight of ffortunes happ,
they liued in ioy, and ffeared noe after clappe." p. 316.

Published in *Bishop Percy's Folio Manuscript*, vol. ii. (1868), pp. 393–399, with an Introduction by John W. Hales at pp. 390–393.

6. Sir Degree, more commonly known as Sir Degore, but in the best version called Sire Degarre. A poem in five parts, containing altogether 900 octosyllabic lines. Pp. 371–382.

A princess of England loses her way in a forest. She is violated by a strange knight, who only leaves her a pointless sword as a token. She bears a boy. She puts money in his cradle, and a pair of magic gloves, with a warning to the boy not to marry any one whom the gloves will not fit; and then she has the cradle laid at the door of a hermitage. The hermit finds the boy and calls him "Sir Degree," a name that signifies "a thing that was almost lost agoe." When the hero is twenty years old he leaves the hermit. After a few adventures he is married to his mother; but just at the close of the ceremony he remembers the gloves, and thus he is recognised by her. He meets his father in single combat; but, when flourishing the pointless sword, he is recognised by him.

The passage relating how the hermit christened and named the hero is as follows:—

"and in the worshipp of the holy Trinytye
he called the childs name Sir Degree;
ffor Degree, to vnderstand Iwis,
a thing that almost lost itt is;
as a thing that was almost lost agoe,
therfore he called his name soe."

ll. 211–216, p. 374.

The same lines, in a rather more correct form, occur in the edition printed by Copland about 1550 (f. B. i.), except that the name is there called Degore. But in the Auchinleck MS. the passage runs:—

"In the name of the Trinite,
He hit nemnede Degarre:
Degarre nowt elles ne is
But thing that not neuer whar hit is
O the thing that is negth forlorn al so
For thi the schild he nemnede thous tho."

ll. 251–256 (p. 9 of the Abbotsford edition).

The same reading, slightly modernised, occurs in the Cambridge MS. (see the Abbotsford edition, p. 41). Degarre seems then to be another form of égaré.

The present copy of the poem begins:—

"Lordings, and you will hold you still,
a gentle tale I will you tell,
all of knights of this countrye
the which haue trauelled beyond the sea,
as did a knight called Sir Degree,
one of the best was ffound him before." p. 371.

The name ought evidently to have been written here Degore, as it is at ll. 303, 483; for in all these three places it is intended to rhyme with the word "before." The same rhyme is found in Copland's *Syr Degore*, in the corresponding passages, at ll. 7, 333, 527.

It ends:—

"and there Sir Degree marryed that gay Ladye
before all the nobles in that countrye.
and thus came the knight out of his care.
god grant vs all well to ffare!" p. 382.

Printed in *Bishop Percy's Folio Manuscript*, vol. iii. (1868),

pp. 20–48, with an Introduction by John W. Hales at pp. 16–19. The version published by Wynken de Worde was probably the same. Certainly that which was printed by Copland differs very little from the present copy. Another printed edition was issued by John Kynge in 1560. Copland's edition was used by George Ellis for the abstract in his *Specimens*. But the best version is found in the Auchinleck MS. and the Cambridge MS. (Cantab. Ff. ii. 38); and the former, followed by various readings from the latter, was printed for the Abbotsford Club, under the title of *Sire Degarre* (Edinburgh, 1849).

7. Marke more ffoole. A ballad in 200 lines. Pp. 406–409.

A poor man is brought before King "Salamon," and is accused by a merchant of theft, by a knight of causing his wife to lose one of her eyes, and by a fisherman of killing his brother. The charges are tried by "Marke More, ffoole," and given in each case in favour of the poor man. The name of King Solomon's jester has evidently been suggested by the Marcolfus, who figures in many mediæval jest-books and collections of proverbs as a buffoon at the court of Solomon: see John M. Kemble's *Salomon and Saturnus*, printed for the Ælfric Society (1848); and also *Die deutschen Dichtungen von Salomon und Markolf*, edited by Friedrich Vogt (Halle, 1880).

The present ballad begins:—

"To passe the time there as I went,
a history there I changed [*i.e.* chanced] to reede;
when as Salamon raigned king,
he did many a worthie deede." p. 406.

It ends:—

"these other three cold neuer agree,
but euery one ffell out with other,
and sayd they wold neere come more to the king
while hee was in companye with Marke his brother."
p. 409.

Published in *Bishop Percy's Folio Manuscript* (with an Introduction by John W. Hales), vol. iii. (1868), pp. 127–134.

8. Patient Grissell. A ballad in 182 lines, probably by Thomas Deloney. Pp. 495–498.

The story of Griselda, told by Boccaccio, Petrarch, and Chaucer. The present version begins :—

"A noble Marqnesse, as hee did ryde on huntinge
hard by a fforest syde,
a proper maid, as shee did sitt a spinninge.
his gentle eye espyde." p. 495.

It ends :—

"the chronicles of Lasting ffame
shall euermore extoll the name
of patyent Grissell, my most patyent wiffe."
p. 498.

Printed in *Bishop Percy's Folio Manuscript*, vol. iii. (1868), pp. 423–430, with an Introduction by John W. Hales at pp. 421–3. It had previously appeared in Thomas Deloney's *Garland of Good-Will*, of which the first edition is supposed to have been published soon after 1586: see the reprint of the *Garland* by the Percy Society (1851), pp. 82–9, with a notice of other early copies of "Patient Grissel" at pp. vii–viii.

9. The King of France's daughter. A ballad in 132 lines, probably by Thomas Deloney. Pp. 501–503.

A French princess goes into a forest to meet her lover, an English prince. She finds him murdered. She resolves not to return home. She marries a forester, and bears him seven children. The forester clothes his children "in partye coulors," having "cloth of gold" on the left side and "wollen cloth" on the right; and he sets them where the French king comes by. The king acknowledges his daughter, and the forester is made Earl of Flanders. This Romance is founded upon the history of Judith, daughter of Charles le Chauve; who was the widow of two kings of Wessex, Ethelwulf and Ethelbert, and was carried off and married (against her father's desire) by Baldwin, Grand Forester of Flanders, in 862; but whose marriage was confirmed by the pope, with her father's consent, in 863. The concluding incident of the Romance, however, was probably suggested by the scroll on the bridal portrait of Charles Brandon, Duke of Suffolk, and Mary Tudor, widow of Louis xii. of France, which bears the legend :—

"Cloth of gold, do not despise,
Though thou be matched with cloth of frize;
Cloth of frize, be not too bold,
Though thou be matched with cloth of gold."

See the *Princesses of England*, by M. A. E. Green, vol. v. (1854), p. 105; where the original portrait, probably executed the year of the marriage, 1515, is said to be "in the possession of Lord Grenville."

The ballad begins:—

"In the dayes of old, when faire ffrance did flourish."
p. 501.

It ends:—

"then made him Erle of flanders, one of his cheefe commanders:
thus was his sorrow put to fflight." p. 503.

Printed in *Bishop Percy's Folio Manuscript*, vol. iii. (1868), pp. 443–449, with an Introduction by John W. Hales at pp. 441–3. It had previously appeared in Thomas Deloney's *Garland of Good-Will* (see the Percy Society's reprint, pp. 52–60); and in various other collections.

10. Alffonso and Ganselo. A ballad in 184 lines, arranged in eight-line stanzas, probably by Thomas Deloney. Pp. 516–518.

A version of the tale in Boccaccio's *Decameron*, x. 8, entitled Tito e Gisippo.

It begins:—"In Stately Roome sometime did dwell
a man of worthy ffame,
who had a sonne of ffeatures rare
Alphonso called by name." p. 516.

It ends:— "the murtherrer he ffor telling truth
was pardoned att that time,
who afterward lamented much
this foule and greinous crime." p. 518.

Printed in *Bishop Percy's Folio Manuscript*, vol. iii. (1868), pp. 507–514, with an Introduction by John W. Hales at p. 507. It had previously appeared in Thomas Deloney's *Garland of Good-Will*; see the Percy Society's reprint, pp. 60–67.

Additional 24,946.

Paper, xvth cent. Folio; ff. 293, each page containing 35 to 39 lines as far as f. 289, to which are added 8 pages (ff. 289 b–293), each containing 36 to 42 lines. On the last fly-leaf (ff. 294–294 b) a few additions have been made in a hand of the 19th century.

Tales and Fables, in verse, together with other pieces of a religious or didactic character, the whole collection containing 184 poems of the 13th, 14th, and early 15th centuries. *German.*

The poets here named are Der Teichner (end of the 14th cent.), Freidank (13th cent.), and Oswald von Wolkenstein (15th cent.); but of these Freidank's name seems to be improperly attached to the set of Apologues (*Beispiele*, Lat. *Exempla*), that commonly goes by the title of *Strickers Welt*. See Karl Gödeke's *Deutsche Dichtung im Mittelalter* (Dresden, 1871), pp. 633–646. To the title of another poem, "Die schon abentewre," a modern hand has added the name of the author, Peter Suchenwirt (14th cent.). The rest are anonymous. Ninety-two of the Poems are arranged in 3 groups. The 1st group contains 6 Religious Poems (ff. 3–11 b), the 2nd group 38 Didactic Poems by Der Teichner (ff. 12–53), and the 3rd group 48 Fables, etc., out of *Strickers Welt* (ff. 60–84 b). The rest are independent; but there are 50 tales occurring successively (ff. 231–287 b), that are connected by similarity of subject and treatment, many of them apparently derived from the Gesta Romanorum.

The present MS. was once in the possession of the Weigels at Leipzig; and in Fr. Zarncke's *Deutsche Cato* (Leipz. 1852), p. 189, it is said to have been fully described in the *Index librorum bibliopolii* J. A. G. Weigel (Leipz. 1838); but only the 1st Fasciket of this *Index* is in the Library of the British Museum, and it is a mere bookseller's catalogue.

The articles of the present collection are as follows:—

1. The Table of Contents, headed: "Dy tafel vnd register darnach man ain yede matery in disem bŭch dest ee vinden vnd nach der zal sŭchen mag." ff. 1–2 b.

2. Six poems on the Ten Commandments, the Sufferings of Christ, the Virgin Mary, the Salutation, the Catholic Faith, and the Holy Cross: the first five of which are in triplets, and the 6th in four-line verses. ff. 3–11 b.

The 1st of these poems is headed: "Hie vacht an ain Rieff vnd hubscher spruch von den zehen gepotten, etc. so ain doctor gemacht hat." It begins:—

"In gottes namen heb wir es an
der alle ding volbringenn khann
oben in dem obristen thronn."

3. Thirty-eight poems, by Heinrich der Teichner, a didactic poet of the end of the 14th cent. ff. 12–53.

The poems are headed: "Hie vahent sich an die teichnär." To this is added the heading of the first poem: "was der grösst valsch sey."

The poems begin as follows:—

(1) "Ayner fraget mich der mär
Was der grossist valsch wär." f. 12.
(2) "Ainer bat mich das ich im nant
Wie man biderlewt erkant." f. 12 b.
(3) "Mir wont oft wunder bey." f. 13.
(4) "Leib vnd sell ist nicht als guet." f. 13 b.
(5) "Einer bat mich im ler zugeben
Wie er sollt zu kirichen leben
Die weil der briester messe hatt." f. 14 b.
(6) "Es ist recht an aller stat." f. 16 b.
(7) "Ich hon gehort von den weisen." f. 17.
(8) "Zwen nach gebawrn ward." f. 18 b.
(9) "Ein pawman zu im selber sprach." f. 19 b.
(10) "Etlich alte weib nit erkennen." f. 20 b.
(11) "Mitt krancker hab ain man mich fragt." f. 23.
(12) "Ich ward gefragt fromder wortt." f. 25.
(13) "Ich kom an ain stat durch mer." f. 26 b.
(14) "Annders* nicht dann verlust vnd gewin." f. 28.
(15) "Ainer fraget mich der mer
Was das aller ermest wär." f. 29 b.
(16) "Es lebt niendert fraw noch man." f. 30 b.
(17) "Ich hon manig schlacht gemezzen." f. 31 b.
(18) "Ainer fraget mich der mär
Was das aller wollfaillst wär." f. 33 b.
(19) "Trunckenhait vnd vasnacht." f. 34.

* A second letter "a" has been added in the text by mistake, making the word "Aannders."

(20) "Es ist ain allter spruch gemain." f. 35 b.
(21) "Ich hort von ainem gutten man." f. 36 b.
(22) "Maniger ruembt gar vast sein adel." f. 37 b.
(23) "Zu ainem mal was ain junger mann." f. 38 b.
(24) "Mangen singer vindet mann." f. 40.
(25) "Ainer fraget mich der mär
Was dem menschen das nutzist wär." f. 41.
(26) "Ain ritter sas in bayrn lannd." f. 43.
(27) "Ain clausner gesezzen was." f. 44 b.
(28) "Ainer bat mich das ich im sait
Welhes den menschen bas furtrait." f. 46.
(29) "Selld vnd geluck sind zway ding." f. 46 b.
(30) "Es was weilunt in der wellt." f. 47.
(31) "Wer so uil gefundet hat." f. 47 b.
(32) "Mich wundert ainer sach dich." f. 49.
(33) "Got ist vns verporgen vor." f. 50.
(34) "Ainer fraget mich der mär
Was dem menschen das nutzist wär." f. 50.
(35) "Wer sich well beraiten woll." f. 50 b.
(36) "Ainer fraget mich der mär
Warumb die wellt vallscher wär." f. 51 b.
(37) "Das posist kunter das ich wais." f. 52.
(38) "Ainer fraget mich der mär
Was das aller posist wär." f. 52 b.

Forty-seven of the poems of Der Teichner are printed by Joseph von Lassberg in his *Lieder Saal* (St. Gall and Constance. 1846). Two of the poems here, Nos. (1) and (5), are printed in the *Lieder Saal*, Vol. i. pp. 395–7, and Vol. iii. pp. 317–20. Another, No. (14), is printed in *Liederbuch der Clara Hätzlerin* (8th vol. of *Bibl. der deutschen National-Literatur*, 1840), pp. 186–7.

4 "Vom [*sic*] dem blümlein vergismeinnit." ff. 53–5 :—
Begins: "Ich kom in des mayen zeit."

This poem does not turn on the well-known legend of the flower; it only describes the author as learning from a lady the name and virtues of the Forget-me-not.

5. "Von ainem spiler von Jenüa." ff. 55–57 b :—
Begins: "Nu horet was von spil geschach."

6. "Ain spiler anmutt sant Bernhart mit im zu spilen." ff. 57 b–58 b :—

Begins: "Nu hort wie ainer behallten ward."

7. "Wie das frawen nit wol verschweigen mügen. ff. 58 b–59 b :—

Begins: "Hort das bewart ma[e]robius."

This is the story of the boy Papirius. There is another version in the *Beispiele* of Ulrich Boner. See Pfeiffer's *Boner*, p. 173.

8. Forty-eight Fables and Tales, generally attributed to the Austrian poet known as Der Stricker (who flourished about 1230), but here ascribed to Freidank (a poet of the same period, for whom see *Vridankes bescheidenheit*, ed. by W. Grimm, 1834, etc.), headed :—

"Hie vacht an hern freidancks gedicht
Der auf der welte leuf wol was bericht." ff. 60–84 b.

The headings and first lines are as follows :—

(1) The Ox and Stag yoked together. f. 60 :—
Begins: "Was nymer kain man
Von mynne geleren kan."

(2) "Von ainem burgstall." ff. 60–61 :—
Begins: "Es rait ain ritter der was tum."

(3) "Wie ain leo seinen sun lernt." ff. 61–61 b :—
Begins: "Ain leo zu seinem sune sprach."

(4) "Wie ain fraw aines spotte." ff. 61 b–62 :—
Begins: "Ich kam in ainnes mayen zeit."

(5) "Wie ain aff an ain vochin tausch begert." f. 62 :—
Begins: "Zu einer fuchsin sprachen die affen."

(6) "Wie ain kind sich verbrennt hatt." ff. 62–63 :—
Begins: "Pey einem fewr ich gesach."

(7) "Ain hwen gehaymbt sich zu ain habeh." f. 63 :—
Begins: "Es stund zu ainen stunden."

(8) "Von vnkeuschen mannen." f. 63 b :—
Begins: "Das ist ainer yeglichen katzen muet."

(9) "Von vnfruchtbarn blued." f. 63 b :—
Begins: "Welich pawm des pluetes vil hebirt."

(10) "Was slecht in der Jugent wechst." ff. 63 b–64 :—
Begins: "Das ist der sumerliten tugent."

(11) "Von ainem Hann der ain merguesen vand." ff. 64–64 b:—
Begins: "Vor ainem stadel da man trasch."

(12) "Von ainem springenden hund." ff. 64 b–65:—
Begins: "Es was hie vor ain reicher wirt."

(13) "Wie ain fleug ain kalen offt irrett." ff. 65–65 b:—
Begins: "Ain fleug ainen kalen man."

(14) "Wie ainer in sunden nit vertzagen soll." f. 65 b:—
Begins: "So ain man in kampf stet."

(15) "Ain peispill so ain bawr gewalt vberkumbt." ff. 65 b–67:—
Begins: "Es was hievor ain armman."

(16) "Von misshelnng vnd neid in stetten." ff. 67–67 b:—
Begins: "Es was hie vor ain reicher stat."

(17) "Wie ains maus ain ochsen zwickt." ff. 67 b–68:—
Begins: "Ain ochs ob ainer kripen stuend."

(18) "Ain peyspill das ain has nit zam wirt." f. 68:—
Begins: "Ich hör sagen fur war."

(19) "Wie ain rab pfawen federn an sich tett die ropften im die pfaben wider aus." ff. 68 b–69:—
Begins: "Ain rab kam an ain gras."

(20) "Zwen spotteten an ainander." ff. 69–69 b:—
Begins: "Ich kom do zwen sassen."

(21) "Ain tor wolt das fewr mit holtz ersattenn." ff. 69 b–70 b:—
Begins: "Ain tor sprach zu dem fewre."

(22) "Wie die affin ir kinde erretten tut." ff. 70 b–71:—
Begins: "Ain jager kam in ainen walld."

(23) "Von den fleugen." ff. 71–71 b:—
Begins: "So die milich warm ist."

(24) "Ain peispill," etc. f. 71 b:—
Begins: "Gott hatt der herren vil
Die tuend als das vederspil."

(25) "Salomon schillt drew ding die got vnd der welt vnmär sein." ff. 71 b–72 b:—
Begins: "Drew ding sind got vnmäre."

(26) "Hie lobt er den tod wie nutz der sey." ff. 72 b–73:—
Begins: "Got hat seinen lob gemerett."

(27) "Ain hubsche zauberlist den frawenn." ff. 73–74:—
Begins: "Ich hor die frawen dick sagen."

(28) "Die toren haben dye drey namenn." ff. 74:—
Begins: "Esel gowch vnd affen."
(29) "Wie ain blinder schaden spüret." ff. 74–74 b:—
Begins: "Ain blinder nam ain eelich weib."
(30) Wolf and Lamb at the waterside. f. 74 b:—
Begins: "Es soll kain frumer mann."
(31) "Wie ain tursch ir zwelf ass." f. 74 b–75 b:—
Begins: "Hie vor da kamen zwelf man."
(32) "Wie ain weib ainen list erdacht ire hownde [?] [*for* höner] vor dem arn zebewarn." f. 75 b:—
Begins: "Ain weib het so michel hayll."
(33) "Wie zway weib ainem man das har auszugen." ff. 76–77:—
Begins: "Ain man het ain alltes weib."
(34) "Wie ain hund durch geith ain braten verlos." ff. 77–78 b:—
Begins: "Do man sagt gutte mer."
(35) "Ain geleichnus [*sic*] vnd peispill." f. 78 b:—
Begins: "Die huer vnd die katz."

This seems to be a close imitation of No. (8), which is included by K. A. Hahn amongst the genuine works of Der Stricker. See note at the end of this article.

(36) "Das man den swein edelgestain nit furlegen soll." ff. 78 b–79:—
Begins: "Dye weil dise wellt stat."
(37) "Wie ain maus ain Leo erschracket." ff. 79 b–80:—
Begins: "Mews luffen aus ir hall."
(38) "Wie ain pfaw aines kranchs spotte." ff. 80–80 b:—
Begins: "Ain Pfaw gie als noch pfawen tuend."
(39) "Ain kraw erwellt ir ainen vogtt." ff. 80 b–81:—
Begins: "Ain kraw ir ainen vogt erkos."
(40) "Wie ain maus ainem leo hallf." ff. 81–81 b:—
Begins: "Ich will ew sagen ain mär."
(41) "Ain windes stos warf ain aych vmbe." ff. 81 b–82:—
Begins: "Auff ainem berg stund ain aych."
(42) "Von ainem fuchs," etc. (*Fox and Grapes.*) ff. 82–82 b:—
Begins: "Ain fuchs vor hunger ser chval."
(43) "Von ainem bawm," etc. f. 82 b:—
Begins: "Ich kom geritten fur ainen walld."

(44) "Von ainem hundt." f. 83 :—

Begins : "Der hund pillet nieman an."

(45) "Von dem wollf." ff. 83–4 :—

Begins : "Und wär es euch nicht swäre."

(46) "Wie der wolf kuntschaft gab." f. 84 :—

Begins : "Es was hie ain geytiger hund."

(47) The Woodman's broken axe-handle replaced by the olive-tree. f. 84 b :—

Begins : "Ainem man brast ain agste still."

(48) "Ain wolf betrog den hueter." f. 84 b :—

Begins : "Ain wollf gie zu ainen stunden."

At the foot of the last Fable is added :—

"Hie hat Hern freidancks gedicht ende." f. 84 b.

Seven of these poems, Nos. (13), (21), (30), (31), (34), (40), and (47) were published by Jacob Grimm, as Nos. xix., xii., i., v., ii., iii. and xvii. of *Deutsche Beispiele* in the 3rd vol. of *Altdeutsche Wälder* (1815). Twenty-one of them, Nos. (1), (2), (3), (4), (5), (6), (7), (11), (17), (19), (20), (29), (32), (33), (37), (38), (39), (41), (42), (43) and (44), have since been published by Moriz Haupt, under the editorship of Franz Pfeiffer, as Nos. xii., xiii., xix., i., xxii., xxxv., xxvi., xlii., xxviii., xxxiii., xxxvi., xxxiv., xxxix., xxxvii., xxv., xxiv., xxvii., xli., xxxii., iv. and xviii. of the *Altdeutsche Beispiele* in the 7th vol. of the *Zeitschrift für Deutsches Alterthum* (Leipzig, 1849, pp. 318–82). Two others, viz., Nos. (8) and (25), are printed as Nos. i. and x. of *Kleinere Gedichte von dem Stricker* (Quedlinburg and Leipzig, 1839), pp. 1–2, and pp. 41–44, edited by Karl August Hahn for the *Bibl. der deutschen National-Literatur* (of which series it is the 18th volume).

9. A moral poem, written in 1438, by Oswald von Wolkenstein, a poet of the Tyrol. ff. 85–89 b.

It is headed :—"Hie vacht an ain hübscher spruch so herr Oswalld von wolkenstain von dem rechten von richtern vorsprechen vnd vrtailern gemacht hat."

It begins :—"Mich fragt ain ritter ongeuare."

Printed in *Die Gedichte Oswalds von Wolkenstein*, ed. by Beda Weber (Innsbruck, 1847), pp. 94–105; and again in the *Sitzungsberichte der Philosophisch-Historischen Classe* of the *Imperial Akademie der Wissenschaften* at Vienna (1870), pp. 681–692. The

latter is in an article on this poet by Dr. Ignaz V. Zingerle, pp. 619–696. For an account of his family and of his own life, see the *Tiroler Almanach*, Vienna (1803), pp. 85–125, and (1804) pp. 127–159.

10. "Ein hubsche peicht wie das Bulschaft nicht sund sey, etc." ff. 90–96 b:—

Begins: "Ains tags fuecht sich das."

At the end of the poem is added: "Vnd sey das nicht war ich will eugkh baide awgen ausprechenn."

Printed in *Liederbuch der Clara Hätzlerin*, ed. by Dr. Carl Haltaus for the *Bibl. des d. Nat.-Lit.* (1840), pp. 115–122.

11. "Ein anders von ainem gullden nottstall, etc." ff. 96 b–98 b:—

Begins: "In grosser not mit gemischter fröd."

12. "Die schon abentewre"; to which title a modern hand has added, in pencil, "von Peter Suchenwirt" (an Austrian poet of the 14th century). f. 98 b:—

Begins: "Ich gieng durch lust fur ainen walld."

Printed in *Peter Suchenwirts Werke*, ed. by Alois Primissier (Vienna, 1827), pp. 80–85.

13. A Poem headed: "Wie lieblich ain junger man zichticklicher Sitten von seinem Bullen vnderweist ward." ff. 103–107 b:—

Begins: "Ich gieng ains tags durch kurtzweil bald
Do vand ich ligen mit gewallt
Dem argen winter zelaid," etc.

Printed (as far as f. 106 b, line 20, of the present text) in *Liederbuch der Clara Hätzlerin*, pp. 131–134.

After line 20 of f. 106 b, "Damit schaid ich dann von ir," occur 69 lines here, which are not in the printed copy. The latter concludes with one line, which is not here.

14. "Von den varben vnd was yede varb bedeuttett, etc." ff. 107 b–110:—

Begins: "Mich fragt ain fraw mynnenklych."

Printed in *Liederbuch der Clara Hätzlerin* (1840), pp. 168–170; and in Lassberg's *Lieder Saal* (1846), vol. i. pp. 153–158.

15. A poem headed: "Schwartz plab vnd weis fraw venus die Mynn in rot an ainem rechten sazzen." ff. 110–114.

Begins: "Merckt auf ir Jungen ir werdenn."

16. "Von ainem ellenden gartten." ff. 114 b–118.
Begins: "Es fuegt sich aines wintters zeitt."

17. "Von ainem trawm." ff. 118–122 b:—
Begins: "Sich fuegt ain zeit an ainem morgenn."
Printed in *Liederbuch der Clara Hätzlerin*, pp. 127–130.

18. "Newraitt, etc." ff. 122 b–125:—
Begins: "Es kam ains mals dartzue."

19. "Von ainem kallten Prunn." ff. 125 b–128:—
Begins: "Ich las hohe kunst vallen zutall."

20. "Wie sich ain minsiecher man vor merckern vnd vor klafern huetten soll, etc." ff. 128–130:—
Begins: "Es ist nit lanng das mich mein synn."

21. "Wie man von frawen wol redn soll." ff. 130–133 b:—
Begins: "Bas [*for* Was] got zu frewden ye erdacht."
Printed in *Liederbuch der Clara Hätzlerin*, pp. 113–115.

22. "Ain hubsche ler die ain mutter ir tochter tett." ff. 133 b–135 b:—
Begins: "Ich gieng ains nachts von hawse spatt."
Printed in *Liederbuch der Clara Hätzlerin*, pp. 305–308; but the printed copy ends with 34 lines which are not here.

23. "Von der pawern andacht." ff. 135 b–137:—
Begins: "Es giengen pawrn in andachtikait."

24. "Von ainem eyfrer." f. 137:—
Begins: "Ain man zu seinem weib sprach."

25. "Ain gutte beicht von zwelf frawen." ff. 138–141:—
Begins: "Welt ir horn vnd schawen."

26. "Von zwayen gespilen." ff. 141–142 b:—
Begins: "Ains nachts ich an meiner rue lag."

27. "Wie ainest ainer buelet." ff. 142 b–145:—
Begins: "Ich kam gar haimlich in ain stat."

28. "Von vber grossem senen." ff. 145–148:—
Begins: "O senen wie we du tuest."

29. A poem, by Peter Suchenwirt, known as *Der Widertheil*, headed: "Wie aine irn bueln schallt vnd die ander den irn lobett." ff. 148–151 b:—
Begins: "Sich fuegt ains tags also das ich."

The conclusion, which in other copies contains the Title, is here very corrupt.

Printed, in a more perfect form, in *Peter Suchenwirts Werke*

(Vienna, 1827), pp. 88–92. Also in Lassberg's *Lieder Saal* (St. Gall, 1846), vol. iii. pp. 57–67.

30. "Von ainem gutten artztt." ff. 151 b–153 b:—

Begins: "Ich stund in ains barbieres haws."

31. "Ain hubsche red von ritterlicher tatt." ff. 154–158:—

Begins: "Mit ain faltiger frag."

32. "Von ainem trawm." f. 158–163:—

Begins: "Mir trawmt ain wunnicklicher trawm."

33. "Aber ain gutte red wie ain sel so kläglich dem leichnam zusprach." ff. 163–170 b:—

Begins: "Hie vor ainer wunder zeit
Geschach ain iemerlicher streitt
Bey nacht als ich beschaiden will."

There is another rubric at f. 165 b: "Wie der leib antwurt gab": and this is followed by an interchange of conversation between the Body and Soul. The whole poem is a German version of the *Dialogus inter Corpus et Animam*, sometimes attributed to Walter Map, sometimes to Robert Grosseteste, but probably older than either.

Printed in *Frühlingsgabe für Freunde älterer Literatur*, edited by Th. G. von Karajan (Vienna, 1839), pp. 123–145, under the heading:—*V. Visio Philiberti. C. conflictus animae et corporis mortui in vulgari.* The conclusion of the printed copy, after line 540, differs from that of the present copy. In von Karajan's volume there are German versions preceded by the Latin Poem (pp. 85–98), which (on account of 16 lines of introduction) is there entitled *Visio Philiberti.* The Latin text is published in Thomas Wright's edition of *The Latin Poems commonly attributed to Walter Mapes*, printed for the Camden Society (1841), pp. 95–106: and to this are added, in the *Appendix*, a French and 3 English versions, pp. 321–349. For a summary of the different versions, see Eduard Mätzner's *Altenglische Sprachproben* (Berlin, 1867), pp. 90–1.

34. "Wie diemütikait vnd hoffart Tugent vnd ir widertail Trew neid vnd hass Geitikait vnd mässikait keuschhait vnd vnkeusch Gedulltikait vnd zorn mit ainander Widerpart kriegen vnd wie sy desselben ires kriegs die wellt entschaidet." ff. 171–7:—

Begins: "Horet frawen vnd ir man."

35. "Von den wuecherern wie gar bös die sein." ff. 177–179 b :—

Begins: "Bey ainen Zeiten das geschach
Epfell vnd roszorten man swymen sach
Bey ain ander in ainem bach."

36. "Wie die frawen den vnstatten mannen fluechen vnd vnhail wünschen." ff. 179 b–184 b :—

Begins: "Ich hon dick gehoret woll
Wenn ain ding geschehen soll."

37. "Von gesellschaft etlich hubsch history, vnd wie gros kraft die haben soll." ff. 184 b–201 b :—

Begins: "Geselschaft die ist so rain."

At f. 186 begins the tale of a slaughtered pig in a sack, and at f. 188 b the tale of two merchants, of Egypt and Bagdad, both from Petrus Alfunsi. At f. 201 the poet concludes the latter tale, and treats of chastity, illustrating the subject with two short tales on f. 201 b.

38. "Von ainem wirt zu sant Jacob in galicia." ff. 202–204 :—

Begins: "Ains mals zwen billgrin
Ain sun vnd auch der vatter sein
An sant Jacob wollten gan."

39. "Das man gewunen gut schon behalten soll." ff. 204–209 :—

Begins: "Es schreibt Claudianus."

40. "Gäin newen Jar andre von esperdingen." f. 209–210 :—

Begins: "Wolauf ir werde cristenheit."

At the end the author names himself again:

"Also red andre von esperdingen."

41. A poem headed, "Ain dyrunday ist halbs leynen." f. 210–11 b :—

Begins: "Ain red bringt die andern."

Lines 67–70 (f. 210 b) are as follows :—

"In der mess ze franckfurt
Gab ich drey nadell vmb ain ay
Ich kauft ain tuech von dirunday
Was halbs leynen."

Printed in *Liederbuch der Clara Hätzlerin* (1840), pp. 201–203.

42. "Wie der haidnisch maister Katho seinem sun rat vnd klug ler gab." ff. 211 b–218 b :—

Begins: "Waren die kundigare."

A German version of *Disticha Catonis*, in 546 lines. Printed in 578 lines, in *Der Deutsche Cato*, ed. by Dr. Fr. Zarncke (Leipzig, 1852), pp. 27–57. Zarncke mentions (pp. 189–190) that he has seen the present MS. when it was in the possession of T. O. Weigel of Leipzig, and that it is a copy of the old imperfect translation; belonging to the second family of MS., but to the better class of it. For an account of this second family, see Zarncke, p. 19.

43. "Von vnsers herrn leiden." ff. 218 b–231 :—

Begins: "Das weist das cristenlich gebott
Das wir gelauben ain gott
Der ye vnd ye gewesen ist."

After a few more introductory lines, the poem describes the Passion, the Harrowing of Hell, and the Resurrection, ending with Christ's appearance to Thomas, and with a Prayer. In about 940 lines.

44. "Ain herr hett nach ainander drey eelich frawen die er an dem eepruch begraef vnd töttett." ff. 231–238 b :—

Begins: "Es was ain reicher herr gros."

45. "Wie dy balina durch geitikait betrogen vnd durch ainen ritter beschlafen ward." ff. 238 b–245 :—

Begins: "Hort auf die geitikait allsus
Spricht vns maister Josephus."

46. "Wie durch geitikait ainer seinen aigenn Gesellen ermördet, etc." ff. 245–246 :—

Begins: "Septenolus so hies ain man."

47. "Ainer betrog ainen wechsler vmbgellt." ff. 246–247 :—

Begins: "Ich hon wol gelesen das."

48. "Von der keusch vestikait." ff. 247–248 :—

Begins: "Valerius der schreibt vns das
Der hoch maister ypocras."

49. "Das ain fraw von frewden starb." ff. 248–249 :—

Begins: "Es schreibt vns auch valerius."

50. "Wie ainer kam durch frewd in not vnd arbait." ff. 249–251 :—

Begins: "Ich han gelesen auch alsus
Der edel millt tittus."

51. "Die schon lucrecia erstach sich selbs[t] darvmb das sy vber irn willen beschlafen ward." ff. 251–255 :—

Begins: "Hie vor ain romerine was."

52. "Von scham." ff. 255–255 b :—
Begins : "Ain fraw hies archesilla
Von der schreibt so seneca
Das sy in armüt sach."

53. "Die gab ain stat irem veind hin durch die mynne." ff. 255 b–257 :—
Begins : "Es schreibt sant paulus ditz mar
Das hie vor ain hertzogin war
Dy hies mit namen bosmillda."

54. "Von der vestikait, etc." ff. 257–258 :—
Begins : "Seneca der weis gerait
Hat also von der vestikait."

55. "Ain richter het ainen aus allten neid vervrtailt." ff. 258 –258 b :—
Begins : "Elinandus der schreibt das
Das da zu Bersia besas
Das reich ain kunig hies cambrises."

56. "Von strengem gericht." ff. 258 b–259 :—
Begins : "Uns schreibt das valerius
Ain romar richter hies zalcngus."

57. "Von ainem ritter." ff. 259–260 :—
Begins : "In den romischen märn."

58. "Aber von ainem ritter." ff. 260–262 :—
Begins : "Sant Paulus schreibt von ainem ritter das."

59. "Von ritterschaft." ff. 262–263 :—
Begins : "Man list dauon das phyais."

60. "Von Alexander." ff. 263–264 b :—
Begins : "Uon alexandro macedo."

61. "Ain exempell von sterck." ff. 264 b–265 :—
Begins : "Nu mercket von der stercke das
Ze athenis ain furst was."

62. "Von vestikait." ff. 265–266 :—
Begins : "Man list von ainem römar alsus
Er hies Trogus Po[m]peyus."

63. "Wie man dem rechten nit soll widerstreben." f. 266 :—
Begins : "Ain weiser hies temestides."

64. "Von manhait wie dy blöd niderleget." ff. 266 b–267 :—
Begins : "Es schreibt vns das tulius
Ain romar marcus regulius."

65. "Von gerechtikait." ff. 267–268 :—
Begins: "Man list von ainem romar das."
66. "Aber von gerechtikait." ff. 268–269 :—
Begins: "Es schreibt auch valerius."
67. "Aber von gerechtikait." ff. 269–270 :—
Begins: "Uns schreibt auch afena florus."
68. "Von barmhertzikait." ff. 270–271 :—
Begins: "Ualerius der schreibt vns das."
69. "Aber von barmhertzikait." ff. 271–271 b :—
Begins: "Vns schreibt das valerius
Das marcus marcellinus."
70. "Aber von barmhertzikait." ff. 271 b–272 :—
Begins: "Uns hat auch von alexandro
Valerius geschriben also."
71. A poem, relating a story told by the Emperor Tiberius about driving flies from a wounded man, headed :—
"So sich ainer ains ampts pessertt soll man in on schulld nit verkern." ff. 272–273 :—
Begins: "Josephus der schreibt vns das."
72. "Von diemütikait." f. 273 :—
Begins: "Vespasianus ain romar was."
73. "Von gedulltikait." ff. 273–273 b :—
Begins: "Hort von dem kaiser Julio."
74. "Von gedulltikait." ff. 273 b–274 :—
Begins: "Uon sypio african."
75. "Von gedultikait." f. 274 :—
Begins: "Uon dem konig vespasiano."
76. "Auch von gedullt." ff. 274–274 b :—
Begins: "Uns schreibt das valerius."
77. "Aber von gedullt." ff. 274 b–275 :—
Begins: "Uns hat auch valerius
Geschriben auf gedullte sus."
78. "Ain ander exempell." ff. 275–275 b :—
Begins: "Es schreibt auch valerius
Das sypio affricanus."
79. "Von diemutikait." f. 275 b :—
Begin: "Aain [*sic*] konig archagloga genannt."
80. "Von milltikait." ff. 275 b–276 :—
Begins: "Der konig vespasianus
Het ainen sun hies titus."

81. "Aber von milltikait." ff. 276–276 b :—
Begins: "Von dem kaiser Julio
Han ich gelesen auch also."

82. "Ain exempel von dem ackermann." ff. 276 b–277 b :—
Begins: "Uns schreibt das valerius
Das ainer hies anthonius."

83. "Wie der wein erfunden vnd erpawt ist worden." ff. 277 b–279 b :—
Begins: "Iosephus tůt vns bekant
Das noe von erst vandt
Ainen gar schonen willden reben."

84. "Aber ain exempel von wein." f. 279 b :—
Begins: "Ualerius der schreibt das
Das hievor ze rom was
Verpotten allen frawen wein."

85. "Ain exempell von manhafter trew." ff. 279 b–280 b :—
Begins: "Uns schreibt das valerius
Ain romar hies fabricius."

86. "Von misstrawrunng." ff. 280 b–81 :—
Begins: "Von dem wuetrich dionisyo
Hab wir geschriben das also
Der konig zu cecili was."

87. "Von vnkeusch." ff. 281–281 b :—
Begins: "Ich hon gelesen auch alsus
Das plato der philosophus."

88. "Aber von vnkeusch." f. 281 b :—
Begins: "Sant augustin geschriben hat."

89. "Von der keüsch." f. 281 b–282 b :—
Begins: "Ualerius der schreibt also
Von dem konig dionisio."

90. "Ain exempell von aim wirt." f. 282 b :—
Begins: "Nw merckent hie was loth begie."

91. "Von dem hawsknecht der das fůeter von der gesst rossen aufhub vnd verstal." ff. 283–283 b :—
Begins: "Nw höret ains das geschach."

92. "Octauianus der kaiser lies seine kinder lernen antwerch ob sy in armut fielen." ff. 283 b–284 :—
Begins: "Der kaiser octauianus
Gefur mit seinen kinden alsus."

93. "Ain witib wolt nit mer aus sorgen heyratten." f. 284–284 b:—

Begins: "Hort wie ain fraw irer keusch pflag
Ain witib anna genant
Do sey ein jungling ermant."

94. "Wie das schachzagel spil erdacht ist." ff. 284 b–285:—

Begins: "Ain konig hies euilmeredag
Des reichs ze babilonj pflag."

95. "Von vorcht ain gewärt exempel." ff. 285–287 b:—

Begins: "Man vindt auch geschriben alsus
Das der konig dionisius."

96. "Wann man reden oder sweigen sülle." ff. 287 b–289:—

Begins: "Es was ye der wellte sitt
Tue recht vnd fürcht dir nit."

97. "Von zal vnd mass." ff. 289 b–291 b:—

Begins: "Mit spähen lissten heb Ich an
Als ee dy maister haben getan."

98. Another version of the poem in No. 94. ff. 292–293:—

Begins: "Es ist ze loben vnd gueter sit
Tue recht vnd furcht dir nit."

99. Extracts, in a modern hand, from an article in the Catalogue of Vienna MSS. by Michael Denis, vol. i. part ii. (Vienna, 1794), p. 1378; consisting of 11 lines from religious poems, and 120 lines from Apologues and Fables, in old German.

Additional 4857. ff. 89, 97 b, 110, 134, 139 b.

Paper; 1670–1690. Folio: ff. 36, having 37 to 41 lines to a page. A general account of the volume is given (under "Ivents-saga") in the present catalogue, p. 393.

Five Romantic Tales, translated or imitated from Latin, French or German sources. *Icelandic.*

1. Solomon and Marcolph: translated (perhaps through the medium of German or Danish) from the well-known Latin jest-book of that name. Written by Thórður Jónsson, 17 Jan. 1670. ff. 89–96.

It begins: "A daugumm þeim er Salómon kóngur sat i

hãasæte sýns foðurs Dãvids / fullur vitsku og výsdóms, leit hann mann mikinn i holl sinne sem neffndest Markolfur." It ends in the usual way, how Marcolph was allowed to choose the tree to be hanged upon, and how he went on doubting till he was pardoned.

The Latin work was printed in the 15th and 16th centuries. For an account of the translation in various languages see J. G. T. Grässe, *Die grossen Sagenkreise* (1842), pp. 466–471; see also Rasmus Nyerup, *Almindelig Morskabslæsning*, p. 265, where mention is made of a Danish translation, said to have been printed about 1540, and also of there being an Icelandic translation.

2. Fertrams saga: the story of Fertram and Plato, sons of King Artus and Queen Ingebiorg of Frackland (*i.e.* France), how Fertram was carried off to India by three black Berserkers, and was rescued by his brother Plato. In 11 chapters. Written by Thórður Jónsson, 7 March, 1670. ff. 97 b–109 b.

It begins: "Artus hiet kõngur miog megtugur og audugur," etc. It goes on to say that his queen Ingebiorg was daughter of Hálfdan Eysteinsson, and that his chief town was Ephratana, three miles from Paris.

3. The knavish Miller: a tale translated from the German by Magnus Jónsson, of Holt on Önundar-fjörðr, in 1663, and copied by Thórður Jónsson on the 8th March, 1670. ff. 110–113.

This tale corresponds with "the Master Thief" of Grimm's *Hausmärchen*, and of Asbjörnsen and Moe's *Norske Folke-eventyr*. It begins: "Forðum daga var einn eðalmaður raadande yfer nockrum stodum i einu Plãatze," etc.

4. Bertram of Roussillon: a tale how Count Bertram was forced to marry a doctor's daughter of Bologna. In 7 chapters. Written by the same scribe as the next article. ff. 134–139.

This is the same as the 9th story of the 3rd day of Boccaccio's *Decameron*, and as the plot of Shakespeare's *All's well that ends well*. For the different versions see P. G. Bäckström, *Svenska Folkböcker* (Stockholm, 1845), vol. i. p. 292. The present version begins: "I wallande forðum daga til Bõnonien var eirn Doctor i læknis konstinne," etc.

5. Master Paul of Paris: a tale how a master tested the gratitude of two youths. Written at Vígur by Jón Biörnsson, 25 Jan. 1690. ff. 139 b–143 b.

Among the episodes of this tale is the apologue of the three brothers, who each claimed to be the sole legitimate heir, and who were directed by the judge to shoot at the dead body of their putative father: see *Gesta Romanorum*, cap. 45. The present tale begins: "Svo er sagt at Paúlús het eirn agiætúr meystari sem optt hefur verit," etc.

An abstract of this tale is given by Gustaf Cederschiöld, in an article entitled "Eine alte Sammlung Isländischer Æfintýri," in *Germania*, vol. xxv. (Vienna, 1880), pp. 135–6. The collection there described is in one of the Arna-Magnæan MSS. (No. 657 b. 4to.), which is said to be of the third quarter of the 14th century.

Additional 4859. ff. 10, 15, 142 b, 240, 313, 314, 344 b, 367.

Paper; 1693–1697. Folio; ff. 109, having 30 to 39 lines to a page. Mention is made in the present catalogue of the contents of the whole volume, under the heads of "Virgil the Enchanter" and "Ívents-saga."

Eight Romantic Tales, translated or imitated from French, German, or Italian sources. *Icelandic.*

1. Valdemar Saxakongs saga. Story of the adventures of Valdemar, son of King Philip of Saxland (a general name for Germany), in his search after his sister Marmoria, who has been carried away by a dragon. In 7 chapters. ff. 10–14 b.

It begins: "Philippus hefur kóngur heiteð," etc. It has been printed in *Fjórar Riddara-sögur*, edited by H. Erlendsson and E. Thorðarson (Reykiavík, 1852), p. 98.

2. Mírmans saga. Story how "Myrmant," after being baptized together with King Clovis of France, returns home to Saxland, and finds his father (Earl Herman) sacrificing in the house of "Maument"; how he kills his father in self-defence, and is given poison by his mother, which makes him a leper; and how, after a pilgrimage to Rome and a visit to the medical school of Salerno, he is cured by Cecilia, daughter of King William of Sicily. In 27 chapters. ff. 15–31 b.

It begins: "A alldadøgum Clements paua i Rómaborg rieð norður þar fyrir Fracklande agiætur kongur sá er Hlauðver

hefur heitiδ," etc. It has been edited by Engen Kölbing, in his *Riddarasögur* (Strassburg, 1872), pp. 139–213; with critical and literary notices in his Preface, pp. xxxix–xlviii.

3. Narrative of Callinius, a French judge (or, as some say, a knight); who regained his wealth and power by making a compact with the Devil; and who eventually cheated the Devil by waiting for him, at the appointed hour, tied to a cross. Said (at the beginning) to have been translated from the Latin. ff. 142 b–145 b.

It begins: "Svo finst i fornumm saugnum á Lâtinst mâl ritaδ, aδ Fracka kőngur hafe under sýnu vallde haft marga tigna menn," etc.

4. Peter and Magelone, here called "Saga af likla Petre." A translation (through the German) of the French Romance known as Pierre de Provence et la belle Maguelonne de Naples. In 31 chapters. Copied in 1695. ff. 240–264 b.

This Romance is said by F. J. M. Raynouard (*Poésies des Troubadours*, tome ii. p. 317), to have been originally a Provençal poem, written by Bernard de Treviez, a Canon of Maguelonne in Languedoc, at the end of the 12th century. The early editions (at Lyon and Paris in the 15th century) state that it was "mis en cestui langnaige" in 1457; but this may merely mean that it was then turned into prose. The present translator says that it was turned from French into German in 1483. The saga is preceded by the following notice:—"Þesse epter fylgiande Historia af einum volldugum Riddara sem het Petur einn Greyfa Son af Provincia oc einre Kongs Dottur af Neaples sem kanlluδ var Magelona hin fagra, er wt laugδ af Frantziskv mâle a þysku, þa datum skrifaδist eptter Christi Fæδing 1183. A huǿrium týma þessi vmm liggiandi laund oc staδir sem var Provincia Langedon oc Aqvinia vorv kominn til þeirrar heilógu Christilegrar truar." The saga then begins: "A þeim tyma var einn Greyfi wti þui landi Provincia sem hiet Johann Cerise," etc.

See the general notice of this Romance by J. G. Th. Grässe, *Die grossen Sagenkreise* (1842), pp. 386–7; and see Rasmus Nyerup, *Almindelig Morskabslæsning* (1816), pp. 134–5, where mention is made of the Icelandic version. A Danish version is reprinted in K. L. Rahbek's *Dansk og Norsk Nationalværk*, vol. iii. (1830), pp. 57–183.

5. Snidúlfur the bóndi and his faithless wife. A narrative, telling how the wife's unchastity was proved by her ring floating in the water; and how Snidúlfur was murdered, and disclosed the deed to a friend in a dream. ff. 313–313 b.

It begins: "A dangumm Paals paava þess fyrsta með þvi nafne, er stýrðe Guðs christne i Rőm, var þar bőnde einn saa er hiet Snidwlfur at nafni i þeirre aalfu Italiæ er Burgundia heiter," etc.

6. Remunds saga keysarasonar. Story of Remund, son of the Emperor Rygardur of Saxland. In 40 chapters. ff. 314–344.

Remund has adventures in all parts: thus, in Africa he overcomes Achilles, son of King Eneas; and in Malabar he wins Elena, daughter of King John of India. The saga begins: "Það er vpphaf þessarar sögu að fyrer Saxlande riebe keysare sá er nefn[d]est Rýgarður," etc.

7. Kyrialax saga. Story of Kyrialax, son of King Laicus of Greece, and eventually emperor of Constantinople. In 42 chapters. With pen and ink drawings (at ff. 347, 347 b) of "Homo Centaurus," and "Domus Dedali" or "Volundar Hws." f. 344 b–366.

Kyrialax (whose name is probably formed from *κύριος* 'Αλέξιος) begins his adventures with fighting the Soldan of Babylon, for the sake of King Soba of Phrygia (f. 351, etc.) He afterwards sails to Sicily, where the Emperor Ceno is hard pressed by the Viking Egenius. Some accounts are given of Dietrich of Bern and Attila (f. 358), and of King Arthur's conquest of the Roman empire (f. 363 b); and references are made to the *Gesta Romanorum*, *Imago Mundi*, Pope Gregory's *Dialogues*, etc. The saga begins: "Sá kőngur riebe fyrer Athenuborg i Gryeklande er Laicus hiet," etc. An extract from this saga has been edited by Konrad Gíslason, in his *Fire og fyrretyve Prøver af Oldnordisk Sprog og Literatur* (Copenhagen, 1860), pp. 400–406, answering to chapters 31–33, and most of chap. 34, of the present copy (ff. 359–361).

8. Tito and Gisippo. A translation of the 8th novel of the 10th Day of Boccaccio's *Decameron*, omitting the epilogue on friendship. In 9 chapters. Copied in 1697. ff. 367–370 b.

It begins: "A dogumm Octoviani Keisara sem sýðar nefnþest Augustus," etc.

Additional 4860. ff. 1, 17, 29, 95, 273, 285, 293, 329.

Paper; xvinth cent. Folio; ff. 149, having 21 to 27 lines to a page. For some previous mention of this volume see the description of Magus-saga (founded upon the Quatre Filz Aymon), and also that of Partalópa-saga (a prose translation of Partonopé de Blois).

Eight Romantic Tales, translated or imitated from French or German sources. *Icelandic.*

1. Nitidæ Frægu saga. Story of Nitida the Famous, a virgin queen of France; and of her treasures, especially the stone vase made by Earl Virgilius the enchanter, in which she could see all the world reflected. In 17 chapters. ff. 1–16 b.

It begins: "Heiri ungir menn eitt æfintír og fagra frásogu af hinum fagrasta meykóngi sem verið hefur í norðurálfu veralldarinnar er hiet Nitida hin Fræga," etc.

2. Drauma-Jóns saga. Story of the rivalry between two interpreters of dreams, Earl Henry of Saxland, and John, a village smith. In 6 chapters. ff. 17–27 b.

It begins: "Henrich er maður nefndur, Jarl að tign og sat í Saxlandi, forvitur og mikið harðráður, draummaður mikill," etc.

3. Blausar og Victors saga. Story of King Victor of France; how he went on Viking expeditions with his foster-brother Blaus; and how he married the sister of Blaus, Fulgida queen of India. In 15 chapters. ff. 29–54 b.

It begins:—"Marga merkilega 'hlute, heorum vier sagða af Herra Hákoni Norvegs Konge Magnussine," etc.

4. Flóris kóngs saga og sona hans. Story of Floris, king of Tartaria in Africa; how he lost his wife Elina and his three sons (Felix, etc.); and how he captured his own sons under the names of Unus, Secundus, and Tertius. In 18 chapters. ff. 95–116 b.

This is perhaps imitated from the "Flores og Leo," which Rasmus Nyerup mentions (in his *Almindelig Morskabslæsning*, p. 108, *note*) as an Icelandic version of the *Emperor Octavian*. The present saga begins: "Kongur sá riedi fírir Tartaria sem Flóris hiet samt morgum oðrum londum i Affrica," etc.

5. Álaflecks saga. Story of Álafleckur, a grandson of Hálfdan Brönu-fóstri; how he became a werewolf, and was

hunted by his own father, but saved by his foster-mother and his wolf-skin burned. In 12 chapters. ff. 273–284 b.

This belongs to the class represented by Guillaume de Palerme. The Hálfdan mentioned above is the hero of a romantic saga (printed in Bjorner's *Kämpa-Dater*, No. 9), of which there is a copy in the present volume (f. 55). The present saga begins: "Rígardur hefur kongur heitet, son[ur] Hálfdanar Brönufóstra." etc.

6. Thiódels saga. Story of a lord of a town called Sarie, whose wife stole away his clothes, whilst he was in the form of a bear. In 8 chapters. ff. 285–292.

Adapted from the Bisclaveret of Marie de France: see some notes on the subject by Eugen Kölbing, in *Germania*, vol. xvii. (1872), p. 196. It begins: "Fyrer Borg þeirre er Sarie heiter réð einn ágiætur Riddare er Thiodel hét," etc.

7. Dinusar Drambláta saga. Story of Dinus the Proud, king of Egypt, and Philotemia of Bláland (or Morocco); how they were enchanted by magic fruits, horns springing on the heads of Dinus and his men, and Philotemia and her maidens being turned into crows. In 36 chapters. ff. 293–328.

It begins: "Það finst skrifað í fornumm fræðebókumm, að heimenumm sé skift í iii hlute eður Parta," etc.

8. Vilmundar Viðutans saga. Story how Soley and Gullbrá, twin princesses, were born at Hólmgarður (northern Russia); how a vala set treasures and flowers before the two babes, and Soley chose a piece of groundsel and Gullbrá chose a gold ring; how the peasant Vilmundur, in search of his father's goats, met with Soley; how he became a great champion, and married Soley; and how Gullbrá was married to Godfrey, son of king Baldwin of Gallicia. In 26 chapters. ff. 329–350 b.

It begins:—"Wísevaldur hefur kongur heitet, hann riede fyrer Holmgarde," etc.

Additional 4863. ff. 25, 69, 119, 153, 181, 189, 229.

Paper; xviiith cent. Folio; ff. 276, having 27 lines to a page. In a collection of thirteen sagas; one of which, "Samsons saga fagra" (ff. 47–48 b) has been described before, (under British and English Traditions, p. 407), whilst the other five belong to the cycle of Northern Romances.

Seven Romantic Tales, translated or imitated from foreign sources. *Icelandic.*

1. Fertrams og Platons saga: (see the description of Fertrams-saga in Addit. 4857, above, p. 842). In 16 chapters. ff. 25–45 b.

It begins: "Artus hefur kóngur heitið, hann rieði fyrir Fracklandi hinu góða," etc.

2. Vilhjálms saga Sjóðs. Story of William, son of King Richard of England. In 38 chapters. ff. 69–118 b.

King Richard disappears in a magic darkness: his son visits Constantinople and other eastern cities, and at length finds his father in the cave of a giant. Sjóðr generally means money-bag; but it seems to have no such signification here. It is a surname assumed by the hero, after the name of one of his associates, Sióður of Nineveh (see chapp. xxx. and xxxv. ff. 104, 115). Gísli Brynjúlfsson has suggested in an article in *Aarboger for nordisk Oldkyndighed* (Copenhagen, 1871), pp. 229–248, that a carving found on a church-door in Iceland, representing a lion delivered by a knight from a dragon, might have some reference to this saga; but Svend Grundtvig remarks, in *Danmarks gamle Folkeviser*, vol. iv. (1876), p. 684, that the carved door is as old as 1150; whereas the present Icelandic production, a tasteless hotch-potch of classical and mediæval fictions, cannot be older than the 14th century. The present copy begins: "Fyrir Einglandi rieði kóngur sá er Richardur het," etc.

3. Þjalar-Jóns saga. Story of John with the file (þjöll). In 32 chapters. ff. 119–151 b.

Earl John, of Hólmgarður (a part of Russia), is driven from his country. He makes his way, by means of a wonderful instrument like an enormous file, through a mountain supposed to be impassable, into France. He returns by the same road (called the Thjalar-road), in company with the son of William, king of Valland (a part of France); and regains his earldom. The saga begins: "Vilhiálmur hefur kóngur heitið, hann réði fyrir Vallandi," etc.

Edited, in 29 chapters, by Gunnlaugr Thórðarson, as *Sagan af Þjalar-Jóni* (Reykjavík, 1857).

4. Asmundar saga víkings. In 24 chapters. ff. 153–180.

Ásmundur is the son of an earl in Ireland. He courts the king's daughter, Helga. One of the king's counsellors is jealous

of him, and pushes him out to sea in a boat without oars. He is picked up by a Swedish ship; and has many viking adventures before he marries Helga. The saga begins: "Hryngur hefur kóngur heitið, hann réði fyrir Gavtlandi," etc.

Published by Einar Thórðarson, as *Sagan af Ásmundi víkingi inum irska* (Reykjavík, 1866).

5. Örns saga Ötulfaxa. In 10 chapters. ff. 181–188.

Örn, a Swede, is captured by corsairs; but he is loved and released by the daughter of the king of Barbary. The saga begins: "Sá maður var forðumm í Svyaryki er hét Örn, að viðurnefni Ötulfaxi," etc.

6. Ulfars saga sterka. In 26 chapters. ff. 189–216.

Story of Ulfar the Strong, son of Clarelius, king of Africa. He captures the Saxon, Önundur the Fair. They become brothers-in-arms, rove as vikings, and conquer many countries. The saga begins: "Umm þann tíma sem Giðinga fólk var herleidt til Babylon," etc.

7. Falentíns og Ursíns saga. Story of Valentine and Orson, the twin sons of the Emperor Alexander of Constantinople, and nephews of King Pepin of France. In 69 chapters. ff. 229–335.

The earliest form of this Romance was probably a comparatively short French poem. A Dutch version was made at least as soon as the second half of the 14th century; for two leaves of that date are described, under the title of "Valentijn ende Nameloos," and 92 of the lines in them quoted, by Hoffmann von Fallersleben, in the *Altdeutsche Blätter* edited by him and Moriz Haupt, Bd. i. (Leipzig, 1836), pp. 204–207. A Swedish prose version "Nampnlos och Falantin," preceded by a bibliographical history of the Romance, was edited by Gustaf Edward Klemming for Svenska Fornskrift-Sällskapet (Stockholm, 1846); and at the end of it Klemming has re-edited a Low-German metrical version in 2639 lines, entitled "namelosz vnd valentyn." Some remarks upon this version, with a few extracts, are given by Hermann Oesterley, in his *Niederdeutsche Dichtung* (pp. 33–34), a small work appended to Karl Goedeke's *Deutsche Dichtung im Mittelalter* (Dresden, 1871). The long French prose Romance, in which the "Nameless" of the older versions appears with the name of

"Orson," is reported to have been composed for Charles VIII. of France (1483–1498). It was first printed at Lyon in 1489. This Romance was translated from French into Dutch, and thence into Icelandic by Jón Jónsson in the 17th century; see Adolf Iwar Arwidsson, *Förteckning öfver Kongl. Bibliothekets i Stockholm Isländska Handskrifter* (1848), p. 61, and also the bibliographical notice by G. E. Klemming (as mentioned above), pp. xv–xvi. Jón Jónsson's work is described as being in 74 chapters. The copy before us seems to be abridged in a few places (see the description of a rather fuller but imperfect copy in Additional 11,157), and it has only 69 chapters; but it is probably the work of Jón Jónsson. It begins: "So er skrifað í fornumm sögumm, að sá háborni konúngur Pippin hafi first byriað sína rykesstiórn í Brabant við Holland, Anno Christi DCXV. Syðann epterá, þá er hann var vorðinn einvalds-herra yfir Fracklandi, hefur hann kvongast, og fengið eirnrar ágiætrar Jomfrúr af göfugu slekti, su er Bartem hét," etc.

Additional 4869. ff. 161, 206.

Paper; 1680. Folio; ff. 46, having 32 to 36 lines to a page. With the first initial of each article coloured green and yellow. For the rest of the volume see the description of "Trójumanna-saga," under the head of "Classical Romances—Troy," p. 62.

Two Romantic Tales, translated or imitated from foreign sources. *Icelandic.*

1. Octavian. Story of the Emperor Octavianus of Rome, and the adventures of his queen and their two sons, Floris and Leo. A version of the French Romance of "Florent et Lyon." In 54 chapters. Dated at the end 1680. ff. 161–205 b.

See Grässe, *Die grossen Sagenkreise* (1842), pp. 279–281. The present copy begins: "A þeim dögumm er kőngurinn Daagubertus ryktto i Frankaríke var i Room ein veglegur og ipparlegur keysare sa er Octavianus hiet," etc.

2. Addonius. Story of Addonius, king of Syria. In 75 chapters. ff. 206–235 b.

It may very well be doubted whether this is anything more than an Icelandic fiction of the 17th century. Marcilius, King

of Syria, intrigues with the daughter of his vassal, Constantius, Duke of Damascus; and at the same time Constantius is intriguing with the queen of Syria. Addonius is the offspring of the first intrigue, and Constantius the younger is that of the second intrigue. Constantius the elder kills Marcilius and marries the queen. His daughter flies with Addonius to Spain. The rest of the story is occupied with the endeavours of Constantius to get hold of his grandson, and the triumph of Addonius and his reconciliation with the younger Constantius. It begins: "Þat hefur vereð leseð i fræðe bookumm að eptter Nooa flöð skyptu þeir syner Nóa heiminum með sier," etc. The first chapter ends with a brief mention of Alexander the Great and Antiochus, and the story then begins in chapter ii. f. 206 b.

Additional 4870. ff. 62, 69, 83 b.

Paper; xviiith cent. Quarto; ff. 21, having 25 to 28 lines to a page. Bound up with two historical sagas in another hand.

Three Romantic Tales, translated or imitated from foreign sources. *Icelandic.*

1. Melusine. An abridgment of the Danish version of the French Romance. In 7 chapters. ff. 62–68.

The Danish chapbook has been republished under the title of Historien om Ridder Reymund og Prindsesse Melusine, by K. L. Rahbek, in his *Dansk og Norsk Nationalværk*, Bind iii. (1830), pp. 497–520. The present copy begins: "Það er upphaf þessarar Saugu að firer borginne Portels i Fracklande rieðe eirn greife, hvóreð liet eirn af sinum þenurum efter leita i ollum Annalum og fornum Historium hvór firstur hefðe fundeð Lucien [i.e. Lusignan]," etc. This answers to a passage in Rahbek at p. 499 (wrongly printed as 459), the introductory chapter of the Danish version (pp. 497–499) answering to chap. 7 of the present version (f. 67 b–68).

2. Clarus-saga. Story how Clarus, son of the Emperor of Saxland, was grossly illtreated by the proud princess Serena of France; how Serena was punished and humbled by Pirrus, the magister of Clarus, and how Clarus married her. In 9 chapters. ff. 69–83.

A fuller and purer text of this work, founded upon MSS. of the 14th and 15th centuries, has been edited by Gustaf Cederschiöld, in *Festskrift till Kgl. Universitetet i Köpenhamn vid dess fyrahundra års Jubileum i Juni* 1879 *från Kgl. Carolinska Universitetet i Lund*. In that text it is stated that the work was found in France, written in Latin verse, by Bp. Jón Halldórsson (Bishop of Skálholt, 1322–1339), and was turned by him into Icelandic prose. Cederschiöld remarks that the tale belongs to a large class, represented in modern Northern literature by *Svinedrengen* (the swineherd) of Hans Christian Andersen, and by the *Haaken Borkenskjæg* of P. Chr. Asbjörnsen; and to the latter tale (the original of G. W. Dasent's *Hacon Grizzlebeard*, see the second edition of *Popular Tales from the Norse*, pp. 45–55) it certainly bears a close resemblance. In Cederschiöld's text the father of Clarus is Tiburcius (here Commedius), and the magister is Perus (here Pirrus). The present copy begins: "I Saxlande rieðe sa Keisare er Commedius nefndest," etc.

3. Queen Amalia. Story of a French queen who was carried away by a dragon, but escaped from him in a wild district in Spain. In 17 chapters. ff. 83 b–96 b.

This is probably a modern Icelandic fiction. A Spanish prince finds Amalia tending goats. Meanwhile her husband, King Michias, has married the prince's sister. Amalia meets her husband again, but they agree to separate finally, and she is married to the prince. The saga begins: "Fyrer Fracklande rieðe eirn stórmegtugur kongur, sa var að nafne Michias," etc.

Additional 4874. ff. 98 b, 110, 138.

Paper; xviiith cent. Quarto; ff. 72, having 25 to 30 lines to a page. Forming the last three articles of a collection of seven sagas, the first of which is Magus-saga, an adaptation of the Quatre Fils Aymon (see p. 685 of this catalogue). The first of the present articles is written in the same hand as Magus-saga; but the other two are in a different hand, and originally formed a separate MS.

Three Romantic Tales, translated or imitated from foreign sources. *Icelandic.*

1. King Jón of Småland and the Greek Knight Dámuste. Story how King Jón is killed by Dámuste for the love

of the Greek Princess Gratiana; how the princess herself is supposed to be dead and is laid in a tomb; how the semi-dæmon Alheimur attempts to carry her away; and how she is rescued by Dámuste. In 9 chapters. ff. 98 b–109.

This seems to be nothing more than an enlarged adaptation of *Jóns saga Upplendingakonungs*, of which there is a copy in one of our MSS. (Additional 11,108, f. 158), and which has been published by Jón Árnason, in his *Íslenzkar Thjóðsögur*, vol. i. (1862), pp. 284–5. See also Konrad Maurer, in his *Isländische Volkssagen der Gegenwart* (1860), p. 322, for some remarks upon Alheimr. An abstract of the present saga, with a few notes on its resemblance to the other Jóns-saga, is given by Eugen Kölbing, in *Germania*, vol. xvii. (1872), pp. 194–5.

The present copy begins: "Charnatius hefur kóngur heyt 8 hann rieðe fyrer öllu Gryeklande,' etc. It proceeds to say that he was the father of Gratiana.

2. BæringS saga. Story of Bæringur the Fair: how his father died before he was born; how his mother's brother is killed by Henry the False (of Holstein and Saxland); how his mother escapes with a fisherman to England, and is there received by King Richard; how Bæringur is knighted and has many adventures; and how he marries Vindemia, the sister of the Greek emperor. In 41 chapters. ff. 110–137 b.

The saga begins with an account of the hero's uncle, who bears the same name as himself, in these words: "Á dögum Alexandri Pava rieðe Hertoge sá fyrer Saxlande er Bæring hiet," etc.

Bærings-saga has been edited (in 33 chapters) by Gustaf Cederschiöld, in the series called by him Fornsögur Suðrlanda, in *Lunds Universitets Års-skrift*, tom. xiv. (1877–8), pp. 85–123.

3. Hector the Strong and his Champions. Story how, after the fall of Troy, Karmodus (of the race of Priam) retreated to his native Tartary; how his wife bore a son, to whom the shade of Hector gave his own name; and how this new Hector performed many knightly achievements. In 25 chapters. ff. 138–169 b.

It begins: "Epter niður-brot Trojee borgar / þa Gricker höfðu hana umnit / helldur af raðum enn hernaðe / þa dreifðust eetter Priami kongs vyða unum Austurveg," etc.

Additional 4875. ff. 1, 25 b, 54 b.

Paper; 1763. Quarto; ff. 15, having 24 to 32 lines to a page. In a small collection of romantic sagas.

Three Romantic Tales, translated or imitated from foreign sources. *Icelandic.*

1. Valdemar Saxakongs saga. In 12 chapters, with two strophes at the end. ff. 1–10.

It begins: "Philippus hefur Kongur heiteð," etc. See the description of another copy in Additional 4859.

Printed in *Fjórar Riddara-sögur* (Reykiavík, 1852), p. 88.

2. Patient Gressiles (*i.e.* Griselda). A version of the last Tale of the Decameron, headed: "Æfinntyr af eynum Riddara er kallast Walltari." ff. 25 b–29.

It begins: "Hier hefst æfintyr af einum Hertoga," etc.

3. Rudent the Proud. First three chapters of the Tale of Rudent, son of Herrauður, a king of Wallachia; how he was cursed with pride by a Trollwoman. Imperfect at the end. ff. 54 b–55 b.

The preceding page (f. 54) is covered with scribblings, among which occurs the heading: "Hier biriar æfentyreð af Rudent Dramblata." The Tale begins: "Herrauður hefur kongur heiteð/ hann rieðe firer bløkumanna lande," etc.

Additional 4884. ff. 167–178.

Paper; xviiith cent. Quarto; ff. 11 (one leaf, numbered 174, being left blank, but without any gap in the text), having 23 to 27 lines to a page. Bound up with other sagas, the first of which (f. 1–64) is a version of the Seven Wise Masters.

Saga of Ajax Frækni. Story of Ajax the Valiant, son of a Duke of Macedon; how he obtains a wishing-stone (óskasteinn); how he bewitches the daughter of the king of Constantinople; how the king himself is bewitched, and hangs his own son, his chief councillor, and his archbishop, thinking each time that he is hanging Ajax; and how Ajax is at length betrothed to the princess, and brings the missing men back at his marriage-feast. In 13 chapters. *Icelandic.*

It begins: "Svo biriar sögu þessa, að Sigurður hefur kóngur heiteð, hann styrðe Miklagarðe," etc.

In the *Fjórar Riddarasögur*, edited by H. Erlendsson and E. Thórðarson (Reykiavík, 1852), the third story is entitled Æfintyri af Ajax keisarasyni; but, from the fact of that Ajax being called Emperor's son, it may be presumed that he is another fabulous hero.

Additional 11,110. ff. 101–144 b.

Paper: xviiith cent. Quarto; ff. 41, having 27 to 31 lines to a page. Followed by a copy of the Landnámabók in the same hand (ff. 145–198 b); and bound up with four other historical works, in various hands.

Rímur of Remund, son of the Emperor Rygardur of Saxland. Ending imperfectly in the 22nd Ríma. *Icelandic.*

This poem is versified from Remunds saga keysarasonar: see the description of Addit. 1859 (f. 311). The first Ríma has an introduction of six stanzas, the first stanza being as follows:—

"Skaaldenn forðumm fallda spaung, faast þau výða dæme, dicktuðu fræði dýr og laung, dreigenn af eddu næme."

The story begins with the following stanza: "Rýgarð nefne eg Kæsar þann, er rieð firer Saxalandi, keisari var so kurteis hann, qvittur af øllu grande."

Additional 11,153. ff. 182–263.

Paper; late xviiith cent.. Quarto; ff. 82, having 25 to 27 lines to a page. Forming the last part of a collection entitled (at f. 2) "Fiesiðður margra loflegra frásagna . . . Annåla, Historia, Æfintyra," etc. (Treasury of many praiseworthy narratives . . . Annals, Histories, Tales, etc.), formed for Magnus Jónsson of Vigur, the former owner of Additional 1857 (see under Apollonius of Tyre and Ivents-saga in the present catalogue, pp. 167, 393), and also of other MSS. in the British Museum, and who was probably himself the author of the Icelandic translation of Vigoleis in Additional 11,157 (see under British and English Traditions in the present catalogue, p. 402).

Collection of Anecdotes, taken partly from classical, but chiefly from mediæval, authors, headed: "Nockrar Historiur til froðleiks saman skrifaðar," 163 in number. *Icelandic.*

Among these anecdotes the following numbers may be noted:

No. 37. The thief and the devil at the church, ff. 195–96. See an article on a much older Icelandic collection of the same kind, by

Gustaf Cederschiöld, in *Germania*, vol. xxv. (Vienna, 1880), where an abstract of a longer version of this story is given at pp. 140–141.

No. 38. "Æfintyr af Morte," story of a king's son brought up in silence, ff. 196–197 b. See Cederschiöld, in *Germania* (1880), p. 138.

No. 39. The proud lord (an abridged version of Jovinian the proud emperor, in the *Gesta Romanorum*, cap. 59), ff. 197 b–199. See Cederschiöld, p. 132.

No. 40. The Half-friend (from the *Disciplina Clericalis* of Petrus Alfunsi), ff. 199 b–201. See Cederschiöld, p. 139.

No. 41. The king's son, the earl's son, and the duke's son, ff. 201–202 b. Printed, in a fuller form, by Konrad Gislason, in his *Prover af oldnordisk sprog og literatur* (Copenhagen, 1860), pp. 410–415.

No. 42. "Æfintyr af einum bondasyne og hans frillu," story of a young man turned into a crane, ff. 203–203 b.

No. 44. Abridgment of the story of Snidúlfur (see No. 163), ff. 205–205 b.

No. 45. A bishop in Venice saved from temptation by his patron St. Andrew, ff. 206–207. See Cederschiöld, p. 137.

No. 46. Christ and St. Peter and their hostess, f. 207.

No. 47. Danish pilgrim to Rome, ff. 207–207 b. See Cederschiöld, p. 140.

No. 48. Dead father and his three sons (from *Gesta Romanorum*, cap. 45), f. 208.

No. 60. Merchant entertained by a knight (from *Gesta Romanorum*, cap. 56), ff. 215 b–216 b.

No. 67. The old woman who frightened the devil with her wickedness, ff. 221–222 b.

No. 72. Jón Drumbur (John Log), the wooden image of a dead husband, f. 225.

No. 94. The lord and the miller (an abridgment of the version of the Master Thief contained in Additional 4857), ff. 236–237 b.

No. 163. Snidúlfur the bóndi (the same story as that in Additional 4859), ff. 260–263.

The last article is written in the same hand as the title-page (f. 7) mentioned above. The rest of the volume is in another hand.

Additional 11,157. ff. 90, 176, 188.

Paper; second half xviiith cent. Quarto; ff. 128, having 26 to 31 lines to a page. The whole volume contains:—

1. Saga of Vigoles (see under British and English traditions in the present catalogue, p. 102). f. 1.
2. Life of Æsop. f. 47.
3. Saga of Hálfdan Eysteinsson. f. 71.
4. The present three articles. ff. 90, 176, and 188–217 b.

The first part of the volume (ff. 1–89 b) is written by a scribe named Jón Sigurðsson, who has signed his name and added the date of 1761 in two places (ff. 46 b, 86 b); and one of the present articles is also written by the same, and signed by him (at f. 187 b), but without a date. The other two articles (ff. 90–175 b and 188–217 b) are in another hand.

Valentine and Orson (imperfect), followed by two collections of modern Tales, derived from German or Scandinavian story-books. *Icelandic.*

1. Falintyn og Ourson, imperfect in the middle of the thirty-sixth chapter. ff. 90–175 b.

For an account of this saga, see the description of the copy in Additional MS. 4863. The text is here more verbose, and the dialogues are more frequently given in full; but it is substantially the same version. It begins: "Þad er upphaf þessarar Sogu að það finst ritað i fornum chronikum að sa haborne kong Pippin," etc. (The present scribe, it will be observed, is peculiarly apt to omit accents and contractions.) Chapter 36 (answering to chap. 35 of the other copy) begins with Valentine's pressing the king of Antioch to be baptized; it then goes on to relate how the queen declared her love to Valentine, and offered poison to the king; and it breaks off in a scene where she accuses Valentine of having suggested the crime, the last words being: "eg bið þig að þu later drepa Falintyn þui hann hefur mig forraðið kongur segir ber þu þar aungva sorg firer eg hefe það vel i sine og sem . . . ." In the other copy the corresponding words are: "biður hun kóng að hann láti drepa Falentín, kóngur qvaðst þetta fyrir lavngu ásett hafa." (Addit. MS. 4863, f. 297 b.)

2. Three Tales, copied and signed by Jón Sigurðsson. ff. 176–187 b.

(1) The good and the bad farmers' sons in Austria, who were nicknamed "Hans Excellentz" and "Hans Pestilents," f. 176.

The pun upon Hans (either *his* or *Jack*) seems to point to a Scandinavian source. (2) The Italian Abbot who lost a church-offering, f. 180. (3) The Treasury of Rhampsinitus, ending with some verses by Jón Sigurðsson, ff. 185–187 b.

3. Ten Tales, of which the first is copied by the scribe who copied Valentine and Orson, but the rest in another hand. ff. 188–217 b.

(1) The German nobleman in Paris who became a singing and dancing-master, in spite of himself, f. 188. (2) The German herdsman who became a minister of state, f. 193 b. (3) "Skaalkur yfer Skaalk," or the two roguish stewards of Brabant, f. 199. (4) The Polish monk, whose rheumatic feet were healed by a stealer of walnuts, f. 202. At the end of this anecdote it is called the last of half-a-dozen "Tóbaks Discursa." Rasmus Nyerup, in his *Almindelig Morskabslæsning*, p. 263, mentions a Danish jest-book, containing twelve stories, called *Tobaksdiscurser* (Copenhagen, 1733). (5) The haberdasher's wife in Leyden and the thief, f. 205. (6) Clement Marot and the merchants in Venice, f. 207. Marot is here called the French king's jester, "höfuð skálkur," probably a mistake for "höfuð skáld." (7) The Polish merchant who befooled the devil, f. 208 b. (8) The girl who was betrothed ninety-nine times, f. 210 b. (9) The rich man who tried to build a castle in the air, f. 213. (10) The peasant who persuaded his wife that he had been in the kingdom of heaven, ff. 215–217 b.

Additional 11,158. ff. 1, 24, 33, 71, 123, 201, 233, 251, 261 b, 268, 289.

Paper; xviiith cent. Quarto; ff. 267, having from 20 to 38 lines to a page. A series of ten MSS., written in many different hands, bound up together. The volume also contains a version of the Seven Wise Masters (ff. 119–168 b). There are also several abstracts of sagas, together with extracts and notes in Icelandic and Danish by H. E. Wium (ff. 169–200 b). This is perhaps the Hans Ewerthsen Wium, mentioned in Erslew's *Forfatter-Lexicon*, Supplement (1861), as having published statistical works at Copenhagen in 1799, 1809, and 1810. He gives here some information as to one or two Icelandic translators. Thus he says that Trójumanna-saga, Marcolf, Fortunatus, Griselda, Helen the Patient, Æsop (probably the Life of Æsop), and a collection of tales called Tobaks-diskurser, were all translated (the first of them in 1690) by a kinsman of his own, the sýslu-maðr Jón Thorláksson

of Skriðu-klaustr in Múla-Sýsla (ff. 179, 180). This Jón was the fifth son of Thorlákur, Bishop of Hólar (1628–1656). Jón is mentioned (under 1656) in *Íslands Árbækur*, by Jón Espolin (vol. vi. p. 155), as having eventually occupied Skriðu-klaustr; he was sýslu-maðr in 1680, and died in 1712; (see Espolin, vol. vii. p. 96; and vol. ix. p. 9).

Ten Romantic Tales, translated or imitated from foreign sources. In eleven articles (two of them being different copies of the same Tale). *Icelandic.*

1. Fertrams saga, in 20 chapters. Written by Byrne Gottskalksson of Hialta-dal, 4 Dec. 1778. ff. 1–23 b.

See the description of Addit. MS. 4857 (f. 97 b). The present copy begins: "Artus hiet kóngur miog megtugur af þeim øllum dyrmætum hlutum," etc.

2. BæringS saga, imperfect, beginning with chap. 2 and ending in the middle of chap. 16. ff. 26–32 b, and f. 123.

See Addit. 4871 (f. 110). The first leaf of the present copy has been placed at the beginning of Octavians-saga, a mistake caused by both these sagas being written in the same hand. The leaf in question begins with the birth of Bæringur in these words: "Nu lyða stundir fram þartil hun varð liettari að Sveinbarne," etc. (f. 123). Two leaves of Octavians-saga, on the other hand, are placed here (ff. 21, 25). See further on for that saga (No. 5).

3. Vilhjálms saga Sjóðs, in 53 chapters. ff. 33–70 b.

See Addit. 4863 (f. 69). Another copy is in this volume, further on (f. 201). The present copy begins: "Saga þessa sem nu biriast hefst í Einglande," etc.

4. Hamlet. Saga of Ambóles or Amlóðe, who represents the Amlethus of Saxo Grammaticus, combined with the Brjám of popular Icelandic tales. In 40 chapters. Written in three different hands. ff. 71–122.

The hero is named by his mother Ambóles after her own name, Amba; but by his father, King Salmon of Cimbrya, he is called Amlóðe (see the end of chapter 2, f. 73 b); and throughout the saga he is called sometimes by the one name, sometimes by the other. Amlóði was the name given him by the early Icelandic poets; but, in consequence of his assumed madness, his name has been applied by the modern Icelanders to any idiot. In Cleasby's *Icelandic Dictionary* (1874), p. 19, Gudbrand Vigfusson makes some etymological remarks upon the word; but in his Addenda,

p. 771, he withdraws these remarks, saying that "no one knows the origin of this name." We may perhaps, however, venture to say two or three words more. N. M. Petersen remarks, in his *Danmarks Historie i hedenold* (1854), vol. i. p. 351, *note*, that the root of the word Amlóði cannot be found in Icelandic; but that, as the hero belonged to Jutland (the Cimbrica Chersonesus), perhaps his name might be akin to the Welsh word amdlawd (compounded of *am* and *tlawd*), which means "very poor, on all sides poor." (See the Welsh dictionary of the Rev. Thomas Richards, Trefriw, 1815, p. 25, the authority quoted by Petersen.) This is a very bold theory indeed, that the counterpart of a Welsh compound word should have existed in the old Cimbrica Chersonesus, and should have been preserved there by the Danes without any material change of form or meaning. We suspect that the eminent Danish philologist has here, for once in a way, carried speculation too far. But it is a curious fact (evidently unknown to Petersen) that a word almost the same in sound (though probably very different in meaning) formed the name of one of the old Welsh heroes. This was Amlawdd (see Brut Tysilio, Addit. MS. 15,566, f. 93 b, line 17), or Amlawd (see Brut y Brenhinoedd, Cotton MS., Cleopatra B. v. f. 75, line 2), of whom however nothing now is known, except that he is always called "wledic" (imperator), and that he was the father of three or four heroines, one of whom was Eigr (Geoffrey of Monmouth's Igerna), the mother of King Arthur. He is named (but only as the maternal grandfather of the hero) in the tale of Kilwch and Olgen; and Lady Charlotte Guest states in a note that he was married to Gwen, a daughter of Cunedda (*Mabinogion*, vol. ii. p. 319). This forms, at all events, some sort of connection between him and Abloyc (or Avallach), the son of Cunedda, whose name was transferred to Anlaf Cuaran. We think it quite possible that both names were used for Anlaf by different romancers, and that whilst one became Havelock, the other became Hamlet.*

When describing a cruise made by Christopher, bastard son of Valdemar the Great, against the Slavonian pirates, in the early summer of 1170, Saxo relates how the Danes suffered a severe check the first day; and how they would have passed a miserable

* See our previous remarks upon this subject at pp. 429, 435, etc.

night if they had not been inspirited by the heroic recitations of one of Christopher's scribes, named Lucas, "nationis Britannicae," a man of little learning, but a famous story-teller. See *Historia Danica*, Lib. xiv. (Copenhagen, 1839), p. 851. On the strength of this passage, Lucas is entered in the Register of N. F. S. Grundtvig's *Saxe Runemester* (Copenhagen, 1855), p. 812, as having supplied Saxo with the stories of Hadding, Hamlet, and Thorkill Adelfar. This very strong assertion may at least be admitted, considering from what a gifted man it proceeds, as some additional evidence that Saxo's story of Amlethus was first developed among the Scandinavians in Britain. But there is no need to refer Saxo's knowledge of it to Lucas. It was probably known throughout the North long before his time. In Snorri's Edda, in the section called Skáldskaparmal (de dictione poeticâ) K. 25, a strophe from a poet named Snæbjörn is quoted, in which (according to Vigfusson, in Cleasby's *Dictionary*) "the sea-shore is called the flour-bin of Amlode (meldr-liδ Amlóδa,* *navis farinae Amlodii*), the sand being the flour, the sea the mill, which recalls the words of Hamlet in Saxo: 'sabulum perinde ac farra aspicere jussus eadem albicantibus maris procellis permolita esse respondit.' From this poem it may be inferred that in the 10th century the tale of Hamlet was told in Icelandic, and in a shape much like that given it by Saxo about 250 years later." (*Dict.* p. 19.)

Brjáms-saga is a popular Icelandic tale, certainly connected with Saxo's tale of Amlethus, and probably derived from it. A king desires to buy a poor man's cow, but is refused, and his men kill the poor man in the presence of his three little sons. The murderers ask the boys where they feel pain for their father. Two of them lay their hands on their hearts, and they are killed; but the third, named Brjám, claps his hand behind and grins, so they spare him as an idiot. A series of absurd sayings is then told of him, similar to those told of Clever Hans in Grimm's Household Tales. At length he is seen one day cutting a cudgel up into sharp skewers; and when he is asked what he

* The words have been to some extent variously arranged and interpreted by the various critics; see the Arnamagnæan edition of *Snorra Edda*, vol. i. (1848), pp. 328, 329; and see Sveinbjörn Egilsson, *Lexicon Poeticum*, published by the Society of Northern Antiquaries (1860), under the headings of Amlóδi, Hliδ (clivus), and Meldr (farina).

means to do with them, he says, "hefna pápa, ikke hefna pápa" (to avenge papa, not to avenge papa). It is a high holiday, and all the courtiers get drunk. He skewers their clothes to the benches, a quarrel arises, and the king and his men kill each other. Brjám marries the heiress, and obtains the kingdom. A very similar account is given of the "ligneos uncos" ent by Amlethus; how he says they are being prepared "in ultionem patris," and also how he uses them: see P. E. Müller's edition of Saxo (1839), pp. 139, 148–9. Brjáms-saga has been analysed by Dr. Konrad Maurer, in his *Isländische Volkssagen der Gegenwart* (Leipzig, 1860), pp. 287–290. It has since been printed from an Arnamagnæan MS. (written from oral tradition in 1707), in the *Íslenzkar Þjóðsögur* of Jón Árnason, vol. ii. (Leipzig, 1864), pp. 505–8, and it has been translated into English by George E. J. Powell and Eiríkr Magnússon, in the second series of their *Icelandic Legends* (London, 1866), pp. 596–602. The name Brjám is the Icelandic form of the Irish Brian; it used to be well known in Iceland, and still occurs there (says Maurer) among the local names.

The present version is mentioned by Gudbrand Vigfusson, under Amlóði, in Cleasby's *Dictionary* (p. 19), in these terms:— "The Icel. Ambales Saga MS. in the Brit. Mus. is a modern composition of the 17th century." This is doubtless correct, but a certain amount of interest is given to it by its subject, and by its introduction of the popular story of Brjám.

The story begins with a King Donryk, and the division of his dominions between his three sons. Haukur has Spania, Balandt Hispania, and the third son Salmon has Cimbrya, a land that lies towards Morocco. Salmon marries Amba of Burgundy, and they have two sons. The elder son is called Sigurður, and the younger is named by his mother Ambóles, but his father and the courtiers call him Amlóðe (end of chap. 2, f. 73 b). Spania is conquered by the Saracen Malpriant, and Cimbrya by Malpriant's brother, Fastinus. Salmon is captured and hung by Fastinus, who leads the two boys up to the gallows. Sigurður hides his face and is hung; but Amlóðe only laughs (chap. 8, f. 82 b). Queen Amba is sent to serve in the kitchen, and Amlóðe to feed the swine. He goes on, day after day, cutting skewers, and hardening the points in the fire (chap. 13, f. 93). He is asked why he does this,

and he answers, "aδ hefna pá og ecke hefna pá" (chap. 14, f. 94 b). He is asked where he felt pain for his father, and he says "í rassenn" (chap. 13, f. 94). The steward of Fastinus tries to spy upon him, hiding under his mother's bed; but he leaps upon the bed, and stabs the steward, and throws his body to the swine (chap. 18, f. 99). He makes many friends amongst outlaws. He is suspected; and he is sent into the East with letters, which he alters on the way (chap. 24, f. 103 b). He has many adventures in the East (chapp. 25–32, ff. 104–113). He returns, and plays the buffoon again; and he makes Fastinus and his men drunk, skewers their clothes to the ground, and fires the hall (chap. 33, f. 114 b). The rest of the saga seems to be mere modern invention. It begins: "Dourýk hefur kongur heitiδ hann rieδe firer Hispania Spania Cimbrya og mörgumm öδrumm smálöndumm fleirumm," etc. At the end are two stanzas; one (in 4 lines) beginning "Ambolis sogu enda eg hier," and the other (in 8 lines) beginning "Æδis mikill Amloδe Wngdomz tyδ framm gieck slungenn."

In the second volume of P. E. Müller's edition of Saxo's *Historia Danica*, containing the *Notæ uberiores*, edited (after Müller's death) by J. M. Velschow (Copenhagen, 1858), the following remarks occur at p. 132. "De rebus ab Amletho gestis taecnt genuina Islandorum monumenta. Nam Amlodasaga sive historia Islandica de Amletho hactenus inedita nihil aliud est quam paraphrasis narrationis Saxonianæ, altera vero ejusdem argumenti, titulum Ambales-Saga præ se ferens, quæ, post reformationem sacrorum scripta, in collectione manuscriptorum legati Arna-Magnæani apud nos servatur, idem argumentum multis additamentis ex fabulis romanensibus desumtum tantummodo variavit." We are not able to say anything more about either of the MSS. here mentioned; the second is evidently an Arna-Magnæan copy of the same version as the present one.

5. Octavian. An imperfect copy of this saga, beginning in the middle of chapter 2, and ending in the middle of chapter 36. ff. 21, 25, and 124–148 b.

The present copy begins in the middle of a speech of Octavian's mother, with the words, "vondum dauδa þvi þu ert ein falsk qvinna og hefir fæδt tvo horgetin lörn," etc. (f. 24). See

the middle of chapter 1 in the copy in Additional 4869 (f. 161 b). For an explanation of the wrong arrangement of three leaves (ff. 24, 25, 123), see the description of a previous article (No. 2), containing Bærings-saga.

6. Vilhjálms saga Sjóðs. In 38 chapters. ff. 201–232.

See Addit. 4863 (f. 69). Another copy occurs earlier in this volume (No. 3, f. 33). The present copy begins: "Fyrer Englande reiðe kongur sá er Rygarður hiet," etc.

7. "Saulus og Nichanor." Story of Saulus, son of a count of Galicia in Spain, and his brother-in-arms Nicanor, Duke of Bari. In 16 chapters. Written by Jón Sigurðsson, 27–29 March, 1764. ff. 230–250.

The two heroes meet at Rome, at the court of the Emperor Tymotheus. They quarrel at chess, and fight; but they are reconciled, and Saulus is betrothed to Potentia, the sister of Nicanor (chap. 3). The hand of Potentia is demanded by a heathen king; and the rest of the saga is occupied with the struggle between the rival suitors. It begins: "Þarmeð byriar þessa sögu að fyrir Róma riede eyrn ágiætur keysari sem hiet Tymotheus," etc.

Edited, under the title of Sálusar saga ok Nikanors, as No. 2 of *Fjórar Riddarasögur* (Reykjavík, 1852), by H. Erlendsson and E. Thorðarson.

8. Griselda. Translated from the Danish, probably by Jón Thorláksson (see the general description of this volume). In 8 chapters, with a prologue by the translator. ff. 251–261.

The Prologue says that Boccaccio's novel was translated into Latin by Petrarch, and thence into German and Danish, and now from Danish into Icelandic. The Prologue begins: "Epter þvi þar hafa verit skrifaðar margar Historiur umm kuennfólk," etc. Chap. i. of the Saga begins: "I vallandi vit sólarennar niður gaungu eður vestan til á landenu liggur eitt mikit og hátt fiáll sem heitir Vesaus," etc.

9. Bertram of Roussillon. In 7 chapters. ff. 261 b–267.

See Addit. 4857 (f. 131). The present copy begins: "I Bónonia i Vallande var eirn Doctor i Læknis Konst," etc.

10. Rosania and Ricdin-Ricdon. ff. 268–287.

Rosania is loved by a prince. The queen sets her to spin a mass of flax. She performs the task with the help of a rod ("bagvette") lent her by the goblin Ricdin-Ricdon. Her final trial is the difficulty of remembering the goblin's name, when she returns him the rod. The story begins: "Fyrer einu þui prýðelegasta Ryke i norður Álfunne huort historiu skrifararnir hafa eÿ nafngreint rieði eirn kőngur," etc.

Rasmus Nyerup gives an account of the Danish version of this story in his *Almindelig Morskabslæsning* (Copenhagen, 1816), pp. 173–4. It was published in 1708, with a title beginning "En smuk Historie om Rosanie," and ending "af italiensk paa dansk oversat af Bastian Stub."

11. Helen the Patient. A version of La belle Helaine de Constantinople, here entitled "Af Helenu vænu og sonum hennar," probably translated from the Danish by Jón Thórlaksson (see the general description of this volume). In 29 chapters. The present copy is dated 2 April, 1774. ff. 289–320 b.

This story belongs to the same cycle as the story of Constance (in Gower and Chaucer), etc. See Bäckström (as below), and see Svend Grundtvig, *Danmarks gamle Folkeviser*, vol. i. (1853), pp. 180–201. The present copy begins: "A þeim tÿma þegar skrifaðest 1080 epter Christi Fæðÿng var Clemus pave Pave i Rőm Hann ätte þä Sÿstur sem var Drottníng Kőngsenz af Constantinopel," etc.

Rasmus Nyerup gives an account of the Danish version, Den taalmodige Helena, in his *Almindelig Morskabslæsning* (1816), pp. 138–140. The Swedish version, Helena Antonia af Constantinopel, has been published, with Introduction and Notes, by P. O. Bäckström, in his *Svenska Folkböcker*, vol. i. (1845), pp. 184–234.

Additional 11,163. ff. 120 b–136 b.

Paper; xviiith cent. Quarto; ff. 17, having 23 to 26 lines to a page. Preceded by one historical and three romantic sagas of Scandinavian origin.

Patient Griselda. A translation of a Danish version of the last Tale of the Decameron, headed "Sagan af Gryshyllde þolinmőðu." In 8 chapters. *Icelandic.*

This is the same version as that in Additional MS. 11,158 (f. 251); but the preface of the translator is omitted here. It begins: "I vallande viδ sólarennar niδurgaungu eδur vestann til á landenn liggur eitt mikeδ og hátt fiall sem heytur Vesaus," etc.

Additional 11,164.

Paper; xvinth cent. Folio; ff. 132, having 37 to 42 lines to a page.

ARGENIS. A translation of John Barclay's Latin allegorico-political Romance of Argenis. In 5 books. *Icelandic.*

The Romance opens with the arrival of a stranger in Sicily, where he sees Poliarchus, a prince of Gaul, defending himself against assassins. It ends with the marriage of Poliarchus and Argenis, the heiress of Sicily; and with the prophecy that they and their posterity will reign gloriously between the Ocean and the Rhine. The Romance was first printed at Paris in 1621, when the author was lying on his deathbed at Rome. It is generally understood that Argenis and Poliarchus represent the throne of France and Henry IV. Most of the other personations are more disputed. See the volume by Albert Dupond, entitled *L'Argénis de Barclai* (Paris, 1875).

The original work is in 5 Books, but they are not divided into chapters. The various translators have subdivided the Books, but hardly any (if any) of them agree in the number of chapters. The divisions of the present translation are as follows:—Book i. in 17 chapters, ff. 1–26 b; Book ii. in 16 chapters, ff. 26 b–56 b; Book iii. in 16 chapters, ff. 57–81 b; Book iv. in 19 chapters, ff. 82–105 b; Book v. in 17 chapters, ff. 106–132.

The present translation is headed:—"Sagann af Arginede [*pro* Argenide] kóngs dootur i Sikiley." It begins: "A þeim dögum fyrr en þaδ heimurinn allur laut aδ Rómaborg og hun tók sýnum meiginn bloma/þá giörδest þesse aδburδur, sem hier um ritast. Viδ eiuna Siciliam kom framande skip aδ lande, þar sem fliőteδ Gelas rennur i siőenn." It ends: "og þiδ munuδ fá eitt ódauδlegt nafn meδal allra þióδa."

Additional 11,241. ff. 95, 140.

Paper; xviiith cent. Small Octavo; ff. 50, having 22 to 26 lines to a page. Bound up with papers upon philological, historical, and legal subjects.

Two Romantic Tales, translated or imitated from foreign sources. *Icelandic.*

1. Fertrams saga. In 18 chapters. *Icelandic.* ff. 95–139 b.

See the description of the copy in Addit. MS. 4857 (f. 97 b). The present copy begins: "Artus hiet kőngur miøg megtugur og stor-auðugur," etc.

2. Ahasuerus. A translation (probably through the Danish) of the version of the Wandering Jew by Chrysostomus Dudulæus Westphalus. ff. 140–144.

The original German work is dated Dantzig, 9 July, 1602; it was printed several times in the 17th century, and has been reprinted by modern editors, amongst others by J. G. Th. Grässe, in his tract called *Die Sage vom ewigen Juden* (Dresden, 1844), pp. 13–20. A Swedish version, called Jerusalems Skomakare, has been reprinted by P. O. Bäckström, together with a bibliographical preface, in his *Svenska Folkböcker*, vol. ii. (1848), pp. 207–216. The present copy is headed "Hier skriíast Historia af giðyngnum assverus." It begins: "Pálus af Esten eirn læremeistare heylagrar skriftar," etc.

This article is followed by a poem (ff. 144–146 b), written in the same hand, entitled "Annals kvæðe," being the lay of a boy at Ratisbon, who was brought to life again.

Additional 24,969. ff. 25, 62, 69 b, 74, 78 b, 83, 94, 209, 270.

Paper; about 1733 and 1744; Folio; ff. 87, having 47 to 50 lines to a page. Articles from a collection of historical, mythical, and romantic sagas, copied by Gísli Bjarnason; who was afterwads Priest of various places in the north-western peninsula of Iceland, namely of Tröllatunga near Húsavík in 1748, of the district of Dýrafjörðr in 1758, and of Staðr in Súgandafjörðr in 1765; at which latter place he died in 1773. This account is contained in the title-page added by Daði Nielsson; who concludes with saying that the present volume was begun by Gísli Bjarnason, whilst he was still a student at Kalmannstunga on Borgarfjörðr in West Iceland, in 1730. The earliest date, however, in the volume is the 4th March, 1733.

Nine Romantic Tales, translated or imitated from foreign sources. *Icelandic.*

1. Breta sögur. An abridgment of the Icelandic version of the Historia of Geoffrey of Monmouth. In 32 chapters. ff. 25–36.

It begins: "Nú er að seigia frá Ænea hinum milda aðhann rakst leinge i hafe þá er hann fór af Tróju," etc. The fuller text, in 53 chapters, was printed (together with a Danish translation) by the Nordiske Oldskrift-selskab of Copenhagen, in their *Annaler* for 1848, pp. 102–215, and for 1849, pp. 4–115.

2. Berings saga. In 16 chapters. ff. 62–69.

See Addit. 4874 (f. 110), for a much fuller version. The present copy begins: "A dögum Alexandri Pava rieðe firer Saxlande Bæring Hertuge," etc.

3. Ambrosius and Rosamund. A version of the Pound of Flesh. In 10 chapters. ff. 69 b–73 b.

Ambrosius is the son of Marus, a merchant of Northumberland (which now, says the saga, is subject to France). He is sent by his father to trade in India. There he buys Rosamund. He cannot raise the full sum required for her without borrowing 30 guldens from a Jew, and pledging 3 marks (about a pound and a half) of his own flesh for their repayment within 3 years (chapter 2, f. 70). He and Rosamund are disowned by his father. After various adventures, the case between him and the Jew is tried before Rosamund, who has been disguised for some time as a man, and is now a judge in Northumberland. She decides that the Jew must cut neither more nor less than the 3 marks, or else he shall be hanged (chap. 9, f. 73). She reveals herself to Ambrosius, and tells him that she is the daughter of an Earl William of the Hebrides, but that she was carried to India by pirates in her childhood (chap. 10, f. 73 b). This story seems to be of Icelandic manufacture, though the elements are foreign. An episode occurs in it answering exactly to the legend of Dick Whittington's cat (chap. 4, ff. 70 b–71). The saga begins: "I Norðumbralande er nú ligger under Fracklande rieðe firer eynu hieraðe Burgeys sá er Marus hiet," etc.

P. E. Müller says, in the Register to his *Sagabibliothek* (vol. iii. p. 480), that this saga was translated in the 17th century; but he does not say whence he obtained his information.

4. Melusine. Imperfect in the middle of the 5th chapter. ff. 74–76 b.

See Addit. 4870 (f. 62). The present copy begins: "So hefst þessi saga aδ i gamla daga fiust skrifaδ þar hafe eirn Greife vereδ til þess staδar Pioters," etc.

5. Draugma-Jóns saga. Not divided into chapters. ff. 78 b–80.

See Addit. 4860 (f. 17). The present copy begins: "Henrik er maδr nefndur," etc.

6. Ulfars saga sterka. In 10 chapters. Dated 1732. ff. 83–90 b.

See a copy in 26 chapters in Addit. 4863 (f. 189). The present copy begins (in the same words as the fuller one): "Umm þann týma sem Giδinga folk," etc.

7. Elis-saga, or Elis and Rosamund. A prose version of the chanson de geste of Élie de Saint-Gille. In 21 chapters. ff. 94–102 b.

The chanson of Élie is supposed to have been originally composed in the 12th century. But only a 13th century version remains, which seems to have been altered at the end, so as to connect it with the chanson of Aiol et Mirabel, by identifying Élie de Saint-Gille with Élie the father of Aiol. The heroine of the chanson of Élie is the heathen princess Rosamonde. But the mother of Aiol is stated, in his chanson, to have been the French princess Avisse. Accordingly, in the existing chanson of Élie, we find that Archbishop Turpin forbids Élie to marry Rosamonde, because he has acted as her godfather; and she is transferred to the dwarfish squire Galopin, whilst Élie himself marries Avisse.

The Elis-saga is one of the translations from the French made by an Abbot Robert for King Hacon Haconson of Norway (1217–1263). It contains no allusion to Aiol. The oldest copy (a 13th cent. MS. at Upsala) ends very abruptly with a mere indication of the approaching baptism of Rosamund and her marriage with Elis, and finally with the name of the translator. The other copies give a regular account of the ceremonies, and omit the name of the translator. The present is an abridged and modernised copy.

Some of the leading incidents of the present copy are as follows. Elis is offended by his father Julius, and rides away from home to seek adventures. He encounters the forces of a

heathen king, Mascabert of Sobioborg; and he rescues Wilhiálmur of Engeborg (i.e. Guillaume d'Orange) and his brothers, but is captured himself. Mascabert says that if Elis will worship Macomet, he shall marry his daughter Rosamund (chap. 9, f. 97 b). Elis escapes, but he is closely pursued. He kills three thieves, but their companion Quintalin * is spared, and becomes his squire (chap. 11, f. 98 *Saga d'Elie*, p. 132, and Kölbing's *Beiträge*, p. 115). He falls again into the power of the heathens, but Rosamund protects him. She offers her love; but he refuses to marry a heathen (chap. 13, f. 99). They are watched as prisoners; but they agree that, if they can obtain help from the Christians, Rosamund shall be baptised (chap. 15, f. 100). At this point the original Elis-saga ends, merely remarking that how Elis returned to France with Rosamund is not written in this book (see the passage quoted in Kölbing's *Beiträge*, p. 93). The present copy (like the other later copies) relates how Quintalin fetches the father of Elis and Wilhiálmur of Engeborg; how the land is conquered; how Rosamund is baptized and married to Elis, and how Quintalin has one of her damsels to wife.

The present copy begins: "Sagann hefst af rikum Hertuga er Julius hiet og valld hatð yfer lande hins B. Egidï i utsuðursätt frá rike Africa." f. 94. The last lines corresponding to those of the original Elis-saga are: "og skalltu þa skírn taka/giarna segir hon ef þier staðfestið þetta upp a yðra trű hann iatar henni þvi/." The continuation then begins: "Siðan fara þaug i hinn hæðstu turn," etc. f. 100. It ends with some mention of the children of Elis, saying that the eldest son was named Elis Wilhiálmur and the others are unknown by name. Colophon: "Endast so þessi saga af Elis og Roosamunda." f. 102 b.

The Elis-saga has been translated into German by Dr. Eugen Kölbing, and a French translation of this has been published by the Société des Anciens Textes Français, in the volume containing the chanson of *Élie de Saint-Gille*, edited by Gaston Raynaud (1879). Kölbing had previously published a full account of the saga, with several extracts, in his *Beiträge zur vergleichenden Geschichte der romantischen poesie und prosa des Mittelalters* (Breslau, 1876), pp. 92–136.

* This is the Galopin of the chanson. Qventalyn is the name of a musical half-troll in Samsons-saga; see the description of Additional 4863 (f. 47).

8. Fortunatus. Probably the translation made from the Danish by Jón Thorlákssou (see the general description of Additional 11,158). In 49 chapters. Copied in 1734. ff. 209–238 b.

The popular Tale of Fortunatus and his two sons, with his money-bag and his wishing-cap, was first printed in German, at Augsburg, 1509, and we believe that it has not been traced further back in any language. An abstract of the Danish version, printed in 1664, is given by Rasmus Nyerup in his *Morskabslæsning* (1816), pp. 157–168; and he adds, on the authority of Arni Magnússon, that it was translated into Icelandic in 1690. The Danish version has been reprinted by K. L. Rahbek, in his *Dansk og Norsk Nationalverk*, vol. iii. (1830), with a postscript, pp. 305–494. P. O. Bäckström has reprinted an abridged Swedish version, with an introduction and notes, in his *Svenska Folkböcker*, vol. ii. (1848), pp. 1–30. The present copy begins: "Uti Cipria liggur eirn Borg sem heiter Famagusta þar bió eirn eðla borgare af morlum [*query* mærum] ættum komenn sa hiet Þorður," etc.

9. Asmundar saga víkings. In 23 chapters. Copied on the 27th October, 1733. ff. 270–279 b.

See the description of Addit. 4863 (f. 153). The present copy begins: "Hringur hefur kóngur heiteð hann rieðe fyrir Gautlande," etc.

Additional 24,970.

Paper; about 1800. Quarto; ff. 28, having 21 to 30 lines to a page.

Story of Sigurgarðr, son of a king of England; a modern imitation of mediæval romances. In 22 chapters. *Icelandic.*

Sigurgarðr obtains a marvellous harp from a man named Gustr, and promises to give his first-born in return for it. With the help of the harp he gains Florida, the daughter of a king of Vilkinaland, and marries her. A wizard knight, named Valbrandr, murders Sigurgarðr, and soon afterwards he kills the king of Vilkinaland, and compels Florida (who is with child) to promise to marry him in the course of a year. She bears twin sons. Valbrandr throws the first-born into the sea, and stabs the second-born. The first-born is snatched away by Gustr in the shape of a raven. Gustr helps Florida to escape to England; and he himself brings up the boy (who is given his father's name) till he

is fifteen years old. They then attack Valbrandr, and there is a contest between the two wizards. Gustr and the young Sigurgarðr gain the victory. The Romance is headed: "Saga af Sigurgarði Sigurgarðssyni og þvi illmenni Valbrandi." It begins: "Fyrir Einglandi réði einn ágætr herra er nefndr var Valldimar," etc.

Peter Erasmus Müller mentions this saga in the Register at the end of the third volume of his *Sagabibliothek* (Copenhagen, 1820), p. 484; and says that it was written in German "af M. Johanni."

Additional 24,972. ff. 58–72 b.

Paper; xviiith cent. Quarto; ff. 15, having 35 to 37 lines to a page. In a collection of eleven historical and romantic sagas, all of which, except the following, relate to Northern heroes.

Fertrams saga. Story of Fertram and Plato, the sons of King Artus of France. In 15 chapters. *Icelandic.*

See the description of a copy in 14 chapters in Addit. 4857 (f. 97 b). The present copy begins: "Artus er kóngur nefndur mektugur og storauðugur af öllum hlutum þar með var hann vel christenn og allt hans ryke hann stiórnaðe Fracklande hinu góða drottning hans hiet Ingibiörg," etc.

Additional 24,973. ff. 2–69 b.

Paper; about 1824. Small Octavo; ff. 68, having 22 to 28 lines to a page. Bound up with a copy of the Life of Æsop (ff. 70–110 b); and with a ballad, on a ghost that appeared in Reykjavík in 1822, entitled Dranga Ryma (ff. 111–117). On the first fly-leaf in the volume (f. 1 b) is the signature of "Gröndal yngri," that is, of Benedikt Gröndal the younger (born 1826), the son of Sveinbjörn Egilsson, and grandson (on his mother's side) of the elder Benedikt Gröndal. At the end of the first article in the volume (f. 29 b) there is an epigram in 8 lines, on the folly of being too kind to a fool, signed "B[enedikt] Gröndal, assessor." This was the elder Gröndal (born 1762, Assessor in the Superior Court of Justice in Iceland from 1800 to 1817, and died 30 July 1825). This epigram is printed, under the title of Ráðið, in *Kvæði Landsyfirréttar assessors Benedikt Gröndals*, edited by his son-in-law Sveinbjörn Egilsson (at Viðeyjar Klaustr, 1833), pp. 158, 159.

Two Romantic Tales, the first in verse and the other in prose, together with a single leaf of another tale in prose, derived or imitated from foreign sources. *Icelandic.*

1. Nitida the Fair (or the Famous). A poem formed from the saga of Nitida, in 5 Rímur. Preceded by a page (f. 2) with

the following title:—"Rýmur af Nitida hinne Wænu skrifaðar Anno MDCCCXIIII." ff. 2–28 b.

See the description of a copy of the saga in Addit. 4860 (f. 1). The first Ríma has an introduction in 20 stanzas, beginning: "Aður skýr um Skáldin góð, Skiemtu hringa meiðum," f. 3. The story begins with the following stanza: "Eirn Mey kongur hefðar hár, heiðri prydd og sóma, Nitida að nafne klár, Niftinn öllldu lioma," f. 4.

2. AJAX FRÆKNI. A leaf containing the end of this saga. ff. 30–30 b.

See the description of a copy of this saga in Addit. 4884 (f. 167). The present fragment begins: "Byskup dö skömu eptir Sýgurð kőng enn Výttalőn var Ráðgiafi Grýmaldusar kőngs meðan hann lifðe" (see Addit. 4884, f. 178).

3. ASMUNDAR SAGA VÍKINGS. In 25 chapters. ff. 30 b–69 b.

See the description of a copy in Addit. 4863 (f. 153). The present copy begins: "Hrýngur hefur kőngur heitið hann rieðe firer gautlande," etc.

ALLEGORICAL AND DIDACTIC ROMANCES.

Royal 19. B. xiii.

Vellum; xivth cent. Folio; ff. 144, of which 140 (ff. 5–144) contain the text, in double columns, having 40 lines to a full column. With four large miniatures, occupying the whole of two pages (ff. 3 b, 4) and twenty-two small miniatures, illuminated initials, and one illuminated border (at f. 5).

Formerly belonging to Sir Richard Stury, a Privy Councillor under Edward III. and Richard II., who died (possessed of the castle and manor of Bolsover, in Derbyshire) apparently in 1395–6 (see *Calend. Inquis. post mortem*, vol. iii. p. 191); and after Stury's death belonging to Thomas of Woodstock, 6th son of Edward III., who was created Duke of Gloucester in 1385, and died in 1397. This ownership is recorded in one of the fly-leaves (f. 2), thus:—"Ceste liure est a Thomas fiz au roy duc de Glouc^{re}. achates dez Executours mons. Ric. Stury." It may be added that Stury is mentioned several times by Froissart, as one of the first and best of his English friends: see more especially the account of their interview at Eltham in 1394. Froissart also names Stury together with Chaucer, as joint envoys (under Sir Guichard d'Angle) to France in February, 1377; but here the chronicler has made some confusion of dates, as Sir Harris Nicolas remarks in his Life of Chaucer (see the Aldine edition of *Chaucer* in 1866, vol. i. p. 22). Stury is denounced, as a notorious patron of the Lollards, by a monk of St. Alban's in the *Chronicon Angliæ* 1328–1388, edited by E. M. Thompson in the Rolls series (1874), p. 377.

Roman de la Rose. An allegorical Romance; begun by Guillaume de Lorris, but left imperfect by him about the year 1240, and concluded by Jean de Meung about 1280. In about 21,700 octosyllabic lines. *French.*

The portion of the poem by Guillaume de Lorris, beginning: "Maintes genz dient que en songes . Na se fables non et menconges," contains about 4030 lines, and breaks off in the middle of the lament of L'Amant, when Bel-Acueil has been imprisoned in the castle of Jalousie, ending with the couplet "Se ie pert nostre bien uueillance . Car ie nai mes ailleurs fiance" (f. 31 b).

This is followed by a miniature headed with the rubric, "Ve ci comment bel acueil est en prison et la uielle lagarde" (f. 31 b). The portion by Jean de Meung, containing about 17,700 lines, then begins thus:—

"Et si lai ge perdue espoir.
A poi que ne men desespoir.
Desespoir las? ie non fere.
Ia ne men desesperere." f. 31 b, col. 2.

The line quoted by Paulin Paris (*Hist. litt.*, tome xxiii. p. 24), as determining the date of Jean de Meung's composition,* occurs here in what is probably its original form. It is in a speech made by Raison; and the passage to which it belongs is as follows:—

"Et se les preuues riens ne prises.
Danciennes estoires prises.
Tu les as de ton tens nouueles.
De batailles freſches et beles.
De tel biaute ce doiz sauoir.
Com il puet en bataille auoir.
Cest de mainfroi roi de cesile.
Qui par force tint et par guile.
Lonc tens em p s toute la terre.
Quant li bons challes li mut guerre.
Conte daniou et de prouuence.
Qui par deuine pouruoiance.
Est ore de cecile rois." f. 48; (see Méon's edition, tome ii. p. 118; and Michel's edition, tome i. pp. 219, 220).

Now King Manfred of Sicily was defeated and killed by Charles d'Anjou on the 26th Feb. 1266, after which the latter was nominally king of Sicily till his death on the 7th Jan. 1285; though he had actually lost his hold upon that island since the time of the Sicilian Vespers, namely the 30th March, 1282. Jean de Meung therefore, according to the present text, was certainly writing this poem before 1285, if not before 1282. In Egerton 881 (f. 46, col. 2) the last line of the above passage is: "Fu apres

* This point had been previously noted in the *Journal des Savans*, 1816, p. 69, by Raynouard, to whom accordingly Paulin Paris pays due acknowledgment.

de secile roys"; but the weight of evidence is against the Egerton reading. Dr. Püschel (cf. p. 879) maintains that Jean de Meung wrote his portion of the poem before 1277.

The exact point where the poem was interrupted by the death of Guillaume de Lorris, and the time that elapsed before its composition was resumed by Jean de Meung, are stated in the speech of Amour to his barons, when he says that Guillaume has besought him to release Bel-Acueil from the castle of Jalousie. This passage begins with saying that "guillaume de lorriz" is likely to die of grief, and that Amour (the speaker) is bound to attend to such a "loial seriant" as Guillaume has proved himself to be. Amour then goes on:—

"Et plus encor me doit seruir.
Car por ma grace deseruir.
Doit il commencier le rommant.
Ou seront mis tuit mi commant.
Et iusque la le fornira.
Ou il a bel acueil dira.
Qui languist ore en la prison.
[A dolor et sans mesprison] *
Moult sui durement esmaiez.
Que entroublie ne maiez.
Si en ai dueil et desconfort.
Iames niert riens qui me confort.
Se ie pert uostre bienueillance.
Car ie nai mes ailleurs fiance."

f. 72 b, col. 2–73.

The last six lines above, from "Moult sui" down to "fiance," are the last in the portion written by Guillaume. They are in their original place at f. 31 b; whilst here (f. 73) they are a repetition. Amour then goes on to speak of the death of Guillaume, and of the resumption of his work, forty years afterwards, by Jean de Meung (whom he calls "jean clopinel," i.e. John Lame-leg). The words of Amour are as follows:—

"Ci se reposera guillaumes.
Le quel tombliaus soit plains de baumes.

* This line is here omitted by mistake, the next line "Moult sui durement esmaiez," being written twice.

Dencens de mirre et daloe .
Tant ma serui tant ma loe .
Puis uendra jehan clopinel .
Au cuer iolis au cors isnel .
Qui naistra seur laire a meun." f. 73.

And so on, for sixteen more lines. He then goes on thus:—

"Cist aura le rommanz si chier .
Quil le voudra tout parfenir .
Se tens et lieu len puet uenir .
Et quant guillaume cessera .
Iehan le continuera .
Empres sa mort que ie ne mente .
Anz trepassez plus de . XL .
Et dira por la mescheance .
Por poor de desesperance .
Quil nait de belacueil perdue .
La bienuueillance auant eue .
Et si lai ie perdue espoir .
A poi que ne men desespoir." f. 73, col. 1–2.

This last couplet is a repetition of the opening couplet of Jean de Meung, already quoted from f. 31 b, col. 2; Amour then goes on:—

"Et toutes les autres paroles .
Quiex quil soient sages ou foles .
Iusqua tant quil aura cueillie .
Seur la branche uert et feuillie .
La tres bele rose uermeille .
Et quil soit ior et quil sesueille." f. 73, col. 2.

These last four lines are adapted from the end of the whole work. The whole passage, therefore, is an interpolation, but no doubt by Jean de Meung himself. We learn from it that he wrote "Et si lai ie perdue espoir," etc, rather more than forty years after the death of Guillaume. Supposing Jean, then, to have been writing the poem about 1280, Guillaume must have died before 1240. The above passage is printed in Méon's edition at tome ii. pp. 302–305; in Michel's edition at tome i. pp. 350–353; and in the edition in the Bibliothèque Elzévirienne, tome iii. (Paris, 1878), pp. 38–42.

The whole work is headed in red :—

" Ci commence le romans de la rose
Ou lart damors est toute enclose." f. 5.

It begins :—

" Maintes genz dient que en songes .
Na se fables non et menconges .
Mes len puet tel songes songier .
Qui ne sunt mie mencongier." f. 5;

After 16 more lines of prologue, the narrative begins :—

" Ou ninciesme an de mon aige .
El point quamors prent le paage .
Des iones genz . couchiez mestoie .
Vne nuit si com ie souloie .
Et me dormoie moult formant .
Si vi .i. songe en mon dormant." f. 5, col. 1, 2.

A passage of 103 lines, in praise of love, which Méon considered as of doubtful antiquity, and consequently only printed in his notes (tome ii. pp. 19–22), but which Michel has printed in his text (tome i. pp. 146–9), is not to be found in the present copy (see f. 35 b, col. 2, where it would occur, if at all); nor is it in any of the following MSS.: Royal 20 A. xvii. (see f. 38); Egerton 881 (see f. 30); Royal 20 D. vii. (see f. 27); Additional 12,042 (see f. 35, col. 2); Egerton 1069 (see f. 33, col. 2); Harley 4425 (see f. 46). But it does occur in the following MSS.: Royal 19 B. xii. (f. 31): Royal 19 A. xviii. (f. 18 b, col. 2); and Egerton 2022 (f. 52 b).

The whole work ends :—

" Ainz que dilec me remuasse .
O mon ueil encor demorasse .
Par grant ioliuete cueilli .
La fleur du biau rosier fueilli .
Ainsine oi la rose uermeille .
Atant fu ior et ie mesueille." f. 141.

Colophon : " Explicit le romanz de la rose."

Often printed in the 15th and 16th centuries, and twice in the 18th century. Edited by Dominique Martin Méon, in 4 volumes (Paris, 1814), the Tresor and Testament of Jean de Meung, together with a few other short poems, forming part of the 3rd and

the whole of the 4th volume. Edited again by Francisque Michel, in 2 volumes (Paris, 1861). Méon's text, with a modern version and notes by Pierre Marteau, has been republished by H. Herluison of Orléans and Paul Daffis of Paris, in 4 volumes of the Bibliothèque Elzévirienne (Orléans, 1878, and Paris, 1878–1879); followed by a 5th volume, (Paris, 1880), which consists of a Grammar and a Glossary by Jules Croissandeau, and an Appendix containing the Will of Jehan de Meung, Archdeacon of Beauce, dated 1297. Dr. R. Püschel also has printed 834 lines (Berlin, 1872), as a specimen of what may be effected towards restoring the original dialect of the poem. In his Introduction (p. 7) Dr. Püschel remarks that Charles of Anjou was consecrated King of Jerusalem in 1277, a fact left unnoticed by Jean de Meung in the passage relating to that prince which we have already quoted; and he therefore conjectures that Jean was engaged upon the poem before that date.

Egerton 881.

Vellum; xivth cent. Quarto; ff. 171. In double columns, having 31 lines to a column, except where some of the lines are broken into two, which occasionally reduces the number to 25 or 26. With illuminated initials, 5 large miniatures (ff. 1, 121, 123, 151 b, 160 b), 58 small miniatures, and a few borders.

Roman de la Rose: by Guillaume de Lorris and Jean de Meung. An imperfect copy, in about 19,600 lines, various leaves being lost from the middle of the volume. *French.*

Of the first portion, by Guillaume, about 3000 lines are left, ending:—

"Se ie pers uostre biennoillance .
Que en riens ne mes alleurs fiance." f. 27 b.

The portion by Jean de Meung then begins with a fresh paragraph, the following being the first couplet:—

"Et si le ie perdue espoir .
A poy que ne men desespoir." f. 27 b.

Under this a line has been drawn, and in the margin is written:— "[Ci c]ommence Mai[str]e Jehan de Meun."

"Desespoir las ie ne fere .
Ja ne men desesperere," etc. f. 27 b.

The line, which in Royal 19. B xiii. (f. 48) and other MSS. seems to fix the date of the composition, is differently worded here. It occurs in the middle of one of the discourses of Raison, thus:—

"Cest de mainfroy Roy de secile
Qui par force tint . et par guile .
Lone temps en paiz tote la terre
Mes li bons charles li mut guerre .
Contes danio et de prouence .
Qui par diuine porueance .
Fu apres de secile Roys." f. 46, col. 2.

The last line of the above passage generally begins: "Est ore": and the present reading is probably due to the scribe. The passage relating to the two poets, "guillaume de lorriz" and "iohans chopinel," is at ff. 80–80 b.

The first page only contains a miniature, the heading of the whole poem, and the first four lines, the text being as follows:—

"Ci commence le romans de la rose .
Maintes gens dient que en songes .
Na se fables non et mensonges .
Mes len puet tel songes songier .
Qui ne sont mie mensongier." f. 1, col. 1–2.

The last page contains nothing but the last couplet of the poem, and the Colophon, as follows:—

"Ainssi hoi la rose vermeille .
Atant fu iourz et ge mesveille .
Ci faut li romanz de la Rose .
Ou lart damours est toute enclose." f. 172.

Royal 20 A. xvii.

Vellum; XIVth cent. Quarto; ff. 176, in double columns, having 32 lines to a column. With 41 miniatures, an illuminated border (f. 2), and initials in gold and in blue. Of the miniatures, 43 which belong to the Roman de la Rose are small; but the last, at the head of the little poem by Thomas de Bailleul (f. 176 b), extends across both columns. A piece of the old cover of the volume is inserted in one of the fly-leaves (f. 1 b), inscribed, "Ce liure contient . c . et LXVIII. ff. et LXIIII. ystoires."

ROMAN DE LA ROSE: by Guillaume de Lorris and Jean de Meung: in about 21,750 octosyllabic lines. Followed by a chanson by Thomas de Bailleul, in 50 alexandrines. *French.*

1. The poem is headed: "Chi commenche li romans de la rose." f. 2.

It begins: "Maintes gens dient ke en songes
Na se fables non et mensonges
Mais len puet tens songes songier
Ki ne sont mie mensongier." f. 2.

The portion by Guillaume ends here with the lines:—

"Se ie per nostre bienvoellanche
Car ie nai mais aillieurs fianche.
Et si lai ie perdu espoir
A peu ke ne me des[es]poir." f. 35 b, col. 2.

These lines are followed by the rubric: "Chi commenche maistre iehan de Meun et fine guillaumes de lorriz." Next comes a miniature representing the author, who has just written his name "iehan." And then the first paragraph of Jehan de Meung's portion begins with the couplet:—

"Desespoir las ie non ferai
Ia ne men desespeerrai." f. 35 b, col. 2.

The present scribe's arrangement, however, is a little at variance with the words of the author himself, which he puts into the mouth of Amour, in this as well as in our other MSS. (with the exception of Harley 4425); for Amour declares that Jean will begin with the line: "Et si lai ie perdu espoir" (f. 87 b); see an account of the whole passage in our description of Royal MS. 19 B. xiii. (f. 73).

The poem ends:—

"Ainz que diluec me remuasse
Ou mon uoeil encor demourasse
Par graut ioliuete coeilli
La fleur du biau rosier foeilli
Ainsi oi la rose uermeille
Atant fu iours et ie mesueille." f. 175 b, col. 2.

Colophon: "Ci fine li roumanz de la rose
Ou toute est lars damours enclose."

2. The battle stopped by a cup of wine. A chanson, perhaps intended to ridicule some real event, written near Seclin (a few miles from Lille) by Thomas de Bailloel. In 50 alexandrines. *French.*

The chanson is headed by a miniature, extending across both the columns: it represents the two armies, and a pilgrim with a gold cup stepping between them. There are arms emblazoned on the shields and banners; but they are probably merely ornamental.

The text is as follows:—

"A lentree de may quiuers ua a declin
Que ces brouetes ont bel aler a chemin
Et ces garces y saquent qui suiuent le trayn
Qui ne sont pas uestues de draps fourrez dermin
Ainz sont es blans iupiaus ou de canure ou de lin
Et dient haut le pie au uilain mategrin
Qui porte les limons trop plus fel dun mastin
Car se il trebuchoit ce seroit a le fin
Quele auroit la loisse au soir et au matin
Et au soleil se tostent et ribaut et coquin
Et mainte grant truande y repaist de papin
Son petit truandel ou perrot ou colin
Cil bergier sesioissent contre le douz temps prin
Car laloe qui cante lor dit en son latin
Dieus ou est marions que ne maine el robin
Et a ces bonnes uiles ioenes clerc et meschin
Ayment ces damoiseles de fin cuer sanz engin
Et puis sya maint homme qui tout se met a fin
En amer a la foiz la fame a son uoisin
Seigneur a icel temps persant et barbarin
Indien et greiois et coustrin et hermin
Et tout cil de sezile lombart et poiteuin
Prouinchal toulousain gascoing et limosin
Estoient tout rengie es mareis danesin
Moult pres dune cite que firent sarrazin
Dautre part furent trait caldain esclauorin
Aufriquois et brandain qui moult aiment hutin
Alemant bourgueignon et cil doutre le rin
Et piquart et franchois normant et angeuin
La peussiez ueoir maint prince palasin
Et maint roy et maint conte en ce pas ne deuin
Et maint bel cheualier estrait de gentil lin
Et les dames estoient haut el palais marbrin

Assises as fenestres dennui les chies enclin
Les .ii. oz regardoient ou il ot grant tintin
De tabours et de trompes de maint cor yuorin
Dont caseune y auoit son frere ou son cousin
Ou son loial ami quel amoit de cuer fin
Seles furent dolentes droiz ert par saint martin
Lasse dist la royne maint enfant orfenin
Seront de ceste guerre ci a cruel defin
Ainz ne fu tels damages puis le temps roy pepin
Les .ii. oz saprochoient touz pleins de fel couuin
Ou il ot mainte lance de fraisne et de sapin
Maint hyaume et maint haubere et maint brane acerin
Et mainte couuerture de paile alexandrin
Iou qui touz seus estoie desouz .i. aubespin
Vi entre les .ii. oz uenir .i. pelerin
Qui touz les apaisa de plain henap de uin
Thumas de bailloel fist ce bien pres de seelin."

ff. 176 b–177.

This little chanson is only known in the present copy. It was described, and thirteen lines of it were printed, by the Abbé de la Rue, in an article in his *Essais historiques sur les Bardes* (Caen, 1834), tome iii. pp. 41–44: but De la Rue gave a wrong reference to this MS. (styling it 20 B. xvii.), and the later critics have derived all their knowledge of the chanson from his article. Of the miniature he remarks that, as the knights bear their arms painted on their shields, "on pourrait, peut être par ces signes heraldiques, indiquer avec certitude l'événement sur lequel le poète a voulu jetter du ridicule. Je n'ai reconnu que les armes des Bailleul d'Ecosse de gueules à l'écu d'hermine." He accordingly identifies the author as the Thomas de Bailleul who was in the service of King John of England in 1205, and the event as the submission of Normandy to Philip Augustus. This view has been to some extent adopted by Victor Le Clerc in *Histoire littéraire*, tome xxiii. (1856), pp. 412–414. Arthur Dinaux, on the other hand, is inclined to claim Thomas de Bailleul as a Fleming in his *Trouvères de la Flandre* (Paris, 1839), pp. 369–372; and certainly the latter view is strengthened by the last line of the chanson which has been hitherto left unquoted. As for the arms described by De la Rue, we cannot

discover them in this miniature. The arms, moreover, of Balliol of Scotland are generally described as Or, an orle gules; or as "jaune baniere . . . al rouge escu voidie du champ," which amounts to the same thing: see *Le Siege de Karlaverok*, edited by Sir Harris Nicolas (1828), pp. 58, 323; and compare Henry Laing's *Scottish Seals* (1850), p. 24, and his *Supplemental Catalogue of Scottish Seals* (1866), pp. 14, 15.

Additional 31,840.

Vellum; XIVth cent. Folio; ff. 112, in double columns, having 38 to 42 lines to a column. With 41 small miniatures (30 of which belong to the portion of the poem by Guillaume de Lorris, at ff. 3–28), and illuminated initials. Four leaves are entirely gone, one after f. 10 and three after f. 15; and another leaf is almost entirely torn out, a mere fragment remaining (f. 91). At the beginning of the volume are notes by William Burges, A.R.A., saying that he had bought this MS. from Bernard Quaritch in December, 1874, and that he had caused the faces and a few other points in the miniatures to be restored by H. W. Lonsdale; followed by a specification of these restorations (ff. 1–1 b). The MS. was bequeathed to the British Museum by William Burges, 25th June, 1881.

ROMAN DE LA ROSE: by Guillaume de Lorris and Jean de Meung. In about 21,300 lines. With 43 moral distichs at the end. *French.*

The poem is headed:—

"Cest liure est apele la rose
Ou lart damours est toute enclose." f. 3.

It then begins:—

"Maintes gens dient que en songes .
Na se fables non et menchonges .
Mes len puet tiex songes songier .
Qui ne sumt (*sic*) mie menchongier." f. 3.

The portion by Guillaume consists now of about 3700 lines, four leaves of it having been lost (one after f. 10, and three after f. 15, containing nearly 540 lines).

It ends: "Se ie pert vostre bien veillance
Car ie nai mais aillours fiance." f. 28, col. 2.

This is followed by a miniature with the rubric "Comment bel acuil fu mis en la tour," etc., and the portion by Jean de Meung then begins:—

"Et si lai ie perdue espoir
Par pou que ne me desespoir."

A marginal note here says: "Hic incipit magister Johannes," and the text proceeds:—

"Desespoir ie las non ferai
Ja ne men desespererai," etc. f. 28, col. 2.

The passage relating to Charles of Anjou ends: "Est ore de cesile rois," f. 45 b, col. 2, line 9. The passage relating to the death of Guillaume de Lorris, and to the birth, etc., of Jean de Meung, is at f. 71, col. 2–72.

The whole poem ends:—

"Ainsi oi la rose uermeille
Atant fu iour et ie mesueille."

Colophon: "Ci fenist li rommanz de la rose.
Ou lart damors est toute enclose." f. 112.

The distichs that follow (43 in number) have an illuminated initial to the first line of each distich. They begin:—

"A riens ne bees fors a guile
La plus mauues en ceste nile .
A riens ne bees fors a bien
Preu i auras tu et li tien .
Tu uas le siecle deceuant
Par ta parole guilant .
Tu es amez plus que tu n'aimes
Tu as tort se damours te claimes." f. 112, col. 2.

They end: "Vous me semblez la plus cortoise
Qui soit sus la riuiere doise .
Sun me chatost a uostre bruel
Vous li feriez plourer biel." f. 142 b, col. 2.

To this a later hand has added two couplets of a gross character.

Royal 19 A. xviii.

Vellum; xvth cent. Folio; ff. 93, in double columns, having 38 lines to a column

Roman de la Rose: by Guillaume de Lorris and Jean de Meung. In about 14,000 lines, a great many passages being omitted. Preceded by a Table of Contents. *French.*

The Table of Contents (f. 1 b) begins "Haýgne et felonnie . i. Conuoitize . auariee et ennie . ii." etc. These numbers refer to the

old folioing, which is in some places incorrect: thus the 7th leaf is folio'd "viii," and the 11th leaf is folio'd "xii," whilst there are 2 leaves folio'd "xiii."

The poem b·gins:—

"Maintes gens dient que en songes
Na se non fables et mensonges
Mais len puet telz songes songier
Qui ne sont mie mensongier," etc. f. 2.

The first omission occurs (when l'Amant is looking through the garden gate) after line 506: "Plaisans courtoisez et mignotes"; and the passages omitted are thus summarised:—

"¶ Oyzeuse ¶ lamant ¶ les gens de la karolle ¶ courtoizie ¶ Comme lamant se prent a la karolle ¶ comme courtoisie prie lamant de dansser. Le dieu damours ¶ la facon doulz regars."
f. 5, col. 2.

The copy from which this summary was formed probably contained 442 lines in this passage, answering to lines 496–938 of Méon's ed., tome i. pp. 22–38; and see Michel's ed., i. pp. 17–31. The text itself recommences with the lines:—

"La milleur et la plus ysnelle
de ces flesches et la plus belle." f. 5, col. 2.

After this there are many other omissions, the lines being in some other cases replaced by similar summaries. One of the summaries occurs at f. 16 b, col. 2, where two of the omitted passages are the concluding lines of Guillaume de Lorris, and the opening lines of Jean de Meung. The text then begins again with the 37th line of Jean de Meung: "Promesse sans don ne vault guerez"; see Méon's ed., tome ii. p. 2, and Michel's ed., i. p. 135. In the dialogue between Raison and l'Amant there are 103 lines, beginning "Mesmement de ceste amour" (f. 18 b, col. 2), and ending "Sans desoctroier toetroy," which are not found in the earlier MSS., but which are printed in the notes of Méon's ed., ii. pp. 19–22, and in the text of Michel's ed., i. pp. 146–9. The passage relative to the authorship of Guillaume de Lorris is omitted; that about Jean de Meung, beginning, "Puis vendra iehan clopinel," is at f. 50, col. 2–51.

The full text of the original poem ends here with the line: "Diffinicion que len face" (see Méon's ed., t. iii. p. 321, and Michel's ed., t. ii. p. 315). The conclusion, containing upwards

of 150 lines, is summarised thus: "Comment lamant prent la Rose," f. 94; but the 24 additional lines are inserted, that begin :—

"Et puis que ie suis esueillie," f. 94,

And end: "Folx est quen dieu ne se fie
Et quiconques blasme les songes
Et dit que se sont menconges
De cestui ne le dy ie mie
Car ie tesmoingne et certefie
Que tout quanque iay recite
Est fine et pure verite
Explicit ·;·" f. 94 b.

See Méon's ed., iii. p. 329, in which a colophon of 4 lines has been added on the same page; and Michel's ed., ii. p. 350, in which the same 4 lines have been added, together with 40 more, pp. 350–1.

Additional 12,042.

Vellum; about 1450. Large Quarto; ff. 166, in double columns, having 35 or 36 lines to a column. With 41 miniatures, an illuminated initial and borders at the beginning (f. 1), and many initials in blue and red.

Roman de la Rose: by Guillaume de Lorris and Jean de Meung. In about 22,000 lines. *French.*

The poem begins :—

"Maintes gens dient quen songes
Na se fables non et mençonges
Mais len puet telz songes songer
Qui ne sont mie menconger. f. 1.

The portion by Jean de Meung is headed :—

"Encor des complaintes a l'amant, et ci commenca
Maistre Jehan de meun le roument."

It then begins :—

"Et se je lai perdu espoir
A pou que je ne men desespoir," etc.

f. 32 b, col. 2.

The passages describing the authorship of Guillaume de Lorris and Jean de Meung (or "Jehan Choppinel") are at ff. 81–2.

The poem ends:—

"Ainssi oz la rose vermeille
A tant fu jour et je mesueille." f. 166 b, col. 2.

Colophon: "Explicit le romant de la roze
Ou lart damour est tout enclose."

Many marginal notes are added throughout the volume, containing the passages from Ovid, Juvenal, and other Latin classics, that have been imitated by the two French authors.

Royal 19 B. xii. ff. 2–147 b.

Vellum; xvth cent. Folio; ff. 146, in double columns, having 36 to 39 lines to a column. With an illuminated initial at the beginning, enclosing a figure of the poet sleeping in bed, together with illuminated borders (f. 2), and with initials throughout the volume in red and blue. Followed by:—

1. The Testament of Jean de Meung, a religious poem, (see Méon's ed. of *Roman de la Rose*, tome iv. pp. 1–116). f. 118.
2. An allegorical poem, called le Songe, relating a Dreamer's visit to the city of the Heart. f. 179.
3. Religious poem, here headed as "le codicille maistre Jehan de Meum," (but printed by Méon, tome iii. pp. 331–395, as *Le Tresor*) with a coloured drawing at the beginning. f. 181.
4. Religious poem, in 11 eight-lined stanzas (printed by Méon, tome iv. pp. 117–121, as *Le Codicile*). ff. 193 b–194.

Roman de la Rose: by Guillaume de Lorris and Jean de Meun. In about 22,000 lines. *French.*

The poem begins:—

"Maintes gens dient quen songes
Na se fables non et mensonges
Mais on puet tel songe songier
Qui ne sont mie mensongier." f. 2.

The portion by Jean de Meung, containing about 18,040 lines, begins thus:—

"Et si lay je perdue espoir
A poz que ne men desespoir
Desespoir las! je non feray
Ja ne me desespererey," etc. f. 28 b, col. 2.

There are 102 lines at f. 31, which are not found in most copies, beginning: "Meismement de ceste amour." (See Méon's ed., ii. pp. 19–22, note, and Michel's ed., i. pp. 146–9, text.)

The passages relative to the authorship of Guillaume de Lorris and Jean de Meung are at ff. 72–72 b.

The passage referring to Charles of Anjou ends here, as usual: "Est ores de Secille roys." f. 46 b.

The portion written by Jean de Meung ends with the couplet:

"Ainsi en la rose vermeille
A tant fut jour et je mesueille." f. 147, col. 2.

To this are appended 24 lines, beginning: "Et puis que je fu esueillie" (f. 147, col. 2), and ending thus:—

"Et quiconques blasme les songes
Et die que ce sont menconges
De cestui ne le di je mie
Car je tesmoigne et certifie
Que tout quanque jay recite
Est fine et pure verite." f. 147 b.

Colophon: "Explicit;" to which another hand has added, "la romaunce de la rose." f. 147 b.

Besides the above lines, only the following are written on this page (f. 147 b):—

"Nus hons ne doit tant amer Comme son deul laissier
Aller puis quil ne le peut amender et tous jours viure en joie."
f. 147 b.

Royal 20 D. vii.

Vellum; xvth cent. Large Folio; ff. 128, in double columns, having 40 to 45 lines to a column. With initials in red and blue, and the first initial illuminated, with a border attached to it.

Roman de la Rose: by Guillaume de Lorris and Jean de Meung. In about 22,000 lines. *French.*

The poem begins:—

"Maintes gens dient quen songes
Na se flabes non et menconges
Mais on puet telz songes songer
Qui ne sont mie mencongier." f. 1.

The portion by Jean de Meung begins:—

"Et si lay je perdu espoir
A pou que ne meu desespoir." f. 25.

The passages relating to the authorship of Guillaume de

Lorris and Jean de Meung (or "Jean Choppinel") are at ff. 62 b–63 b.

The poem ends:—

"Ainsi oi la rose vermeille
A tant fu jour et je mesueille
Explicit." f. 128, col. 2.

Colophon: "Explicit le roumant de la rose
Ou lart damours est toute enclose
Deo gracias."

Egerton 1069.

Vellum; xvth cent. Folio. ff. 147, in double columns, having usually 37 to 40 lines to a column; and in one or two instances as many as 43 lines. With a large miniature (f. 1), and 86 small miniatures; and one illuminated initial (f. 1), and many others in red and blue.

Roman de la Rose: by Guillaume de Lorris and Jean de Meung. In about 21,750 lines. *French.*

The poem begins:—

"Maintes gens dient quen songes
Na se fabl[e]s non et mensonges
Maiz on puet bien telz songes songer
Qui ne sont mie mensongier." f. 1.

The portion by Jean de Meung begins with a fresh paragraph, furnished with a blue initial. The first couplet is as follows:—

"Et si lai je perdue espoir
A poy que ne men desespoir." f. 31.

The scribe has added a marginal note: "ci commence maistre Jehan de Meun"; but it seems to be intended to refer to the preceding couplet. Still, the passages describing the authorship of Guillaume and Jean (here styled "Johen Champinel") are worded as usual. See ff. 72 b, col. 2–73 b.

The poem ends (the last page being a later addition):—

"Ains que dilec me remuasse
Combien que ie i demourasse
Par grant joliuete cueilli
La fleur du beau rosier feilli
Ainsi oi la rose vermeille
A tant fut jour et je meueille." f. 148.

Colophon: "Explicit le romans de la rose
Ou lart damour est tout enclose."

Egerton 2022.

Vellum; xvth cent. Octavo; ff. 191, in double columns, each full column containing from 21 to 31 complete lines, which are frequently, however, broken into two, especially in the early part of the volume (ff. 4-75). With one large miniature (f. 3 b), and 42 small miniatures, initials, etc., all in camaieu gris.

Roman de la Rose: by Guillaume de Lorris and Jean de Meung. In about 22,000 lines. *French.*

The poem begins:—

"Maintes gens dient que en songes
Na se fables non et mensonges.
Mais on puet tel songe songier.
Qui ne sont mie mensongier." f. 1.

The portion by Jean de Meung begins with the couplet:—

"Ainsi lai iou perdu espoir.
A pou que ne men desespoir." f. 49.

The above couplet begins the first paragraph of Jean de Meung, but some one has drawn a line underneath it, as if it belonged to the portion written by Guillaume. See a similar line under the same couplet in Egerton 881, f. 27 b.

There is a passage of 102 lines, beginning: "Et mesmement de chest amour" (ff. 52 b–53 b), which is the same as that printed, with the addition of one line (the 8th), by Méon, in his note to tome ii. pp. 19–22. Michel prints it in his text, tome i. pp. 146–9.

The passage referring to Charles of Anjou ends, as usual: "Est ores de secille roys," f. 73 b, col. 2. The passages relating to the authorship of Guillaume de Lorris and Jean de Meung (or "iehans clopinel") are at f. 103, col. 2–104 b.

One page (f. 149 b) is left almost blank, in consequence of another scribe taking up the work. But there is nothing omitted here. The concluding passage written by the first of the two scribes relates to the oath taken by the *Barons* in the host of *Amours*, the last line being: "Si que tuit entendre le porent." f. 149 b. The opening passage written by the other scribe relates to Nature forging her children, beginning: "Nature qui pensoit des choses." f. 150.

The above 2 lines are lines 16,094–5 in Méon's ed., iii. p. 88. See also Michel's ed., ii. p. 168.

The poem ends:—

"Ains que diluec me remuasse .
Ou mon vueil encor demorasse .
Par grant ioliuete cueilli .
La flor du biau rosier flori .
Ainsi oi la rose vermeille
Atant fu iors et ie mesueille." f. 194.

Colophon: "Car bien est temps que me repose .
Ci faut li romans de la rose.
Explicit." f. 194 b.

Harley 4425.

Vellum; about 1500. Folio; ff. 179, in double columns, having 34 lines to a column. Preceded by a table of the Rubrics, in four leaves (ff. 3–6). With 4 large miniatures, to each of which borders are attached (ff. 7, 12 b, 14 b, 39), and 88 small miniatures finely executed. At the foot of f. 7 is a coat of arms of a knight of the Golden Fleece: 1 and 4, arg. a fess sable, 2 and 3, gu. a fess or. The MS. belonged to the President de Mesmes. In a vellum fly-leaf at the beginning (f. 1) are inserted 5 pieces of the old binding, 2 of them stamped with the interwoven crescents of Catherine de Medicis, and the other three with another royal badge. The opening lines of the poem itself (f. 7 b), and the allegorical figures depicted in the first 10 small miniatures, have been furnished with headings and marginal notes in Spanish, in a hand of the 16th century.

Roman de la Rose: by Guillaume de Lorris and Jean de Meung. In about 22,000 lines. With metrical Rubrics at the head of the principal divisions, and a Table of these Rubrics at the beginning. *French.*

The first Rubric is as follows:—

"Cy commence le rommant de la rose
Ou tout lart damours est enclose." f. 7.

The poem begins:—

"Maintes gens dient que en songes
Ne sont que fables et mensonges
Mais ou peult telz songes songier
Qui ne sont mie mensongier." f. 7.

The portion by Guillaume ends (like Roy. 20 A. xvii., f. 35 b, col. 2) with the following lines:—

"Se ie pers vostre bien vueillance
Jamais nauray ailleurs fiance
Et si lay ie perdue espoir
A peu que ne men desespoir." f. 42, col. 2.

This is followed by a miniature, and by the following Rubric:

"Cy endroit trespassa guillaume
De loris et nen fit plus pseaulme
Mais apres plus de quarante ans
Parfit ce clopinel rommans
Qui a bien faire sefforca
Et cy son oeuure commenca."

The portion by Jean de Meung then begins with the following couplet:—

"Desespoir las ce ne feray
Ja ne men desespereray." f. 42, col. 2.

The printed editions make the same division, and use the same Rubric. But all our other MSS., with exception of Royal 20 A. xvii., make Guillaume's work end with "fiance," and Jean de Meung's begin with, "Et si lay ie perdue," etc.

In the passage relating to the two authors (f. 95, col. 2–96), the lines quoted from Guillaume are here (but in no other MS.) made to conclude with the couplet ending "desespoir," so as to suit the division mentioned above. The passage begins: "Voyez guillaume de loris," etc. (f. 95, col. 2). It goes on to state that Guillaume will end his portion of the poem with the lines:—

"Se ie pers vostre bien vueillance
Car ie nay plus ailleurs fiance
Et si lay ie perdu espoir
A peu que ie nen desespoir." f. 95 b.

It continues: "Cy se reposera guillamme," etc. f. 95 b.

Again:—

"Et puis viendra iehan clopinel
Au cuer gentil au cuer isnel
Qui naistra sur loire a meun," etc. f. 95 b., col. 1–2.

Again:—

"Car quant guillamme cessera
Jehan si le continuera
Aprez sa mort que ie ne mente
Aux [*sic*] trespassez plus de quarente
Et dira pour la mescheance
Pour paour de desperance
Quil nait de bel acueil perdue
La bien veullance auant eue

Et si lay ie perdue espoir
A poy que ie ne men desespoir," etc. f. 95 b, col. 2.

Thus this last couplet is here attributed to both authors.

The poem ends:—

"Ains que dillec me remuasse
Ou mon vueil encor demourasse
Par grant Joliuete eueilli
La f[l]eur du beau rosier fleuri
Ainsi euz la rose vermeille
Atant fut Jour et ie mesueille." f. 185.

Colophon:—

"Cest la fin du rommant de la rose
Ou tout lart damours est enclose." f. 185.

Additional 16,169. ff. 1,477.

Vellum; about 1400. Folio; on one leaf with double columns, and on half another leaf, with a full column on each page of it; these 6 columns containing respectively 42, 40, 45, 44, 43, and 45 lines. These leaves had been glued to the original covers of the volume, which is a legal note-book of the latter part of the 16th cent.

Roman de la Rose. Three fragments of this poem, containing altogether 259 lines. *French.*

1. First fragment. An entire leaf, which contains all four columns, and 171 lines, beginning "Retenir plus legierement," and ending, "mes toute tailliee a compas." ff. 1–1 b.

These are lines 20,832–21,004 of Méon's edition. See his tome iii. pp. 279–286, and see Michel's ed., ii. pp. 313–318. In the printed editions a couplet is inserted after the first 7 lines, making the whole passage amount to 173 lines.

2. Second fragment. A column, which contains 43 lines, beginning, "[Sil] nen arent a droit les os," and ending "Quant *plus parfont* [nearly obliterated] arer vorres." f. 477. These are lines 19,879–19,920 of Méon's edition. See his tome iii. pp. 243–245, and see Michel's ed., ii. pp. 284–286.

3. Third fragment. A column, which contains 45 lines, beginning, "Qui tant desire lor morie", and ending, "Cest radamantus et minos." f. 477 b.

These are lines 20,009–20,054 of Méon's edition. See his

tome iii. pp. 248–249, and Michel's ed., ii. pp. 289–290. In the printed editions of this passage there is one line, occurring after the first five lines of this column, which is not in the present copy.

Royal 14 E. ii. ff. 1–293.

Vellum; xvth cent. Large Folio; ff. 293, in double columns, having 36 (and occasionally 37) lines to a column. Executed in the Netherlands for King Edward IV. (1461–1483), whose arms and badge are enclosed in all the four large borders, and the badge in five of the small borders. With illuminated initials, four large miniatures and borders (ff. 1, 77, 193, 249), and nine small miniatures and borders (ff. 30, 51 b, 103 b, 122, 132, 141, 162 b, 217, 260 b), and with a space left for a tenth small miniature (f. 286). The whole volume contains:—

1. The present article. ff. 1–293.
2. Epistle of Othea to Hector, a poem by Christine de Pisan, with glosses. With a small miniature, and a border containing Edward IV.'s badge, on the first page. f. 294.
3. "Le Breviaire des Nobles," a set of short lyrical poems put into the mouths of Noblesse and twelve other Virtues, with a kind of response at the end of each poem made by the "Prince." f. 331.
4. Eighteen ten-lined stanzas, put into the mouths of Priam, Hecuba, and others, called the "IX. Malheureux" and "IX. Malheureuses," followed by a nineteenth stanza in the mouth of "Le philozophe." f. 334 b, col. 2.
5. "Le liure de lordre de cheualle-rie." With a small miniature and a border on the first page. ff. 337–353 b.

Le Chemin de Vaillance. An allegorical vision by Jean de Courcy, probably the seigneur of Bourg-Achard (near Pont-Audemer), who states at the end that he was then residing at Caudebec, that he was 66 years old, and that it was the year 1406 (perhaps a mistake for 1426). In 4 books, containing altogether about 40,000 octosyllabic lines. With an epilogue. *French.*

Two conflicting dates are given in the poem, the first of which seems to be the correct one. It will be seen, however, from what we are about to premise, that the author was apt to be inconsistent in his enumeration. De Courcy begins his poem (as Guillaume de Lorris begins the Roman de la Rose) with saying that he was scarcely twenty years old when he saw the vision. Nature inspires him with a desire to take service under Vaillance; but when he has gone a short way upon the road, he is misled by the

Flesh and introduced to the World. The palace of the World is adorned with pictures of the seven ages of man. These are here reckoned as:—1, Infancy; 2. Childhood, from 7 to 15; 3. Adolescence, from 15 to 25; 4. Youth, from 25 to 35; 5. Manhood, from 35 to 50; 6. Old Age, from 50 to 70; and 7. Decrepitude (see f. 60 b, col. 2–63). The World presently makes a speech, in which the ages are reckoned again; but this time Adolescence ends at 21, Youth is from 21 to 31, Manhood from 31 to 51, and Old Age from 51 to 66. The World goes on to compare these periods with his own seven ages; and says that he is now in his sixth age, which began with the birth of Christ and will close with the last judgment. When describing his first five ages, the World has already given the number of years in each of them, contrasting his own prolonged vigour with that of any individual man; and now he states how far the sixth age has proceeded. He says:—

" Le mien . vi^e. est vaillable
Quy a dure de temps estable
Puis lauenement ihesucrist
Jusques au temps de cest escript
Mil . cccc . et . xxiiii .
Et encor me puis bien esbatre
Car il durera fermement .
Jusques au jour du jugement
Que les mors resusciteront," etc. f. 69 b, col. 2.

These words seem to allude to the record of the dream, not to the time when the author professes to have dreamed it; and hence we should conclude that Book I. was written in the course of 1424. Yet the Epilogue of the whole poem gives the date of 1406. The Epilogue is as follows:—

" En lan mil . cccc . et six
Par ans et par mois sui resis
Moy ichan de courcy quy traittie
Ay en viel aage ce traittie
Au mieulz que iay peu concepuoir
Et enseignement recepuoir
Fait fut a caudebec sur saine
Par desennuy et fuyr paine
Conclut de juing le iour . dixieme
En mon an soixante sixieme

Pour dieu en gre le veulliez prendre
Et sauleun me vouloit reprendre
De chose que ie mis y aye
Pardonnez moy car ie songoye." f. 293, col. 2.

The Abbé de la Rue, in his *Essais sur les Bardes* (Caen, 1834, tome iii. p. 311), explains this discrepancy by saying that the year 1424 was the "époque où certainement fut écrit le manuscrit d'après lequel nous travaillons." But such an explanation is not at all satisfactory; for the handwriting of the present MS. (said by De la Rue himself to be the only copy known) appears to be of the same period as the illuminations, and they were certainly executed for Edward IV. (1461–1483). Moreover, the lines about the year 1424 form an essential part of the speech of the World, and they do not look as if the scribe had tampered with them. And again, the date of 1424 agrees better than 1406 with what we know of the Jean de Courcy, Seigneur of Bourg-Achard, who is supposed by De la Rue and others (and, we believe, correctly supposed) to have been the author of the present poem.

According to the *Dictionnaire de la Noblesse*, third edition, tome v. (1864) col. 345, Jean de Courcy is mentioned as Seigneur of Bourg-Achard in 1399. His seigneurie was at that time usually called Bose- or Bouc-Achard; and hence he gave the name of La Boucachardière* to a compilation of ancient history, which he began in 1416. The Prologue contains one or two personal allusions, which we will quote here from an early copy in the British Museum, Harley MS. 4376. It begins: "An nom du benoist pere glorieux du filz, et du saint esperit. Trois personnes en vne s[u]bstance. Moy jehan de coursy cheual[ie]r normant plain de jours et vuydie de jennesce desirant lestat de paix. et de repos. Content a dieu des biens de sa grace de eeulx de nature. et des dons de fortune. En lui rendant graces louenges. et mercis. Et pour eschiuer a vie oyseuse. et moy occupper en aucun labour me suis remembre des anciens faiz. En estudiant les vieilz hystoires.

* The Abbé Lebœuf, in a paper read at the Académie des Inscriptions in July, 1741, alludes to this work as "La Bouquassière:" see *Mém. de l'Acad. Roy. des Ins.*, tome xvii. (1751) p. 756. Paulin Paris calls it "la Bouquechardière"; see *Manuscrits Français*, tome i. (1836) pp. 73, 75, 78, and tome ii. (1838), p. 334. But La Boucachardière is the reading of Harley MS. 4376, and is no doubt correct.

Ay commencie compilacions prinses sur le retour des contrees de grece . en lan de la benoiste incarnacion mil cccc et xvi . Et depuis celui temps me suis entendu a traictier ces matieres selon lintencion que jay entreprinse . Par ce que mon pouoir ne a pas este si fort que jaye peu mon corps exposer ou fait de la guerre." It goes on: "Et doncques pour la cause que necessite ma donne si grant charge que je ne puis plus pour la guerre seruir . Ay mise ma plaisance a traictier ces matieres tout au mieulx que jay peu." (Harley 4376, f. 1.) Jean de Courcy then proceeds to speak of the moral uses of history, and he ends with saying "me conuient repartir en six liures ces compilacions," and with sketching the contents of each of his six books. From this, then, and also from the words "depuis celui temps," etc., quoted above, it would seem probable that the Prologue was written some years after 1416. It appears, from Paulin Paris (*Manuscrits François*, tome i. p. 75), that there is evidence that the work was completed in 1422. But at whatever time the author wrote his Prologue, we doubt whether his words compel us to suppose that he was disabled by mere old age. He says that he began his compilations on his return from the East in 1416.* We may conjecture that he was one of the French knights, who had taken service under the Emperor Manuel II., at the beginning of the 15th century, several of whom are named in the Mémoires of Boucicault. At all events there was at this time a "Jean de Courcy, chevalier," who was thought fit to command a garrison, but who had to surrender Exmes (or Hièmes) to the English on the 10th of October, 1417.† The lands of Bourg-Achard were given to Jean de Bienfaite on the 31st of May, 1418.‡ But a modern Norman topographer, after recording the fact, observes: "Cette confiscation dut cesser, comme la plupart des autres, au prétendu avénement de Henri VI.

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* One of the MSS. in the Bibl. Nat., as quoted by Paulin Paris (*Man. Fran.*, tome i. p. 74), says: "ay commencé compilacions prises sur les contrées de Gresce"; but the reading of the Harley MS., "prinses sur lo retour des contrees de grece," looks like the more correct one.

† See *Mémoires de la Société des Antiquaires de Normandie*, tome xii. (1841), p. 302. And see the safe-conduct granted to "Johannem Courey chivaler" in Sir Thomas Duffus Hardy's edition for the Record Commission of *Rotuli Normanniæ* (1835), p. 177.

‡ See *Mém. de la Soc. des Ant. de Norm.*, tome xii. p. 307.

à la couronne de France."* It is probable that Jean de Courcy came to some terms with the English, as it appears that in his later years he resided at Caudebec, the capital of the Pays de Caux; and as in 1423 his daughter Jeanne (said to be his only child by his first wife) was married to Geoffroi des Hayes, Seigneur d'Espinay, who was "lieutenant-général du bailly de Caux pour le roi d'Angleterre."† The genealogists say that Jean de Courcy was still alive in 1448, and was succeeded by his son Charles, one of many children by his second wife. But Paulin Paris, when describing one of the copies of La Boucachardière, objects to this date of 1448, and says: "Il vaut mieux s'en rapporter à l'autorité d'une note contemporaine placée à la fin du superbe manuscrit de la Vallière aujourd'hui coté No. 6, dans la collection du roi. La voici: 'Celuy qui composa ce livre trespassa à Caudebec le penultieme jour de octobre, l'an mil quatre cens xxxi. Priès Dieu pour lui. Amen.'" (*Manuscrits François*, tome ii., 1838, p. 331.) We suspect that there may have been a son of the same name, overlooked by the genealogists, who came between our Jean de Courcy and his son Charles. In that case it may have been the younger Jean, who was the governor of Exmes in 1417.

We think we may assume, till some counter-evidence appears, that the Chemin de Vaillance is by the author of La Boucachardière. Jean de Courcy then asserts, if the second date given in MS. of the poem is correct, that he was sixty-six in 1106. That would make him seventy-six in 1116, when (according to our MS. of the prose work) he was newly returned from the East; and eighty-three in 1423, when his eldest daughter was married. It seems to us more probable that the first date given in our MS. of the poem is the correct one, and that *vingt* has accidentally slipped out of the second date. Thus we conclude that Jean de Courcy began the poem in 1424, and finished it in 1126, he being then sixty-six years old. This would make him fifty-six in 1416, when he would at least have been advancing in his sixth age, "Vieilliesse" (between fifty or fifty-three and seventy), and

* See A. Canel, *Essai sur l'arrondissement de Pont-Audemer*, tome ii. (1834), p. 137.

† Anselme, *Histoire générale de la Maison de France*, tome vii. (1733), p. 472, c; and see the *Dict. de la Noblesse*, tome v. (1864), coll. 345–6.

perhaps he may have been further aged by hardships of war and travel.

The poem is headed: "Cy commence le premier liure de ce present volume intitule: Le chemin de vaillance." It begins with the following fourteen introductory lines:—

"La glorieuse trinite
Trois personnes en vnite
Pere filz et saint esperit
Qui lhumain lignage guerit
Deternele dampnation
Par sa benoite passion
Me doinst a mon commencement
Le don de son ayde ensement
Grace pouoir sens pour retraire
Vng compte que je vous veul faire
Dune vision merueilleuse
A comprendre moult perilleuse
Qui me aduint quant jones estoie
Et ja prez de .xx. ans auoie." f. 1, col. 1–2.

The principal subjects of the poem are as follows: Book I. (in about 10,500 lines, ff. 1–76). Apparition of Nature, who urges the Author to go on a pilgrimage to the throne of Vaillance. Desire introduces the Author to Prowess and Hardihood ("Hardement"), who lead him to Reason. He sets forth on his pilgrimage accompanied by Youth; but he is misled by Flesh, and he pays homage to the World. Book II. (in about 16,000 lines, ff. 77–192 b). Nature sends Desire to arouse the Author. He is separated from Youth. He is brought to Divine Wisdom, and to her seven daughters, Humility, Neighbourly Love, Patience, Generosity, Diligence, Abstinence, and Chastity. These seven Virtues guard the Author on his way through the Forest of Temptation, and they overcome the seven Vices that haunt the Forest. Book III. (in about 7600 lines, ff. 193–248 b, col. 2). The Author embarks in the ship of Law, in which he receives instruction from Faith and others; and, after passing through many dangers, he arrives in the Port of Salvation. Faith leads him, up the steps of the seven sacraments, to the gate of the garden of Vaillance. Book IV. (in about 6100 lines, ff. 249–293). Charity conducts the Author to the seven Fountains, etc.; to

Mount Spiritual, with its seven lamps; to the Forest of Benignity, with its fruits of Benediction, etc. The Author then has a vision of God, explained by Faith, Hope, and Charity. The poem ends with his being brought into the presence of Dame Vaillance.

After the 14 introductory lines, already quoted, the action of the poem begins thus:—

" Ce fut en ce printemps de este
Que le temps de yuer eut este
Et venue la saison nouuelle
Que toute chose renouuelle
Que les fleurs sont en arbres vers
De fruitz porter font leurs deuoirs
Et que la terre est fiere et gobe
Si se vest de nouuelle robe
De nouueaulx vers aornemens
Fait elle lors ses garnemens
En celuy temps iouer me aloye
Se acueilli adonques ma voye
Par vng matin en la prairie
Tout seul sans auoir compaignye." f. 1 b.

The action of the poem ends thus:—

" Comme en celuy point me vy
Dauoir si haultement cheuy
Que ma belle dame veoye
Que longuement quise auoye
Sy veoie a ma plaisance
Ma tresbelle dame vaillance
Voire celle tressouueraine
Quy de toute gloire est plaine
En si notable lieu posee
Lors voulz ie prendre reposee
Et moy demourer auec elle
En sa clarte quy est si belle
Sans iamais danec luy partir
Et pour mes mercis departir
Me prins lors a regracier
Et dame raison mercier
Quy si bien mauoit conseillie
Voire nature que veillie

Auoit pour mon commencement
Pour moy donner auancement
Voire desir quy me lisoit
Ce que nature luy disoit
Au fait dont iestoye en dement
Auecques le consentement
De hardement et de proesse
Quy pour moy mettre en ladresse
Dauoir vaillance la mondaine
Sestoient mis en tresgrant paine
Mercy rendy a sapience
Et a ses filles quy en ce
Mauoient ayde grandement
Sy rendy graces prestement
Aux sept barons qui puis mauoient
Monstre le chemin quilz scauoient
Ou fleuue quy me fut aydable
Et par le iardin pardurable
Jusques en ce lieu glorieux
En la haulte ioye des cieulz
Deuant ma dame ma plaisance
La belle la bonne vaillance
Ou aduis me fut que iestoye
En cel estat ou ie dormoye
Et longuement eus sommeille
Lors fut vespre si mesuielle." f. 292 b, col. 2–293.

This is followed by the Epilogue of 14 lines, beginning, "En lan mil .cccc. et six," and ending "Pardonnez moy car ie songoye," which has been already quoted. The whole then concludes with the colophon: "Explicit le chemin de vaillance autrement dit le songe dore." f. 293, col. 2.

The Abbé de la Rue has given abstracts of the first two Books of this poem, with several extracts from Book I., taken from the present MS., which is supposed to be the only existing copy. See his *Essais historiques sur les Bardes, les Jongleurs, et les Trouvères Normands et Anglo-Normands* (Caen, 1834), tome iii. pp. 284–316.

Additional 16,563.

Vellum; early xivth cent. Small Quarto; ff. 150, in double columns, having 35 lines to a column. With illuminated initials; two of which, namely that at the beginning of the Prologue (f. 1), and that at the beginning of the work itself (f. 12), enclose miniatures, and have borders, together with small figures connected with them.

Sydrac and Boctus: sometimes known as La Fontaine de toutes sciences. A catechism of mediæval science, introduced by the story how Boctus, a king of the Bactrians, nearly 1200 years before the birth of Christ, was converted to the Trinitarian faith by Sydrac, the Astronomer of King Tractabar, a vassal of the Bactrian king. With a Prologue, an Argument, a Supplementary Prologue, and a Table of Contents. Transcribed by one Jaket do Marchiet. *French.*

Sidrach is the form given in the Vulgate to Shadrach (see *Prophetia Danielis*, cap. iii.) Some have supposed that it was suggested to the author of the present work by the *Wisdom of Jesus the son of Sirach* (or *Ecclesiasticus*). But though the name is probably of Hebrew derivation, the present author asserts that his Sydrac was a descendant of Japhet.

The first Prologue contains a history of the book. It begins with giving some particulars about Sydrac; how he was a descendant of Japhet (here called "iaffen"), and lived 817 years (according to the usual reading, but according to the present MS. 842 years) after the death of Noah; how he received a divine revelation of all mysteries and sciences; how he instructed King Boctus in the knowledge of the Trinity, the Orders of Angels, etc., and answered his questions as to many other matters; and how the king had the questions and answers recorded in a book. After the death of Boctus the book passed to a great man of Chaldæa, who was instigated by the devil to burn it; but God did not will that it should be lost. A long time afterwards it came to a king Madyan (apparently intended for the king of Syria mentioned in Kings ii. chap. 5); and from him to Naaman the Syrian. Nothing more is recorded of it till after the time of Christ, when it was in the hands of a Greek archbishop of "Sabaste" named "ayouasilio." (probably St. Basil of Cæsarea, whose younger brother Peter was Bishop of Sebaste in Armenia). This archbishop gave the book to a clerk of his named "Demytrye," whom he sent into Spain,

and who was martyred at Toledo. The book was afterwards found at Toledo by certain clerks, who translated it from Greek into Latin. It was next translated into Arabic by the order of a Spanish king, and sent to the lord of Tunis, "Emir elmomenym" (i.e. Prince of the Faithful, but here used as a proper name). Several generations later, in the time of the Emperor Frederick II., some imperial envoys were astonished (we are told) at the learning of the then lord of Tunis, and discovered that it was derived from the book of Sydrac. The Emperor, on hearing this, sent a monk named Rogiers, a Cordelier of Palermo, to Tunis; and he translated it back from Arabic into Latin. One of the emperor's courtiers, named "Todre li phylosophes," by bribing the chamberlain, obtained a copy of it, and sent it to Albert, Patriarch of Antioch [1226–1246], who used to read it all his life. This patriarch had a clerk, named "iohan pieres de lyons," who transcribed it and brought it with him to the university of Toledo, where it thus arrived for the second time.

The first Prologue is followed by an Argument; and then by a Supplementary Prologue, beginning: "En lan del incarnation nostre sangnor ihesu crist / m° cc° xliii. furent fait li prologues et li argument de cest liure a tolettes par plusors maistres et clers," etc. (f. 3). The next articles are the Table of Contents (f. 3, col. 2–11 b, col. 2) and the work itself (ff. 12–150 b).

The first portion of the work is the introductory story (ff. 12–18). Boctus is king of a great province, called here "bectorijens" (in Add. 17,914 called "Boctorie"), lying between India and Persia. In the 847th year after the death of Noah he declares war against King Gaarab, who rules over a great part of India. Boctus resolves to build a fortress, that will command a defile leading into the dominions of Gaarab. He begins to raise a tower; but every morning the half-built walls are found in ruins. All his wise men are foiled; and he is advised to desire King Tractabar to send his astronomer Sydrac, and also the book of astronomy which had formerly belonged to Noah. Sydrac arrives, and informs Boctus that the land is enchanted, but that herbs which will break the enchantment may be found on a certain Indian mountain. This is called the Green Mountain of the Raven, because Noah's raven found a carcase and settled there. It is now guarded by dog-faced men. Boctus and Sydrac go there with an army, and defeat the guardians after a hard

struggle. Boctus then ordains a great sacrifice to his idols; but Sydrac refuses to join in it. A contest arises between Sydrac and the wise men of King Boctus; but Sydrac prevails, with the help of an angel, and he converts the king to the Trinitarian faith. This introductory is followed by the series of questions and answers; and a short conclusion (ff. 150–150 b) relates the submission and the conversion of King Gaarab.

A copy of this work is described by Paulin Paris, in his *Manuscrits François*, tome vi. (1845), pp. 24–31; and he remarks: "Le début a bien le caractère de ces nombreuses compositions latines demi-philosophiques et demi-astrologiques faites en Espagne vers le douzième siècle, et attribuées par ceux qui les fabriquoient à des Sages hébreux, arabes ou syriens" (p. 25). There seems, however, to be at least as much reason for regarding it as an offshoot of the literature that was patronised by the Emperor Frederick II. This is the view taken by J. L. A. Huillard-Bréholles, in his *Historia diplomatica Friderici Secundi*, volume of *Préface et Introduction* (1859), pp. dxxix, dxxxi. Some account is there given of the man whom Frederick called "Theodorus philosophus noster," whose chief duties were those of astrologer and Arabic secretary; but who was also famous for his general knowledge, and amongst other things for his skill in making syrups and various confections. This is the *"Todre le philosophes" of the present MS., called "vn home de antioche . qui ont a noun theodre le philosophe" in Harley MS. 1121 (f. 2), and "Theodre de Antioche" in Harley 4486 (f. 72). The strange questions and answers that form the body of this work are just what one might expect to proceed from a pupil of such a philosopher. We may also remark that some of them are of the same character as a portion of the French *Prophécies de Merlin*, a work that professes to have been compiled at the desire of Frederick II., and that the introductory story is to some extent founded upon that of Vortigern's tower in the old Romance of Merlin.

The whole work is headed: "Chi commenche li liures de sydrac le philosophe / qui sapelle li liures de la fontaine de toutes sciences." f. 1. The first Prologue begins: "La pornoance de

* In the late MSS., such as Royal 16 F. v. (f. 3), this name is still further corrupted into "codre;" and it appears in this form in the old printed editions; and Paulin Paris and Huillard-Bréholles both mention it as "Codre."

deu le pere tout poissant a esteit do commenchement do monde ⁊ et est et serat sans fins de goureneir et de saluer toutes les creatures esperitueis." f. 1. Further on it says: "Li uns des anfans noe qui ot a nom iaffen de generation en generation si maintindrent la loy de deu ⁊ si que lor peres noes faisoit / Dex par sa misericorde nolt mostrer la grant amor que ilh auoit en la generation de iaffen. Li fiz noe si fist naistre un home de celle miemes generation qui ot nom sydrac / Li queis emplit de toutes sciences de sauoir totes les coses qui auoient esteit do commenchement do monde ⁊ iusques a son tans qui fu apres la mort de noe ⁊ de viii°. et xlii. ans et de son tans iusques a la fin do monde . Cestui sydrac dex li dangna demostrer par sa grasce la forme de la sainte triniteit ⁊ par coi ilh fuist nunchies as autres qui apres lui deuoient uenir. Ce fu choze coneue que ilh demostra la forme de la sainte triniteit par le commandement de deu. a .i. des rois mescreans qui ot a nom boctus." f. 1, col. 2–f. 1 b. After describing the formation of the Book of Sydrac, its transmission from place to place, and its translation from Greek into Latin, into Arabic, and then back to Latin again, and telling how "Todre li phylosophes" sent a copy of it to the Patriarch, "aubert dantioche," it goes on: "Li patriakes lusa en toute sa uie / et ilh auoit o lui vn clerc qui auoit nom iohan pieres de lyons / et chis le contre escrist / et ala a lescolle de tolettes et lenporta o luy ⁊ puis reuint arier et fist * translater de plusors bons liures en autrui nom les ques nus ne puet auoir / Et de cha en auant ne sauons nos en quel pooir ilh se doit venir ⁊ Mais nos prions deu le creatour quil puisse uenir en pooir des gens qui puissent entendre et retenir che que ilh dist ⁊ et metre len a oeure ⁊ al saluation do cors et del arme ⁊" f. 2, col. 2–f. 2 b. The Argument is headed: "Chi commenchent li argument que li rois boctus demanda a sydrac le phylosophe et ilh li solt ensi quil ensuit." f. 2 b. After an exordium the list of the principal subjects begins: "En ce liure troueras de la puisance de deu et des angeles / et des malignes esperis / Del chiel et de la terre / " etc. f. 2 b, col. 1–2; Colophon: "Ichi definent li argument ke li rois boctus fist a sydrac le philosophe." f. 3. The Supplementary

* The present scribe seems here to have mistaken what was said of the book, and supposed it to have been said of Jean Pierre, the scribe of Lyon: the passage in Harley 1121 (f. 2) is as follows: "Eissi sunt translate plusurs bons liuerers . en autre noun de quel liure chascun ne pout auer sa volunte." See also Add. 17,914 (f. 1 b, col. 2), and Harley 4486 (f. 72 b).

Prologue begins: "En lan del incarnacion," etc., as already quoted above. This is followed by a Rubric, which runs thus: "Ichi aueiz oi le prologue et les argumens do liure de sidrac / Comment ilh furent fais a tolette et en quel saison par moult de sages maistres et clers / Or poreis oir les noms des chapitres et des questions et le nombre sur yaus escrit / Comment li rois boctus faisoit fors questions et fortes demandes al philosophe sydrac℣ et ilh li soloit tantost ade quant que li rois li uoloit demander si que uos poreis ci apres oir." f. 3, coll. 1–2. In the Table of Contents (f. 3, col. 2–f. 11 b, col. 2) the Questions are numbered down to 468. The numbers then begin again with lists of Precious Stones and Herbs (numbered 1–74), followed by a series of Questions relative to the day of Judgment (numbered 75–105), and ending imperfectly with another list of Herbs (numbered 106–125). Owing to one or two mistakes the numbers in the Table of Contents do not exactly correspond with those in the body of the work; and thus the heading of "Herbe por la dolor do chief," which is here (f. 11 b, col. 2) numbered 125, is there (f. 147 b) numbered 123. In the leaf lost from the end of the Table there must have been sixty more numbers, together with a Rubric relative to the conclusion of the Story.

The Introductory Story is headed: "Chi commenche li liures dou Roy boctus / le queil ilh fist escrire des ensegnemens de sydrac℣ et par che li mist nom li liures de sydrac℣ Cest a dire li liures de totes bonnes scienches." f. 12. The Story begins: "Av tans do roy boctus roi dune grant prouinche qui estoit entre ynde℣ et perse la grant qui sapielle bectorijens / Auint que li rois boctus apres la mort de noe de viii°. et xlvii. ans voloit fermer vne citet et les contrees dynde pour guerroier vn roi qui estoit contre lui et son enemi et tenoit une grant partie des yndes℣ et se nomoit Roy Gaarab . Si que li rois boctus fist commenchier une tor por edefijer une cite a lentree de la terre do roy gaarab℣" f. 12. The first part of the Story ends: "Qvant li rois oi ce de sydrac se li plout moult et out grant ioie et saferma plus a la creance de deu et aora son nom et le creit parfaitement et commencha a demandeir les chapitres et questions anant nomees al commenchement de cest liure℣" f. 18, col. 2. After the heading: "Iehi commencent li chapitre et les questions que li rois boctus requist a sydrac," the Questions and Answers begin thus: "Li rois demande fu toz iors dex et sera℣ Sydrac

Respont .i. Diex nout onques commenchement ne fin ne naura," etc. f. 18, col. 2. The conclusion of the Story begins: "Or nos retornons al fait do roi boctus et veons comment ilh viaut acomplir ce que ilh a entrepris a faire." f. 150, coll. 1–2. After telling how Sydrac converted King Gaarab and all his people, the Story ends: "Et apres sa mort et la mort de Sydrac par lengien do dyable guerpirent deu et tornerent as ydeles. des queis enfers est toz plains et sera a toz iors mais." f. 150 b.

The colophon belonging to the work, beginning: "Chi finist le liure dou sage astronomijen et philosophe sydrac," is followed by a Prayer to God and by an exhortation to the reader. The scribe has then added another colophon: "Prijes por Jaket do marchiet le clerc / qui chi escrit." f. 150 b, col. 2.

The first printed edition of "*Sydrach*" was published by Antoine Verard on the 20th February, 1486. It was republished in French at least six times before the middle of the sixteenth century. The edition published at Paris by "la veufue feu iehan trepperel et Jehan iehannot," apparently in 1528, contains 1904 chapters of Questions and Answers. An Italian version of the 14th century appeared in the *Collezione di Opere inedite o rare*, published by the Reale Commissione pe' Testi di Lingua nelle provincie dell' Emilia, edited by Adolfo Bartoli, under the title of *Il libro di Sidrach* (Bologna, 1868); and in the preface to that volume (p. xxxvi) the editor announced his intention to follow it up with a volume of *Illustrazioni*.

Harley 4417. ff. 1–141 b.

Vellum; xivth cent. Folio; ff. 141, in double columns, having 30 lines to a column. With 6 miniatures, and initials in blue and red. The rest of the vol. (ff. 142–170) contains the Turnoiement d'Antechrist, by Huon de Mery.

Sydrac and Boctus. Preceded by a Table of Contents. *French.*

The Table of Contents is headed: "Ci commenche la table de cest l[i]ure li Rois boctus fit escripre des sciences de Sidra. Des quil rgnoit"[?]. f. 1. The Table begins with the first lines of the first 44 paragraphs of the Introductory Story, thus:— "Ov tamps du roy boctus au leuant." "La tours fut commenchie

a grant Joie," etc. There is a second heading to the Questions thus: "Ci comence la tables par nombre que li rois boctus fit faire des questions qui sen sienent darticle en arti[c]le," etc. f. 1, col. 2. The separate headings in this Table are reckoned as 641; but nine are omitted, nearly a column being left blank (f. 7 b, col. 2). The numbers do not exactly agree with those of the articles in the work itself. Thus Heading 500 ("Comment porroit on sauoir," etc. . . . "par les .vii. planetes et par les .xii. signes") refers to Art. 491. This is followed by headings relating to the Precious Stones, Herbs, etc., the articles upon which are not numbered in the body of the work. After the colophon of the Table, the heading of the work follows, on the same page, thus: "Chi commence li liures le quel le roi boctus fist escrire des scienches de sydrac et li mist non le liure sydrac de toutes scienches." f. 11, col. 2. The Introductory Story begins: "Au tans le roi boctus au leuant roi dune grant prouince ki est entre inde et perse le grant qui sapiele des boctoriiens," etc. f. 11 b.

The first article begins: "Li rois demande fu dieus tous iours et sera . Sidrac respont en teil maniere." f. 17. The last article begins: "Li rois demande en quel non baptisierent li apostre primiers . Sidrac respont . Il baptiseront," etc. f. 141 b. The conclusion begins: "Sourceli li rois boethus monta a ceual" (f. 141 b), and ends: "et apres sa mort et le mort sydrac par lengien au diable guerpirent diu et retournerent as ydoles des ques en infer est plains et sera tous iours." f. 141 b, col. 2. This is followed by a short exhortation, and by the following colophon: "Chi faut li liures du sage philosophe et astrenomien sidrac. liquels laissa science apres lui . et pour chou que le fust demonstree as gens par vniuerse monde." f. 141 b, col. 2.

Additional 17,914.

Vellum; XIVth cent. Quarto; ff. 158, in double columns, having generally 42 (but in a few cases only 41) lines to a column. With two illuminated initials enclosing figures and connected with borders (ff. 1, 12 b), another illuminated initial and border (f. 151, col. 2), and initials throughout the volume in red and blue.

SYDRAC AND BOCTUS. Preceded by a Prologue, the Arguments of the Work, a Supplementary Prologue, and a Table of Contents.

Followed by a short Treatise on the Sphere of Pythagoras, a letter of instruction from Aristotle to Alexander the Great, etc. *French.*

The general Title is: "Cest le liure de Sydrac le philosophe lequel est apelles le liure de la fontaine de toutes science." f. 1.

The first Prologue begins: "La prouoiance de dieu le pere tout puissant a este du comencement du monde." f. 1. At the end of the first Prologue is written: "Ci faut le prologue de cest liure et comence largument de cest liure." f. 1 b, col. 2. The Supplementary Prologue begins: "En lan de nostre seignor ihesu crist M. ij^{c}. xliii. furent fait le prologue et largument de cest liure a tolete." f. 2. The Table of Contents is headed: "Ensi coumencent les questions et chapitres de cest liure," etc. f. 2. The Questions in the Table end with "Quel ioie auront il," which is numbered 1189. At the foot of the Table is written: "Ci comence le liure de sidrac et les respons." f. 12, col. 2. The Introductory Story begins: "Au tens du roys boctus au leuant rois dune grant prouince qui est entre ynde et perse qui est appellee boctorie . et la gent sont appelles boctoriens." f. 12 b. The body of the work is headed: "Ci comencent les chapitres et les questions lesquels requist le roi boctus au sage phillosophe sidrac et lor respons." f. 15, col. 2. The last chapter of Questions and Answers is numbered 1225, and it begins: "Le Roi demande en quel non baptisierent li apostre . Syderac respont . Li apostre baptiseront," etc. f. 150 b, col. 2–f. 151. The use of the future form of the verb is here correct, Sydrac being supposed to flourish centuries before the birth of Christ. The Conclusion begins: "Or retornons au fait du Roy . Boctus sur ce monte le Roy boctus a cheual." f. 151. It ends: "et retornerent as ydoles des quelx emfer est plein et sera tout iors." f. 151, col. 2. Followed by a colophon of five lines, beginning: "Ci faut le liure de Syderac."

The Treatise on the Sphæra Pythagorica, professedly derived from a Latin translation, made by Apuleius, from the Greek of Pythagoras, and illustrated with four wheels and two other diagrams, is headed: "Ci comme[nce] le second liure de pitagoras." f. 151, col. 2–f. 156, col. 2. See a Latin Apuleius De Sphæra in Addl. 15,236, f. 108–112; and see a Fragment of another in Caspar Barthius, *Adversaria*, ii., coll. 1404–5. This is followed by a Letter of instruction, headed: "Les enseigne-

mens que aritoste fist a alixandre son deciple." It begins: "Os? tu Alixandre qui encore es emfes pren cuer dome fort," etc. f. 156, col. 2. The Letter ends: "et se tu uels uiure en tele manere tu estendras la renoumee de ton haut non par le siecle des siecles." f. 157. This Letter is followed by an account of the coming of the Scythian envoys to Alexander, and a translation of their Speech to him. The account begins: "Qvant alixandre ot naincu Daire. il saprocha de la terre de tire" [a mistake for *cire*], etc. f. 157. The Speech begins: "Se ton cors fust egal a la conuoitise de ton cuer," etc. f. 157, col. 2. After the Speech there are five more lines of narrative ending: "et se combati as scitiens et les mist en sa seruitude. mes ce ne fu mie sans grant occision de sa gent." f. 158. This Speech of the Scythians is a version of that in Quintus Curtius, *De rebus Alexandri Magni*, lib. vii. cap. viii. After this there are several Rules for practising divination. The whole collection concludes with the Colophon: "Ci de fenissent Syderac. les argumens de pytagoras. et les enseignemens aritoste." f. 158, col. 2.

Harley 4361.

Vellum; XIVth cent. Folio; ff. 97, in double columns, having 40 to 48 lines to a column. With initials in red and blue, and with a border attached to the 1st initial (f. 7) containing figures in red and blue. In an Italian hand, and apparently (from the words of the colophon) written at Crema.

SYDRAC AND BOCTUS. Preceded by a Table of Contents. *French.*

The Table of Contents is headed: "Ci commencent le rubriches dou liure de Sydrac le saie astormen." f. 1. The headings here are numbered as 517. Those relating to Astrology (including the account of Japhet as the first astronomer) begin with No. 401, those relating to Precious Stones with 438; Herbs with 458, and the Day of Judgment, etc., with 489. The last heading (517) is: "Quel ioie auront ils." f. 6. The work itself is headed: "Ci comencent le liure de sydrac le saie astronomien qui paroule de toutes chouses des le comencement dou monde Jusque a la fin de ce que fu et est et sera." f. 7. The Introductory Story begins: "Au tens dou Roi Botus au leuant Roi dune grant prouince qe est entre ynde et perse la grant. qua sapelle Botenenz," etc. f. 7.

The first article begins: "Dit le roy .i. Coment not onques dieu comencement ne aura iamais fin: Sydrac respont." etc. f. 12. The last article begins: "Le roi demande. Quel ioie auront il: D. XVII. Sydrac respont. Leur ioie sera au ciel qe onques home ne uit sa paroille," etc. f. 97 b. The Conclusion begins: "Lors monte le roy Botus. a cheual," etc., f. 97 b, col. 2, and ends: "Et puis par le consoil et par lengin au diable grepirent dieu et retornerent as ydolles de qels enfer est et sera habitacle a touz iors mais." f. 97 b, col. 2. This is followed by a brief Exhortation, namely: "Nos regracierons nostre dieu criator de cestui liure car il est feciz et fait a son honor." f. 97 b, col. 2. Colophon: "Al mastre chelle scrips a lui don dieu pris et honor [probably a slip of the pen for *honor et pris*, which would complete the rhymes]. Car il est dun bon chastel. de crema qi est molt bon et bel." f. 97 b, col. 2.

Harley 1121. ff. 1–140.

Vellum; XIVth cent. Quarto; ff. 140, in double columns, having 34 to 38 lines to a column. With initials, ornamental lines, and flourishes, in red and blue.

SYDRAC AND BOCTUS. Preceded by a Prologue, the Arguments of the Work, a Supplementary Prologue, and a Table of Contents. *French.*

The general Title is as follows: "Ceo est le liuere Sydrac le philosophe. lequel hom apele le liuere de la funtaine de totes sciences." f. 1. The first Prologue begins: "La puruiance de dieu le piere tut puissant ad este del comencement del monde," etc. f. 1. The Colophon to the first Prologue and the heading of the Arguments are as follows: "Ici finist le prologe du liuere de Sydrac. Ici comencent les argumentz de ceo liuere." f. 2, col. 2. The Supplementary Prologue begins: "En lan nostre seignour ihesu crist. Mil. cc. xliii.. furent les prologes," etc. f. 2 b. The Table of Contents is headed: "Ici comencent les questions," etc. The headings in this Table are numbered down to 476 (fol. 9 b). After this a fresh numbering begins, of which the first is a question as to the friends of God (f. 9 b, col. 2), and the 24th and 25th as to Astrology (f. 10). The Precious Stones and Herbs are numbered separately (f. 10, col. 2–f. 10 b), and the concluding headings as to the Last Judgment, etc., are not numbered. The

Introductory Story begins: "En le temps du Roi voctus son leua vn Roi de vne grant prouince qi est outre Inde qi se apele Bestorieus." f. 10 b, col. 2. The numbering of the chapters down to 476 (f. 108 b) agrees with that in the Table of Contents; but here the numbering is continued down to 502, "Ceux du ciel serront il nuz ou vestuz" (f. 115). The chapters on Astrology (f. 115), the Precious Stones (f. 126) and Herbs (f. 130, col. 2), and the Last Judgment, etc. (f. 133 b), are not numbered. The conclusion begins: "Svr ceo le Roi Boctus monta au chiual" (f. 139 b, col. 2–140), and ends: "Apres sa mort et la mort Sidrac par lengin au diable guerpirent dieu. et retornerent as isdles. de les quels enfern est plein. et serra a touz iours. Explicit Amen." f. 140.

Harley 4486. ff. 69–146.

Vellum; xvth cent. Small Folio; ff. 78, having 35 to 37 lines to a page. With initials in blue and flourishes in red. On the last two leaves and the cover of this MS. there are various scribblings in hands of the 15th cent.: *a*. Latin Maxims in prose and in rhyme, f. 68. *b*. The English moral poem of "Erthe vpone Erthe," followed by Aphorisms in Latin prose and Latin rhymes, ff. 146, 147, 148. The signature of "Tho: Baker" is on the last leaf but one, f. 147 b. The MS. is bound up with another MS., which is in paper, containing an alchemical treatise in French, copied in the year 1631, "pour Monseigneur le Baron de Tracy," probably Pierre de Pellevé, Baron de Tracy, and afterwards Comte de Flers.

Sydrac and Boctus. With a Table of Contents. *French.*

The general title is: "Sydrake luy sage philosophe le quel homme appele le liure de la fountaigne de toutes sciences." f. 69.

The Prologue is here very much abridged, and only appears as the first paragraph of the Introductory Story. It begins: "La puruoyaunce de dieu," etc., and ends: "Et dieu pur la graunt amour qil auoit en cele generacioun fist nestre de cele generacioun vn homme qi out a noun Sydral li quel fu empli par la grace dieu de toutes sciences et de qi cestui liure est fet de ses beles respounses de diuerses choses qe lui Roi Boccus vn Roi auncien lui demaunda." f. 69. The Introductory Story begins: "En lan viii^{c}. et xlvii. apres la mort Noe boctus vn grant auncien et poestifs mes mescreaunt fu primes et voloit edifier vne cite en lentre de terres Garaab Roi dune grant partie des Indes," etc. f. 69. The story runs into the history of the book at f. 72, ending with the

date of 1243, and with the words: "et a ceo sacorderent les mestres." f. 72 b. The Table of Contents is headed: "Isci comencent les chapitres des demaundes que li Roi Boccus demaunda de Sỳdrake le philosophe." ff. 72 b–81. The Questions are numbered down to 389 (at f. 78 b); and this is followed by 150 more, which are left unnumbered. The chapters of the work itself (ff. 81–146) are numbered down to 339 (at f. 120 b), which answers to Question 338 of the table. The conclusion begins: "Sur ceo le Roi Boctus mounta vn chiual," etc. f. 145 b. It ends: "Apres sa mort et la mort Sỳdrake par lengyn au deable guerpirent dieu et retournerount as Isdles des queux enfern est pleỳn et serra toutz iours sauntz fin." f. 146. Colophon: "Isci finist le liure del sage Philosophe Sỳdrak, luy quel lessa sa science apres luy . par quei ele feust et est mout profitable as gentz." f. 146.

Royal 16 F. v. ff. 1–113 b.

Vellum; late xvth cent. Folio; ff. 113, in double columns, having 21 lines to a column. With illuminated initials, and with a large miniature and border at the beginning (f. 1). This miniature represents an author or scribe presenting a book to a king. The lower margin of the border contains a shield, *az.* with a fox courant, in bend dexter, *arg.* The present article is followed by another, entitled "vng petit tractie des vii. pechiez mortelz," ff. 114–126 b. The second article has a small miniature (of St. John the Evangelist) at the beginning (f. 114), together with a border of flowers and foliage.

Sydrac and Boctus. With a Prologue and an Introductory Paragraph. *French.*

The general title is: "Cy commence le liure du noble philozoph sydrac lequel liure est appelle la fontaine de toutes sciences et de tous bons enseignemens." f. 1. The prologue begins: "Comme il soit ainsy que la diuine puissance estent et eslargist sa grace et sa misericorde par tout le monde," etc. f. 1. After the rubric: "Comment le roy bothus vouloit edifier vne grosse tour" (f. 3, col. 2), the Introductory Paragraph is inserted, beginning: "Vous auez oy comment ce liure fut translate en diuers langaiges." f. 3 b. The Introductory Story begins: "Ou temps du roy bothus enuiron viii. c. et xlvii. ans aprez noe regnoit sydrac ou reaume de tractabar." f. 3 b. Further on, however, Sydrac is described in the usual terms, as the astronomer of King Tractabar: see f. 7.

The introductory story ends with the words (speaking of King Boctus): "Et commenca a demander a sydrac les questions qui sensuiuent." f. 13 b. The Questions here are 262 in number. In the middle of the chapter in answer to the 94th question (ff. 50 b–52 b), a leaf (after f. 51) is left blank, as well as the two pages on each side of it (ff. 51 b, 52), intended for figures of the sun and moon under eclipse, etc. The questions end with the precious stones, the last being: "Quelle vertu ont les perles," (f. 113). The corresponding chapter ends: "Et se nomment les perles margarites." f. 113 b, col. 2. Colophon: "Cy fine le liure du noble sydrac de pluiseurs demandes que le roy bothus lui fist." f. 113 b.

Lansdowne 793.

Vellum; xvth cent. Folio; ff. 181, having 31 lines to a page. With spaces left for initials, which are filled up only in the latter part of the volume (ff. 161–180) with initials in blue, and flourishes in red. Damaged in the last 5 leaves (ff. 177–181). Various names, chiefly belonging to the West Riding of Yorkshire, have been scribbled on the lower margins by Thomas Walker (ff. 35 b, 78 b, 80, 116 b, 147 b, 118, 172); two of these are given as names of owners, Necoles Webister of Ledistone [near Pontefract], and Jhon Walker of Bretton [near Wakefield], (ff. 116 b, 147 b); and in two places Thomas Walker has added dates, namely 16 Jan. 1543 [1544], and 16 Sept. 1546, (ff. 80, 118). Four other persons have also written their names on various pages, namely Robert Webster, John Bannpoulle [or possibly Hannpoulle], William Wylkenson, and Henry Bram[h]am (ff. 41, 88 b, 111 b, 151, 156).

Sydrac and Boctus: (here called "Sidrak" and "Bokkus"). A translation from French prose into English verse, the author of which (according to the early printed edition, and also to Bale and Pits) was named Hughe of Caumpedene. Divided into 4 books, of which the first three contain 100 chapters each, and the fourth book contains 108 chapters, with a heading in verse to each chapter: preceded by a Prologue (containing the Story), and by a Table of Contents (composed of the headings of chapters). In 22,250 lines altogether; 888 of which, however, are first to be found in the Table of Contents, and are afterwards repeated at the heads of chapters. *English.*

Every page, except the last, of the Introductory Story is headed "Prologus." It begins:—

"[F]adir and sone and holy goost.
As þou art lord of mightes moost.

Thre persones in godhede .
Now and euere this worke now spede .
Men forsothe mowen here yn fynde
Thinges þat ben not ofte in minde." f. 1.

After eight more lines the Introductory Story begins (with line 15) thus:—

"[T]her was a king . þat Bokkus hight .
He was a man of miche might .
His lond lay bi þe greet Inde .
And marchid to it as we finde .
After þe time of Noe euene
VIII^{c} ȝere fourty and seuene." f. 1.

The Prologus ends:—

"The king axede him anoon
þise questiouns bi oone and oon
þat ben y writen in þis booke
And to hem greet heed he tooke." f. 15 b.

The Table of Contents is headed: "Questionns þat king Bokkus axed Sidrak and hou he answerid to hem." f. 15 b. The Table begins thus: "Liber primus .

"[T]he firste þing þanne axede he
If god was euere . and euere shal be . . . . ca°. 1°."
f. 15 b.

The Table ends with chapter 106 of the fourth Book:—

"Shullen þei þanne remembre hem ought
Of wickednesse þat þei here wroght . . . . ca°. cvi°."
f. 28 b.

After the repetition of the first heading ("The firste þing þanne axede," etc.), the first Answer begins: "God had neuere begynnyng," etc. f. 28 b. The first heading of the fourth Book has accidentally been omitted in the Table of Contents; two others have been written as only one, and a few more mistakes made, so that what is reckoned as chapter 106 in the Table is reckoned as chapter 108 in the poem itself. This chapter ends thus:—

"And als sory be þei tho
þat for her synne goo to woo." f. 179 b.

The conclusion of the story is told in 4 chapters, which are reckoned as chapters 109–112 of the fourth book. Chapter 109 is headed:—

"Hou king Bokkus þanked Sidrak
For al þat he to him spak . . . . ca". cix"."
f. 179 b.

It begins:—

"Sydrak god forȝilde it the
Þe lore þat þou hast taght me," etc. f. 179 b.

Chapter 112 ends:—

"And manye a lond þere aboute
Vn to god sone gan loute
But whan king Bokkus was dee[d]
And Sidrak eke þere was no reed
But anoon god þei forsook
And to her ydols aȝein hem took
þorgh tisement of þe wicked goost
Now he þat is of mightes moost
Saue vs from hise wicked wiles
For manye oon he begiles
And bringe vs in to þat blisse
Where þat none ende þerof isse.
And þat it so be
Amen, amen for charite." f. 181.

Colophon: "Explicit Sydrak."

In the printed edition (about 1510) there is an Epilogue added, in which the reader is called upon to pray

"That Hughe of caumpedene
That this boke hath thorogh sought
And unto Englyshe ryme brought,
Lyve in joye without synne
And that he Godis love here wynne
So that he at his lives ende
Vnto the blesse of Heven wende."

The colophon of this edition states that it was "Prynted at London by Thomas Godfrey . at the coste and charge of dan Robert Saltwode monk of saynt Austens at Cantorbury."

Harley 4294. ff. 1–79 b.

Paper; late xvth cent. Folio; ff. 79, having 50 to 62 lines to a page. The last three leaves (ff. 80–82) contain religious verses, recipes, a song beginning "I am as lyght as any roo To preyse womenn wher that I goo," a religious song, a moral song, and a few accounts with the words "Memorand. delyverd by John Mathew." On the reverse of the last leaf, which is of vellum, there is a pen and ink outline of arms, a chevron between three roses; and the name of Ambrose is written three times on the same page (f. 82 b).

Sydrac and Boctus. A fragment of the metrical version of Hughe of Caumpedene. In four Books. Imperfect at the beginning and end; about 8500 lines remaining. *English.*

The present copy is thus divided: Book i. (containing chapters 53–100), ff. 1–14; Book ii. (ch. 1–100), ff. 14–38 b; Book iii. (ch. 1–100), ff. 38 b–60; and Book iv. (ch. 1–107), ff. 60–79 b. It begins (imperfectly) with the following lines (relating to the womb of a woman):—

"If þatt þou vnde[r]stonde can
Haþ vij chambrez and no moo
And eche is departyd oþer fro
And sche may haue in eche thoo
A childe. And wiþ seuenn goo." f. 1.

See the beginning of the chapter in Lansdowne 793 (ff. 49–49 b): the latter part of the chapter there is not so full as here. In the printed edition, on the other hand, where this chapter is reckoned as Question lix., it is of the same fulness as here. N.B. The printed edition is not divided into Books. It contains only 362 Questions.

The last Question asked, reckoned here as the heading of chapter 107 of Book iv., is the following:—

"Schal þei þan remembre them ought
Of wickednes þat þei here wronȝt." f. 79 b.

Of the conclusion only one chapter (numbered 108), and part of another (numbered as 109) are left. The first of these is headed:—

"How king Bockus þankid Sidrack
For al þat he to him spack . . . . cviii°."

It begins:—

"Sydrak . god foryelde it þe." f. 79 b.

The other is headed:—

"How king bockus wiþ alle his menn
To his countre . tourned home aȝenn . . . . cix°."

The following lines remain:—

"Forth þan king Bockus anonn
Tooke his hors . and rode forth uponn
And his maister Sidrak bifore
And alle his folk lesse and more
And whan þei comme home aȝenn
To king Garaabbes londe carteun
þere þei begonn þe toure to diȝt
That sanke from hem euery nyȝt." f. 79 b.

See Lansdowne 793, f. 180, where this chapter is reckoned as 110 of the fourth Book. In the printed edition it is included in "The End of the History."

Sloane 2232.

Paper; 1502. Duodecimo; ff. 117, of which 108 contain the poem (ff. 10–117), having 24 to 33 lines (many of which are double lines), to the page.

Sydrac and Boctus. An abridgment of the Translation of Hughe of Caumpedene. With a Table of Contents at the beginning. Transcribed by Robert Wakefelde, with the date of 4th May, 1502. In about 6000 octosyllabic lines. *English.*

After the heading, "Tabula Sydrake," the Table begins: "1. Of the trinite," f. 1; and it ends: "293 . of the knawlegyng," f. 8 b. To this is added "Explicit quod g. l." f. 8 b.

The whole of the Introductory Story is reduced to the following lines:—

"Men may fynde in olde bokes
Whose þerin lokes
That men may by mykel lere
And forþi ȝif ȝe will here
I schal yow telle a litel gest
þat bifel ones in þe est
Ther was a kyng þat Buecus hiȝt
And was a man of mykel myȝt
Hys londe lay by þe mykel ynde
Bettorye hyȝt hit as we fynde

Aftyr þe tyme of noe euen
Viii c ȝere fourty and seuen
The kyng buccus hym by þoȝt
þat he walde haue a toure wroȝt
But of þis toure ouerpasse we nowe
And speke of þinge of more prowe
Buccus saide . Sidrake now tell me
Somwhat of the Trinite," etc. f. 10.

In the next two pages (ff. 10 b, 11), and in five pages further on (ff. 12 b, 13, 13 b, 14, 14 b) the lines are double, i.e. 2 lines are written in one long line. "Questio 293ª." is as follows:—

"Shal þai þen remembre oȝt
Off wickidnes þat þai here wroȝt." f. 116 b.

The conclusion is as follows:—

"Sydrak god for ȝelde hit þe
þe techinge þat þu hast taȝt me
Fro derkenesse þu hast me broȝt
Vnto the lyȝt þat fayleþ noȝt
Now wote I mykel þinge
þat I hade after grete longinge
And now wote I what god may do
To lyff and to þe soule also
God lorde of myȝtes moost
Fader and sone and holy goost
Saue vs fro þe fendes wyles
For many oone þat shrewe bigylles
And brynge vs lorde vnto þi blis
Wherof þat neuer nonn ende is. Amen." f. 117.

To this is added: "Here endeþ Sydrak." Followed by: "Explicit quod Robertus Wakefelde"; and at the bottom of the page is: "In vigilia ascensionis domini iiij°. die ma[ij] anno domini M°CCCCC^mo ii°." f. 117.

Additional 10,286. ff. 2–114.

Paper; xvth cent. Quarto; ff. 113, in double columns (with exception of the Table and Prologue), having 35 to 37 lines to a column. With initials and rubrics in red. The whole MS. contains:—

1. The present article. f. 2
2. "Lucidarius boeck," (a scientific catechism). f. 115.
3. Letter of a Physician on medicine, in Dutch. f. 134.
4. Mutilated leaf containing Dutch verses on the land of Cockaigne. f. 135.
5. Jocular notes upon "Nummus," in Latin and Dutch. f. 136.
6. "Die Peregrinatie van iherusalem." f. 137.
7. "Een moy sprake van sesterhande verwe." In Dutch verse, imperfect. ff. 116 b–148 b.

On the 1st fly-leaf is a notice, in German, of two MSS. of Sydrac, and of a printed edition published at Antwerp in 1540. This notice is written and signed by August Heinrich Hoffmann von Fallersleben, the Author of *Horæ Belgicæ*, etc., and dated 21 "Erndtem[onats]" (August), 1821. It seems to have been Hoffmann also who has written the date of "1458" at the head of Art. 6 (f. 137).

Sydrac and Boctus. Preceded by a Table of Contents and a Prologue, each of them imperfect. *Dutch.*

The Table of Contents begins with what is here Question 27, "Hoe steruen die lude." f. 2. After the first leaf (f. 2) there is a gap, so the Questions 78–342 are missing from the Table. It ends with Question 419: "Wat mensche gheraecte eerst ten paradise." f. 4.

Colophon: "Explicit tabula."

The Prologue begins: "Die versanncheit des vaders almachtich heeft gheweest van beghin der werlt ende sal sijn sonder eynde van te houden ende te behouden alle redelike creaturen," etc. f. 4 b. It breaks off (when speaking of the Emperor Frederick II., and his sending for the book from Tunis) with the words: "Die keiser sende hem enen clerc die minure broeder was die was van palerne ende hiet broeder rogier die sette dit boec in latine ende droecht den keyser." f. 5 b. The work itself begins in the middle of the Introductory Story, where the old man comes and advises king Boctus to send for Sydrac, to help him in building the tower. The first words are: "Na dit wtroepen tien daghe quam een out man," etc. f. 6. The Questions and Answers forming chapters 1–419 are at f. 11 b–114. After chapter 419 the conclusion is given in the following few words: "Nv en wil die coninck niet

meer vraghen ende seyt aldus Nv hebben wi ghenoech ghevraecht laet ons gaen eten." f. 114.

Franz Joseph Mone, in his *Uebersicht der Niederländischen Volks-Literatur* (Tübingen, 1838), p. 353, says of this MS., "Sie stammte von Koning in Amsterdam," etc. He mentions one or two other Dutch MSS. of "Sidrac and Bottus," and a printed edition published at Deventer in 1496 (pp. 352–3). The earliest Dutch edition, however, was published at Leyden in 1495; it contains 421 chapters of Questions and Answers; the Prologue is not so full as that in the present MS., but the conclusion is much fuller.

Royal 14 E. ii. ff. 337–353 b.

Vellum; xvth cent. Large Folio; ff. 17, in double columns, having 36 lines to a column. With illuminated initials, and a miniature (of the old Hermit Knight instructing the young Squire) at the beginning, together with a border. For contents of whole volume see the Chemin de Vaillance by Jean de Courcy.

Livre de l'Ordre de Chevalerie. A treatise on the duties and honours of chivalry, introduced by a story of an Old Hermit Knight and a young Squire. In 8 chapters, with a Prologue and a List of chapters. *French.*

The general heading is: "Cy commence le liure de lordre de cheuallerie." The Prologue begins: "A la loenge et gloire de la pourueance diuine dieu quy est sire et roy souuerain," etc. f. 337. The Prologue ends and the List of chapters begins as follows: "Et les cheualliers par similitude doiuent auoir domination et pouoir sur le menu peuple / et contient ce liure .viii. chapitres / Le premier desquelz dist," etc. f. 337. The first chapter (f. 337, col. 2–338 b, col. 2) contains the whole of the Story, how a young Squire, whilst on his way to a tournament, went astray in a forest and found an old Knight living there as a Hermit, who gave him instruction and the following treatise. Chapter I. is headed: "Comment le bon chevallier hermite deuisa a lescuyer la rigle de cheuallerie." It begins: "En vne terre aduint que vng sage chevallier quy longuement auoit maintenu lordre de cheuallerie," etc., f. 337, col. 2; and ends: "et sur icelz enseignemens riglast sa vie et son affaire," f. 338 b, col. 2. Chapter II. is headed: "Icy parle du commencement de lordre de cheuallerie."

It begins: "Quant charite loyaulte iustice et verite defaillirent au monde alors commenca ernaulte desloyaulte," etc. f. 338 b, col. 2. The last paragraph of the work is: "Puis quen ce liuret icy auons parle de lordre de cheuallerie / de ses offices et de lhonneur quy luy appartient non obstant que assez briefment / toutes foiz suppliant a tous que en gre le veullent prendre nous ferons fin en lhonneur de dieu nostre benoit saulueur ihesucrist et de la glorieuse vierge marie sa mere." f. 353 b. Colophon: "Cy fine le traittie de lordre de cheuallerie."

APPENDIX.

Classical Romances.

Additional 30,863.

Vellum; XIIIth cent. Large octavo; ff. 132, in double columns, having 40 or 41 lines to a column. At the foot of f. 14 b is the following, in a hand of the 14th century:—"A madame de martignie madame mauleurier saluz et bonne amor." From the library of Ambroise Firmin-Didot.

Roman de Troie. By Benoît de Sainte-More. Imperfect at the beginning and end; about 21,120 lines remaining. *French.*

The margins of the first four leaves and also of a leaf in the middle of the volume (f. 45) are mutilated by damp and ill-treatment; and some other leaves have had the margins cut; but very little of the text has been lost in this manner, except at ff. 1, 45. The total number of lines remaining answer to about 25,600 lines of Harley 4482, and to 27,222 lines of the printed *Roman de Troie*, edited by A. Joly in 1871.

The first leaf begins in the middle of a dialogue between Medea and Jason:—

"Veincre et donter et iustisier
Cui auroiz nul encombrier
Ma dame bele ensi lotroi
Mes se uos plaist uenez pur moi
Car ne sauroie quant leuer
Ne en quel lon deuroie aler." f. 1.

See lines 1443–8 of the printed edition, p. 43; and see Harley 4482, f. 9 b, col. 2–f. 10.

The last leaf ends with the sacking of Troy, the delivery of Hector's sons to Helenus, and the first mention of the

Return of the Greeks. The last lines remaining here are as follows :—

" Agamemnon et menelax
Ont molt apelez deloiax
Il uirent quil ne la garroient
Et quautre paiz ni troueroient
Molt ont requis molt ont proie
Que daler lor doignent congie
Que uers aus ont si grant rancune
Nest mie dreiz quen lor comune
Soient laiss les en aler
A ce estut molt demorer
Ainz quil en eussent otrez
Lor nauie fu molt tost prez
Chacie uilment et debote
Se sont del port desaancre
Apres quant tot iee fu fait
Que ie ai conte et retrait
Virent greu iuer qui uenoit
O uent . o pluie . et o froit
O grant ore . et o torment
Senz autre lone porloignement
Pristrent conseil de mer passer
Ni auoit rien de plus ester
Liueirz et li noirs tens felons
Cil qui despoille les boissons " . . . . f. 132 b, col. 2 A.

Of these 24 lines the first two answer to lines 27,169–27,170; the next 12 answer to lines 27,177–27,188; and the remaining 10 lines answer to lines 27,213–27,222 of Joly's edition. In Harley 4482 (f. 169 b, cols. 1–2) the whole passage is as full as in Joly's edition.

Additional 30,864.

Vellum; late XIVth cent. Small Quarto; ff. 79, having 30 lines to a page. With 8 miniatures, and with initials in blue flourished with red. At the end of the volume are the words—"A moy le mieulx" and the name of "Roos" (f. 79 b). On two vellum fly leaves at the beginning (ff. 1*, 2*), a "byll" is written, in which some steward addresses his patron as "your lordeship," and enters one item as incurred "when I broutht lady gartyrede to london." This probably alludes to Gertrude, the eldest daughter of Thomas Manners, Lord Roos, (created Earl of Rutland in 1525, died 1543,) who became the first wife of George Talbot, 6th Earl of Shrewsbury. On the margin of the first leaf of the poem itself (f. 1) is written "Au due de Dalmatie," probably denoting that it belonged at one time to Marshal Soult (died 1851). On a paper flyleaf inserted at the beginning of the volume is a book-plate of Tyrry of Glaneattane (see Harley MS. 4036, f. 306). From the library of Ambroise Firmin-Didot.

Vœux du Paon. Parts ii. and iii. of this chanson de geste. In about 4650 lines, with a loss of one leaf in the middle. *French.*

The poem concludes with the marriages of Porrus, Cassiel, and Betis, and the last tirade but one begins—"Ore vnt a noler eist .iij. assenement" (f. 78 b). The copy in Addit. 16,956 adds Gadifer and Marcien to the number of the bridegrooms, and hence the last tirade but six in that copy begins—"Or ont a leur voloir eil v. assénement" (f. 160 b). The copy in Addit. 16,888 agrees with the present one in most respects; and there (as here) the marriages are only three in number.* But the conclusion is shorter; and it speaks of Betis as being endowed with England, an allusion to the Perceforest story which is not to be found here.

The lost leaf followed f. 56, and contained a passage describing how Cassamus killed Clarus, the father of Porrus. The lines which are missing may be found in Addit. 16,956 (f. 132 b, last line–f. 134, line 8), and in Addit. 16,888 (f. 122, line 2–f. 123, line 9).

The present copy of the poem, though only containing Parts

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* See the description of Additional 16,888 at pp. 150–152 of this catalogue, in one part of which, however, we have by inadvertence alluded to the marriages as "the five marriages" (p. 150).

ii. and iii., is headed:—"Si comence le voue de paoune." Part ii. then begins:—

"A lentree de May qe yuerns vait a declin
Qe cil oyseloun gay chauntent en lour latin
Boys e pres reuerdissent countre le douz temprin
E nature senuoyse per soun sutil engyn.
Les reueist e polist de meint diuers florin.
Blaune vert e vermoil iaune ynde e sanguyn.
A icel tens auint per vn lundy matin.
Qe clarus le yndois e tut si palazin.
Assegerent a host Gadifer le meschin.
Tut entour Ephezon en soun paleys marbrin." f. 1.

Part iii. begins:—

"Ore sount ly grieus en ioye mangez est li paouns
E ly vou sont voe per diuerse resouns
Greuous e perilous quant il en ert seisons
Les napes sount ostez sunt lance ly barouns
Menestrel i veellent rotruenges e souns." f. 10.

The last tirade, containing 49 lines, begins:—"Quant vnt sis a manger pres de la vespere" (f. 79). It goes on to relate how the marriage feast lasted 15 days; how Alexander then summoned Gadifer to accompany him to the siege of Babylon; and how he dismissed the newly married couples to their homes. It ends:—

"Atant sen est partiz sa reson ad fine
Tut vers babiloin sest lors achemine
Li baroun e les damus [*sic*] plus dune grant liewee
Lount conuoie eel iour pus sount returnee.
E li rois se depart qi sa voie ad hastee.
Vers babiloyne va meint terre ad gastee.
Allas pur quey le fait veritez fu prouee
Empoisonez i fust einz qe passast lance.
Jammes de tiel seignour nert fait restoree." f. 79 b.

In Additional 16,956 this tirade (which is at ff. 160 b–161 b) is followed by five more tirades, the last of which names the author as "Jaques de Langhion." See above, p. 148–9.

Additional 31,042. ff. 50–66.

Paper; middle of the xvth century. Quarto; ff. 17, having 37 to 42 lines to a page. In a collection of English poems copied by Robert Thornton, the scribe of the "Thornton Romances" in the Lincoln Cathedral Library. The Romances in the present volume are:

1. The present article. ff. 50–66.
2. The siege of Milan (a Charlemagne poem). ff. 66 b–79 b.
3. Sir Otuell. ff. 82–94.
4. Richard Cœur-de-Lion. ff. 125–163 b.

For a general description of the volume, see the *Catalogue of Additional MSS.* for the years 1876–1881, pp. 148–151.

Titus and Vespasian, or the Destruction of Jerusalem. In alliterative verse. Originally containing about 1300 lines, of which 1224 remain. *English.*

The absurd story of the wasps in the nose of Vespasian (see the description of Cotton MS. Caligula A. ii., at p. 182) is evidently adapted from a Rabbinical legend, according to which Titus, when drinking a cup of wine in Rome after his return from Jerusalem, was attacked by a fly, that flew up his nose and swelled out as large as a pigeon: see Dr. Aug. Wünsche, *Der Midrasch Kohelet*, (Leipzig, 1880) p. 73.

The present poem is headed:—"Hic Incepit Distruccio Jerarusalem [*sic*] Quomodo Titus et Vaspasianus obsederunt et distruxerunt Jerusalem et vi[n]dicarunt mortem domini Jhesu Christi. The Segge of Jerusalem off Tytus and Vaspasyane."

It begins:—

"In tyberyus tyme that trewe Emperoure
Sir Cesare hymseluyn was sessede in Rome
The while þat Pilate was prouoste vndir þat prynce riche." f. 50.

The next five lines and four lines on the next page (f. 50 b) are mutilated, a piece being torn away from the foot of the leaf. A leaf is lost after f. 53, the last line of which is—"Alle abowtte one the brode see abowte fyve myle"; whilst the next page (f. 54) begins—"Ne noghte drede thay thy domes/thy dede hafe thaye Ettyllede." Between these two lines there are 82 more in the Cotton MS., Caligula A. ii. (ff. 113 b, l. 5–114 b, l. 2). At the foot of f. 54 Thornton has written—"Vnde versus—Pluribus intentus minor est in si[n]gula sensus." There are five divisions

in the present copy, each (except the first) headed "Passus," not numbered, but occurring as follows:—Passus i. (353 lines) f. 50; Passus ii. (189 lines) f. 54; Passus iii. (256 lines) f. 57; Passus iv. (211 lines) f. 60 b; Passus v. (215 lines), ff. 63–66.

It ends:—

"And when alle was demyd and done thay take vp thaire tentis
Trusses vp thaire tresoure and tromppes vp the sege
Wente syngande a waye and hase thaire willes forthirde
And rydis to Rome thare rede vs oure lorde. Amen Amen Amen." f. 66.

Colophon:—"Explicit la sege de Jerusalem." To this is added: "R. Thornton dictus qui scripsit sit benedictus. Amen." The signature has here been written over and changed into another name.

Additional 16,441.

Athis et Profilias.* In the description of this poem (pp. 173–175) it was not stated that the first portion of it (ff. 2–30 b) is adapted from the tale of the Two Merchants in the Disciplina Clericalis of Petrus Alfunsi (cap. iii.), and is itself the immediate source of Boccaccio's Tito e Gisippo (*Decamerone*, x. 8).

In the Disciplina Clericalis (and also in the French metrical version of that work, known as Le Castoiement d'un Père à son Fils), the two merchants, one of Egypt and the other of Bagdad, have formed a close friendship by years of commercial correspondence. At last the merchant of Bagdad visits the other, who is about to be married; and falls dangerously ill with love for the bride, who, in the end, is surrendered for the sake of the friend. In course of time the Egyptian is ruined. He goes to Bagdad, but he is in rags, and hesitates to appeal to his friend. He takes refuge for a night in a temple. A man is murdered just outside, and the merchant is seized. Weary of life, he declares himself guilty. But the merchant of Bagdad, seeing him led to execution,

* The name is written "Porphiliax" or "Porfilias" at ff. 2, 7, 15, 19 b; but it is much more frequently written "Profilias," and this is the accepted form.

accuses himself in order to save his friend. The real murderer, conscience-stricken, now avows the crime. The case is brought before the king, and all three are released with praise.

In the present poem Profilias is a young Roman, sent by his father to study at Athens. He lives there at the house of an old family friend, whose son Athis is his fellow-student (ff. 2, 3). He is introduced to Cardyones, the affianced bride of Athis, and pines away for love of her (f. 4). Athis persuades his friend to take his own place night after night (f. 6 b). At last they are forced to confess the deceit. The friends of Cardyones are indignant, and Athis is disowned by his own family (f. 11 b). Cardyones is divorced from Athis, and accompanies Profilias to Rome, where they are married (f. 12 b). Athis falls into abject poverty, and flies to Rome, but is passed without recognition by Profilias and Cardyones (f. 13). He rushes away from the city, and passes the night in a cavern (f. 13 b). Three young men meet there, and one of them is killed by his comrades. Athis is arrested as the murderer, and is too eager for death to deny the charge (f. 14). He is condemned, and exposed in the place of execution (f. 14). Profilias sees him and accuses himself (f. 15). The two real murderers are in the crowd, and, being overheard talking of escape, are arrested and confess (f. 15 b). At the end of this portion of the poem Athis is engaged to the sister of Profilias (f. 30–30 b).

In the Decamerone (x. 8) Tito of Rome studies at Athens, living at the house of an old family friend, whose son Gisippo is his fellow-student. Almost all the other points are equally similar: the stratagem; the quarrel of the Athenian with his elders; his flight to Rome; his despair at the supposed slight; his taking refuge in a cavern; and eventually his marriage with the sister of the Roman. Boccaccio has wisely reverted to Petrus Alfunsi for one important point, and for one only: the murder is committed by a single man, and he is moved by conscience to confess.

A German fragment of *Athis und Prophilias* has been published by Wilhelm Grimm (Berlin, 1846); and in Haupt's *Zeitschrift*, vol. xii. (Berlin, 1860), pp. 185–203, there is an article by Wilhelm Grimm on Die Sage von Athis und Prophilias. Grimm comes to the strange conclusion that the present poem was not the immediate source of Tito e Gisippo. His only arguments are

based upon the following six variations. (1) In the French poem Profilias, when first landing in Attica, meets Athis, who is just starting for Rome, but who turns back with him; an incident omitted in the Decameron. (2) In the poem one of the fathers falls ill, but does not die; in the Decam. both fathers die. (3) In the poem the pretended bridegroom steals the bride's ring as a token of their intercourse; in the Decam. he places his own ring on her finger as a pledge. (4) In the Decam. the bride's relations raise a clamour, and are cowed by a threatening speech from Tito; an incident not in the poem. (5) In the poem the men who come to the mouth of the cave are youths looking for their sweethearts; in the Decam. they are thieves. (6) In the poem there are two murderers, who are convicted by an accident; in the Decam. there is only one, who denounces himself. Grimm thinks that some of these variations are so insignificant, that Boccaccio was not likely to have introduced them deliberately, and therefore conjectures that he was following another source, perhaps another French poem. To ourselves, on the other hand, the changes appear for the most part natural enough; and we can only repeat that we think Grimm's conclusion a strange one. It is equally strange, perhaps, that Marcus Landau, in his *Quellen des Decamerone* (Vienna, 1869), pp. 82, 89, 105, represents that the differences between the Decameron and the Disciplina Clericalis are due to the genius of Boccaccio; and he especially notes the position of the two friends, as young fellow-students, and the final cause of the despair of the Athenian. Landau must have seen the title of Athis and Profilias, for it is mentioned as one of the versions of the tales by Fr. W. Val. Schmidt, in the notes to his edition of the Disc. Cler. (Berlin, 1827), p. 100; but Schmidt gives nothing more than the title.

The present volume may have been used by Boccaccio; for the lady for whom it was written was probably still at the court of Naples when Boccaccio was there. The history of the fall of her son the Duke of Athens, as governor of Florence, is related at the end of Boccaccio's work De casibus virorum illustrium.

British and English Traditions.

Additional 30,984.

Paper; xvth cent., Quarto; ff. 303, in double columns (a few pages however being in single columns), having from 30 to 58 lines to a column. Written in three or four different hands. The second flyleaf (f. 2) has three signatures of the family of Cronbergk: the earliest "Johan von Cronbergk, Ritter," with the date of 1564. A printed description of the MS. is attached to the first flyleaf (f. 1 b), which ends with saying:—"Mr. J. Grimm l'a cité dans Haupt, Zeitschr. vol. 5, p. 495 sous la lettre K." The volume of Haupt's *Zeitschrift* is for 1845; Grimm's article is headed "Der Woldan."

Titurel. A poem belonging to the cycle of the Saint Graal, (founded upon the Parzival and Titurel of Wolfram of Eschenbach), by Albrecht of Scharfenberg. In 6273 seven-line strophes. *German.*

The youthful adventures of Perceval, and his quest of the Graal, and also the adventures of Gawain, as far as they were related by Chrêtien de Troyes (i.e. down to line 10,601 of Potvin's edition of the poem,*) are substantially the same as those of Wolfram's Parzival and Gawan. Chrêtien, however, reserved his account of the origin of the Graal for a later stage of the poem, which he never reached. He only tells how Perceval, the orphan son of a knight of Wales, presents himself at the court of King Arthur at Carduel (probably Carlisle); how, two or three days' journey from Carduel, he enters the castle of the Fisher-King ("li rois Pescière," Potvin's edition, l. 4698); how he sees a damsel in a procession bearing a dish, or perhaps a cup ("un graal," l. 4398), made of gold and set with gems, and endowed with miraculous powers; how the castle is empty and deserted, when he awakes the next morning; how he finds a damsel (his own cousin) with a dead knight in her arms; how she rebukes him for not having had zeal enough to ask the meaning of what he saw (ll. 1600–1782); and how, after being summoned by another damsel, he undertakes the quest of the Graal (ll. 6105–6118). The continuators of Chrêtien, who swelled the poem to an enormous length, related how Perceval became Graal-king; but that was after the time of Wolfram. Wolfram speaks of

* *Perceval le Gallois*, published at Mons by the Société des Bibliophiles Belges; tome iii. (1866), p. 47.

Chrêtien with some disdain, and professes to have found a much better authority, whom he introduces as "Kyôt" or "Kiôt la schantiure" (Guiot le chanteur), and whom he calls "ein Provenzâl" (see Lachmann's edition, section 416, ll. 20–25,* and Bartsch's edition, Book viii. ll. 560–566). Kyot discovered and deciphered an old manuscript at Toledo, written before the birth of Christ by the philosopher Flegetanis, a pagan, but a Jew on his mother's side. Flegetanis could only say that there was a thing called the "grâl"; that he had read its name in the stars; that angels had brought it to the earth; and that those men must be of high worth indeed, to whom the charge of the Graal has been committed. After reading this, Kyot sought for further information. He examined various chronicles of Britain, Ireland, and France, for a long time in vain; but at length he found what he sought in the archives of Anjou. The angels had delivered the Graal, one of the jewels of heaven, to Titurel, who brought it to France, and built a castle with a temple for the Graal at Munsalvæsche (Mont Sauvage), somewhere among the Pyrenees. Titurel was Graal-king for several centuries. His son Frimutel, the second Graal-king, had two sons, Anfortas (the third Graal-king), and Trevrezent (a hermit), together with three daughters, Schoysiane (married to Kiot of Catalonia), Repanse de Schoye (the bearer of the Graal), and Herzeloyde (married to Gahmuret of Anjou). At the beginning of the Parzival Gahmuret of Anjou enters the service of the Baruk (Wolfram's word for Khalif) of Bagdad. On his return to France he wins at a tournament the hand of Herzeloyde, who by a previous marriage has become Queen of "Wâleis" (Valois) and of "Norgâls" (properly North Wales, but probably Wolfram understood it to mean North Valois). He returns to the East to help the Baruk again, and there he is killed. Herzeloyde is informed of his death by his page Tampanis, and a fortnight afterwards she bears Parzival. Parzival is not called the Welshman (le Gallois), but the man of Valois ("der Wâleise," Lachmann, 202, 19); and he never enters Great Britain, but visits the court of King "Artus" at Nantes. It is

* Lachmann has divided his edition of *Parzival* (1833), into 827 sections of 30 lines each; and this division has been retained by Bartsch, and also by Schulz and Simrock (in their translations), in addition to their own forms of division.

upon his way to Nantes that he first sees the heroine of the present poem, namely his cousin Sigune, the orphan daughter of Schoysiane. She is then in the forest of Brizljân (Brecéliande), with her lover Schionatulander lying dead in her lap (*Lachmann*, 138. 9–142. 2). A second time he sees her, when he has just been deprived of the sight of the Graal, and she rebukes him for his want of zeal. She is now in the forest of the Graal-castle: but the embalmed body of her lover is still in her arms (*Lachmann*, 249. 1–255. 30). A third time he sees her in a hermitage near the Graal-castle, and she gives him advice about finding his way back to the Graal. Schionatulander is now buried in the hermitage (*Lachmann*, 435. 1–443. 1). He sees her for the fourth time when he has become Graal-king. She is dead upon her knees; and he buries her by the side of her lover (*Lachmann*, 804. 1–805. 10).

This is nearly all that we learn from the Parzival about Sigune and Schionatulander. But Wolfram began a poem, in four-line strophes, devoted to their youthful adventures. Only two Fragments, containing 170 strophes, have been preserved as he wrote them. The first Fragment gives an account of the families of the hero and heroine, and of their early love-making. Schionatulander's father is here styled the "talfîn" (i.e. the Dauphin, see Lachmann's edition, strophe 127); his mother is the "talfînette" (str. 126); and he himself is "der junge talfîn ûz Grâswaldân" (str. 92), referring to Graisivaudan, the territory of Grenoble, and the cradle of the Dauphins of Viennois. He leaves France with Gahmuret to serve the Baruk; and to Gahmuret he confides his passion, whilst Sigune is confiding hers to Herzeloyde. This, though only a fragment of the poem, appears to be a complete division in itself. The second fragment belongs to a later part of the poem. The lovers are now together again in France. Sigune has set up a tent in a wood. Schionatulander sees a hound rush by; he springs forward, seizes it, and brings it to Sigune. It has broken away from its master, and it bears a long silken leash as well as a collar, both embroidered with verses in jewels. The collar bears the name of "Gardevîaz," meaning "Hüete der verte" (Heed the track), (*Lachmann*, strophe 113). The verses upon the leash give some account of two pairs of lovers, who have successively owned the

hound. Sigune has read the verses on the collar, and half read those on the leash, when Gardeviaz breaks away again and escapes. She is so vexed at not knowing the whole story, that she makes her love dependent on regaining the leash. Wolfram intimates that the quest after Gardeviaz led to the death of Schionatulander.

Wolfram probably intended to entitle this poem Schionatulander; but it is now known as Wolfram's Titurel or the Old Titurel. It is uncertain when he began it (whether before or after the Parzival); and equally uncertain how far he carried it. About fifty years after his time (i.e. about 1270) it was expanded into the present enormous poem, known as the younger Titurel, or simply Titurel, by a writer who gives himself the name of Albrecht (see strophe 5910, at f. 283 b, l. 7, answering to Hahn's strophe 5883), and whom Ulrich Fürterer, in his *Buch der Abentauer* (written about 1500) calls Albrecht von Scharfenberg.* This poet has adopted the strophe of Wolfram's Titurel; only he has split the first two lines of each strophe into four lines, rhyming alternately; and thus, as the last line is of extra length and is generally written in two lines, though without any rhyme at the cæsura, the present poem is generally said to be written in seven-line strophes. The two existing Fragments of Wolfram's Titurel appear in this form, together with many interpolations, in the body of Albrecht's Titurel (see Hahn's edition, strophes 476–779, and strophes 1110–1188). There were probably other fragments accessible to Albrecht; and Karl Bartsch has fixed upon two more passages, which he has restored to what he considers their original form (see Bartsch's article in *Germania* for 1868, pp. 1–37). These two restored passages are printed by Bartsch, at the end of his edition of Wolfram's *Parzival*, vol. iii. (1877), pp. 244–251, 263–271, as Fragments 2 and 4 of Wolfram's Titurel.

Albrecht, like Wolfram, cites the authority of Kyot (i.e. Guiot) the Provençal. The form of this name is Norther-

* See the strophes quoted from Fürterer by San-Marte (A. Schulz), in his *Leben und Dichten Wolfram's von Eschenbach*, vol. ii. (1841), pp. 288–9. San-Marte is mistaken, however, in the date which he there assigns to Albrecht: see Koberstein's *Deutsche National-Literatur*, 5th edition (by Karl Bartsch), vol. i. (1872), pp. 176–7.

French. Still, as Bartsch observes, it may have been borne by a man who lived on the border-lands (Bartsch suggests Poitou), familiar with the legends of the South, but attached to the court of King Henry II. of England, and therefore professing to derive his lore from the archives of Anjou. Chrêtien de Troyes founded his Perceval (called by himself "li contes del Gréal") upon an earlier poem (see Potvin's edition, ll. 82–3); and this, it is conjectured, may have been the work of Kyot. But the great difficulty lies in the Graal. The word itself, in the general sense of a cup or dish, though appearing in several Acts and deeds and household lists,* is not applied (we believe) in any existing literary work to anything except the Saint Graal; and hence, as Chrêtien did not describe the shape of it, Wolfram might not unnaturally regard it merely as a talisman, and be led to represent it as a precious stone, supposing he had no other authority than Chrêtien. But it is manifestly improbable that another French writer, when supplying Wolfram with so many details about the Graal and its guardians, should still leave him in the dark about the meaning of the word. Again, the names of Titurel and all his race, many in number, are peculiar to Wolfram and his followers; at least they have not yet been found in any of the French Romances.† Again, one can hardly doubt that the first French Perceval was founded on a Breton lay; and that the scene of the hero's boyhood was laid in the "Norgâls" so awkwardly preserved by Wolfram. And thus, in Chrêtien's poem, when the simple young Welshman sees a party of knights for the first time in his life, and fancies they are angels, and kneels before their leader as a god, and the other knights ride up and ask their leader what this "galois" has been saying, he replies that the lad has been talking the usual folly of his race, for "Galois sont tuit par nature Plus fol que bestes en pasture" (Potvin's edition, ll. 1455–6). Wolfram relates the same incidents, but the knight calls Parzival a stupid man of Valois ("dirre tærsche Wâleise," Lachmann's ed. 121. 5), a phrase that was

* Du Cange's *Glossary* under Grassale (the southern form of Helinand's word Gradale), and Grassellus; and see, again, Du Cange's *Supplement*, under Grasilhia and Grazala, etc.

† See the remarks, on this side of the question, by Adolf Birch-Hirschfeld, *Die Sage vom Gral* (Leipzig, 1877), pp. 272–291.

surely never derived from any French author. Wolfram adds that he must say for himself and his fellow Bavarians, that the men of Valois are even still more stupid. In an article in *Germanistische Studien* (a supplement to *Germania*, 1875), pp. 142–3, Bartsch urges that Wolfram was unlikely to have known even the name of the Dauphin of Graisivaudan, except from some source like that of his Kyot. But surely, considering that the second of the Dauphins (who died 1162) was attached to Frederic Barbarossa, by whom he was knighted and married to a relative (a daughter of the Marquis of Montferrat), it was not at all improbable that he might still be remembered at one or other of the German courts frequented by Wolfram about the year 1200. And lastly, even if it was allowed that the quest after Gardeviaz was probably suggested by a Provençal poem, it would still remain doubtful whether the Provençal poem was in any way connected with the Graal.

Wolfram could not read or write a single word, if we are to take his own words literally, "ine kan decheinen buochstap" (Lachmann's ed., 115. 27); and hence some of the strange forms of his proper names may be ascribed to the ignorance of the reciters and scribes employed by him. But his own knowledge of French must have been very defective, or he could never have used Terdelaschoye (Terre de la joie) as the name of the Fairy queen, and Feimurgân (Fée Morgane) as that of Fairyland.* One of the strangest names is that of the hero of the present poem. In the poem of *Erec*, translated by Wolfram's elder contemporary Hartmann von Aue from Chrêtien's *Erec et Enide*, he is called "Ganatulander" (line 1661); but it is doubtful whether this and some other names have not been inserted in the muster roll of the Round Table by a scribe (see Bartsch, *Germ. Stud.*, p. 126). In the standard editions of the *Parzival* the name is "Schîânatulander"; in Wolfram's *Titurel* it is "Schîonatulander." Bartsch explains "schionat" by "joenet" (youth); and he asserts that the whole name means either "li joenet de [la] lande," or else "li joenet û l'alant" (the youth with the hound). These and some other of Bartsch's derivations are contested by Gaston Paris, *Romania*, iv. (1875), pp. 148–150. A few more remarks have

* See Lachmann's edition, 56. 17–19, 100. 7–8, 585. 13–15.

been added by Bartsch, in an article on Birch-Hirschfeld's *Gralsage*, in *Germania*, xxiii. (1878), pp. 247–9. The author of the present work, Albrecht von Scharfenberg, seems to have thought it necessary to complete the sound of the French *j* by prefixing a *t* to the hero's name, and thus it here becomes "Tschionatulander."

The first printed edition of *Titurel* (1477) is divided into a Prologue and 41 chapters. Hahn's edition (1842) has other divisions of a less intelligible kind. The present copy is not formally divided; but the subject naturally falls into three irregular sections. The following table will show where the chapters of the first edition begin, together with the corresponding strophes of Hahn's edition. The Prologue contains 85 strophes in the first edition, 76 in Hahn's edition, and 73 in the present copy. Chapters 1–6 contain the history of Titurel and Frimutel, ff. 6, col. 2, 13 b, 14 b, 19 b, 21 b, 25 (the preceding chapters begin with the following strophes of Hahn's edition, 77, 257, 281, 416, 477, 575). Chapters 7–35 relate the loves of Sigune and Schionatulander, the death of Gahmuret in the service of the Baruk, the quest of Gardeviaz, the adventures of Schionatulander at the courts of Arthur and of the Baruk, and the death of Schionatulander, ff. 29 b col. 2, 35 col. 2, 49 b, 51 b, 63 col. 2, 72 col. 2, 79 b, 91, 95 b col. 2, 104 b col. 2, 114, 118, 123 b, 130 b, 137, 144 b, 153, 162, 177 b, 185 b, 191, 202 b col. 2, 210 col. 2, 217 col. 2, 222, 228 b, 232 b, 240 col. 2, 246 col. 2. (The preceding chapters begin with the following strophes of Hahn's edition, 664, 781, 1088, 1139, 1341, 1503, 1630, 1830, 1921, 2068, 2229, 2298, 2400, 2524, 2639, 2772, 2911, 3066, 3397, 3648, 3818, 4120, 4230, 4355, 4452, 4589, 4677, 4855, 4994.) Chapters 36–41 contain the reproof given by Sigune to Parzival, the building of the chapel for Sigune and Schionatulander, the Graal-kingship of Parzival, and the removal of the Graal castle to India, ff. 253 b, 260, 262 b col. 2, 265 col. 2, 276 b, 301 b. (The preceding chapters begin with the following strophes of Hahn's edition, 5178, 5318, 5115, 5512, 5769, 6142.)

The first strophe of the Prologue is as follows:—

"[ ]ne anegenge vnd an letze
Bistu got yemer ewig leben
Dine crafft an vndersetze
Hymmel vnd erde halt vff enbot sweben

Din ye din yemer ist gar vngephachet
Sam wirdt dine hohe breite
Lenge dieffe niemer din bedrachtet." fol. 3.

The first genuine fragment of Wolfram's Titurel (printed by Bartsch under the heading of "Sigune und Schionatulander") is adapted here, with numerous interpolations, at f. 21 b, col. 2, str. 6–f. 35, col. 1, last strophe (answering to Hahn's strophes 476–779). The second Fragment (printed by Bartsch as No. 3, under the heading of "Das Brackenseil,") is adapted here at f. 52, col. 1, str. 3–f. 54, col. 2, str. 2 (answering to Hahn's strophes 1140–1168).

The other two passages, published by Bartsch as Fragments 2 and 4, under the headings of "Gahmuret's Tod" and "Der Abschied," are constructed by him out of strophes which occur here at f. 42, col. 1, str. 2 f. 43, col. 1, str. 3 (answering to Hahn's strophes 923–955), and at f. 56 b, col. 2, str. 4 f. 58 b, col. 2, str. 2 (answering to Hahn's strophes 1231–1264).

The last strophe but one in the present copy (str. 6272) concludes the narrative thus:—

"[ ]urch heilicheit des grales
So wuchs dach [*sic*] jmermere
Die wirde parcifales
Vil bass dann aller kunge wirde vnd ere
Wan sie da jahen weren sie sin enpernde
So were das königriche
An wirdicheyt niht stetiglichen lebende." f. 305 b.

The above strophe is followed in the first edition (1477) by nineteen more, one of which contains the name of Albrecht; but here, as in Hahn's edition, they are all omitted, and the following (str. 6273) takes their place:—

"[ ]u prufen alle werden
Hie disse wirde des buches
Von dutscher zungen uff erden
Nie mer getichtet wart so werdes ruches
Das lip vnd sele so hohe gein werden wiset
Alle die iss lesen vnd horen
Der sele werde ewigliche geparadiset
Amen." f. 305 b.

The first printed edition of *Titurel* (1477) contains 6410 strophes; the other edition, K. A. Hahn's (Leipzig, 1842), printed from the Heidelberg MS. 383, contains 6207 strophes. A table, comparing the divisions of these two editions, is given in an article by Franz Pfeiffer in *Germania*, iv. (1859), pp. 298–308. Pfeiffer says that the MS. used by the old printers must have been better than that used by Hahn. An abstract of the poem and many extracts are given by A. Schulz, under the pseudonym of San-Marte, in his *Leben und Dichten Wolfram's von Eschenbach*, vol. ii. (Magdeburg, 1841), pp. 87–290. For other works and articles upon Titurel see *August Koberstein's Geschichte der deutschen National-Literatur*, 5th edition, enlarged by Karl Bartsch, vol. i. (Leipzig, 1872), p. 176.

Royal 13. A. xxi. ff. 113–117 b.

Havelok. (See the description above, pp. 423–446.) In arguing for the Celtic origin of the name Argentille, we omitted to say that the historians of Brittany give Arganthael as the name of the wife of King Nominoë. There appears to be only one authority for this: an entry in the Cartulary of Redon, in which Rethwobri makes a donation, on 14th November (about 836), "sedente Nominoë in scamno et Arganthael secum" (see the printed Cartulary, edited by Aur. de Courson, pp. 135–136). Lobineau and Morice express no doubt as to the sex of Arganthael; but at the same time Hael is a male name, and so also are its compounds in every other case, as far as can be ascertained.

In the Glossary to tome ii. of Lobineau's *Histoire de Bretagne* (Paris, 1707), p. 1774, he mentions under *Argant* that many Breton names are formed from it, such as *Argant-Ken* (equivalent to the Welsh Arianwen), etc.; and under *Aourken* (the Welsh Orwen) he states that Aour is the same as Our (gold), and that Ken is taken from Guen ("blanc"), or perhaps from Coent ("beau"), each of which seems to be equivalent to the Welsh gwyn, *fem.* gwen. This is at least some confirmation of the conjecture (see above, p. 432, note), as to the derivation of Arganken and Oren, the names of a mother and daughter mentioned in the Redon Cartulary.

Harley 3776. ff. 1–24 b.

Vellum; late xivth cent. Quarto; ff. 24, having 31 lines to a page. With initials in red and blue. In a volume formerly belonging to Waltham Abbey, of which the following articles remain :—

1. The present article (numbered 1 in the MS.). f. 1.
2. Notices of Cnut and his successors down to the death of Harold, followed by a list of the relics given to Waltham by Harold and others, miracles, hymns, etc., *Lat.*, *Fr.*, and *Eng.* (numbered 4, 5, 6, 7). ff. 25, 31, 35 b, 38.
3. "De inuencione sancte crucis de Waltam" [collated by the Rev. William Stubbs with a much earlier copy in Cotton MS. Julius D. vi., for his *Foundation of Waltham Abbey*, Oxford, 1861] (numbered 8). f. 43.
4. Heads of 38 chapters of a history of SS. Peter and Paul, imperfect at the end. f. 62 b.
5. "Meditacio uirorum religiosorum," by Cardinal Bonaventura (numbered 2), followed by moral and religious notes (numbered 3). ff. 91, 111 b.

Bound up with a brief English chronicle for the years 1066–1128, a fourteenth-century collection of church legends (St. Brendan's Voyage, St. Patrick's Purgatory, etc.), a brief martyrology of England and Wales, and a Calendar. ff. 63, 67, 118, 128.

Life of Harold, King of England. A Romance, chiefly relating to the recovery of Harold after the battle of Hastings, and his life as a hermit, first near Dover, afterwards at Cheswardine in Shropshire (on the border of Staffordshire), and finally at Chester; in 20 chapters, preceded by Prologue and a Table of contents. Followed by a brief narrative of a similar kind, which professes to have been written by the hermit who succeeded Harold in the cell at Chester; imperfect at the end. *Latin.*

Chapp. 1–3 contain an account (partly fabulous) of the rise of Godwin, and short accounts of Harold's campaign in Wales, the discovery of the cross at Montacute in Somerset, its removal to Waltham, and the foundation of the religious house there, by Harold (ff. 3, 4, 5 b). At the end of chap. 3 (f. 6 b) the author mentions with approval that the canons had lately been expelled, and regular monks put in their place: "Statum uero ecclesie Walthamensis per diue recordacionis regem Henricum secundum in optimum nostris modo temporibus gradum uidemus reformatum." Chap. 4 gives an account of Sebricht, an anchorite at Stanton in Oxfordshire, who had served Harold, and had often talked about him to the author when the latter was a child (f. 7).

Chap. 5: Harold, wounded at Hastings and left for dead, is found by women, and is removed, with the help of two franklins, to Winchester, where he is cured after two years by the skill of a Saracen woman; he goes abroad to seek for help, but fails (f. 9). Chapp. 6–12: Harold makes a pilgrimage to Jerusalem, and collects relics there and at Rome; some apologetic remarks on his having broken the oath extorted from him by William, etc. (ff. 9 b, 11, 12, 12 b, 13, 14, 15 b). In chap. 9 we are told that the oak at Rouen under which Harold took the oath shed all its leaves and its bark when the oath was broken, and the author adds that he had himself seen it in this state about 140 years later: "Quo signo in anni circiter centesimi quadragesimi spacium cum arborem uidimus iam porrecto," etc. (f. 13); the author therefore does not profess to be writing till after 1206. Chapp. 13–15: Harold lands in England and spends ten years as a hermit on a rock near Dover; taking the name of Christian, he crosses England from Kent towards Wales; and finally settles near Chester (ff. 17, 18 b, 19 b). Chapp. 16–20: Remarks upon the mistake made by William of Malmesbury as to Harold's death at Hastings; upon the mistake made by Edith and the canons of Waltham in identifying the body; upon the evidence given by Harold's brother Gurth at the court of Henry II., in presence of Canon Michael of Waltham, who is still living; upon the narrative of Harold's successor in the hermitage at Chester; and upon the cause of his leaving Shropshire (ff. 20 b, 21, 21 b, 22, 22 b). The narrative of Harold's successor, which follows (ff. 23 b–24 b), contains the name of "ceswrthin" (Cheswardine) in Shropshire, states that Harold's last refuge was "in capella Sancti Jacobi que sita est super fluuium de [Dee] appellatum extra muros ciuitatis in ciuiterio sancti Johannis baptiste," and gives one or two incidents of his last days.

In chap. 21 of the tract "de inuencione sancte crucis de Waltham" (ff. 43–61 b), written by one of the canons who had been expelled with the other seculars in 1177 (in the 58th year of his age), it is remarked with regard to the burial of Harold at Waltham: "ubi usque hodie quicquid fabulentur homines quod in rupe manserit dorobernie et nuper defunctus sepultus sit cestrie pro certo quiescit Walthamie" (f. 56 b). The tradition is noticed by several other early writers: Ailred of Rievaux (see Twysden's

Decem Scriptores, col. 394); Giraldus Cambrensis, *Itin. Kambriæ*, lib. ii. cap. 11; Ralph of Coggeshall (under the year 1066); and others. The absurdity of making Harold live so late as the first year of Henry II. (when he would be full 130) was too glaring, and John Brompton changes the king into Henry I. (see Twysden, col. 961). Some modern writers have suggested that the present story was worked up by one of the expelled canons, in order to injure the monks of Waltham; but it seems more likely that it was written to do honour to Chester or to Cheswardine. At all events, it would never have been included in the present collection, which is essentially a Waltham book, had the monks thought that it would be regarded as anything more than a Romance of an edifying character.

The Prologue begins: "Sicut federis tabernaculi sub moyse." f. 1.

The Romance is headed: "Incipit uita serui dei Haroldi quondam Regis Anglorum," and begins: "Illustrissimi uere quia regis legitimi Haroldi iam rite ac legitime coronati gesta recensere. nichil aliud est quam diuine serenitatis simul et clemencie quasi speculum quoddam lucidissimum pijs mentibus exhibere." f. 3. It ends: "Sit autem deo adiutori nostro omnis honor et gloria. qui trinus et unus solus imperat benedictus laudabilis gloriosus et super exaltatus in secula. Amen." f. 23 b. This is followed by the narrative headed: "Narracio inclusi qui sancto successit Haroldo de transitu ipsius sanctissimi regis et de miraculis per eum patratis postquam migrauit ad dominum. premissa relacione compendiosa de hijs que gessit ac pertulit ex quo terrenum amisit imperium." It begins: "Scriptum est quoniam tribulacio pacienciam operatur paciencia: probacionem. probacio uero: spem." f. 23 b. It breaks off imperfectly, after narrating the last confession of Harold: "Non diu post hec emisit spiritum: et iam omnium hostium suorum uictor migrauit ad dominum. Sacerdos uero statim omnibus nunciauit. quod ei uir dei in extrema confessione intimauit. et ipsum esse certissime re . . . . ." f. 21 b.

Partly printed by Francisque Michel, in his *Chroniques Anglo-Normandes*, tome ii. (Rouen, 1836), pp. 143–222. Published complete in a volume edited by the Rev. J. A. Giles for the Caxton Society, entitled *Vitæ quorundam Anglo-Saxonum* (London, 1854), pp. 38–95. An essay on the burial of Harold at Waltham,

with remarks on the present Romance, is given by E. A. Freeman, in his *Norman Conquest*, vol. iii. (2nd ed. 1875), pp. 781–790.

Additional 31,042. ff. 125–163 b.

Paper; about 1450. Quarto; ff. 39, in double columns, of 35 to 49 lines. In the volume of English poems and romances written by Richard Thornton.

Richard Cœur-de-Lion. A metrical Romance. In 6380 octosyllabic lines, more than 500 lines being lost, and about 300 omitted. *English.*

Richard was wont to say of his own family, that from the devil it came and to the devil it would return. In proof of its diabolical origin he related how a Countess of Anjou always contrived to avoid Mass, until one day, by order of her husband, four knights caught her by the cloak, just as she was about to leave the chapel. Throwing off her cloak, she left two of her children behind, in the right-hand folds of it; but, catching up her two other children under her left arm, she sprang through the chapel window and disappeared.* The present Romance begins with this legend; but the evil being, who here calls herself a Princess "Cassodoren" of Antioch, is the wife of King Henry II. of England; and the children whom she leaves behind are Richard himself and John. Richard begins his reign with holding a great tournament at Salisbury (f. 126 b), where he himself fights in three disguises, black, red, and white.† His stoutest opponents are Sir Thomas of Multon and Sir Fuke Doly, who figure as secondary heroes through the greater portion of the Romance. Richard and these two barons visit the Holy Land in the guise of simple palmers (f. 128 b). On their way home they pass through "Almayne." They offend a minstrel, who happens to be "an ynglys man" (f. 129); and the German king, afterwards

* This story, with Richard's comment upon it, is told by Giraldus Cambrensis, in his work *De Instructione Principum*, distinctio iii. cap. 27. See the edition of J. S. B. (James Sherren Brewer), published by the Society of Anglia Christiana (London, 1864), p. 154; and Cotton MS. Julius B. xiii. f. 164 b, col. 2, fol. 165.

† The same colours occur, in an inverse order, in Huo de Rotelande's Romance of Ipomedon (Cotton MS. Vespasian A. vii.), and in the little poem on the Ordre de Chevalerie (Harley 4333); and they are found in the same order in the English metrical Romance of Sir Gowghter (Royal 17 B. xliii.).

(at f. 134, etc.) called Modarde, is informed of their presence, and imprisons them. Modarde's son Ardren exchanges buffets with Richard, and is killed (f. 129 b, col. 2); and Modarde's daughter Margery courts the love of Richard (f. 130, col. 2). Modarde has a lion turned into the prison; but Richard wrapping his arm in Margery's silk kerchief "Þat was als white als mores mylke," thrusts it down the throat of the lion and tears out his heart; and hence receives the name of "Richard quer de lyoun," (f. 131 b, col. 2). He is ransomed and returns to London. He sets out to join the crusade (f. 133 b, col. 2). He passes through Germany again, and meets Modarde in the city of Carpentras, where they are reconciled (f. 134). Richard now goes to Marseilles, and embarks for Sicily. The course of the crusade is followed more correctly than that of the preceding events; but many fabulous details are added. Thus, when Richard falls sick before Acre, he longs for pork; and a young Saracen is killed by the cook and served up to him (f. 143 b). The succeeding passages, telling how Richard asks for the pig's head, and how he serves up other heads before the Saracen ambassadors, are missing here, owing to a loss of three leaves. Another of these fabulous additions occurs after the battle of Arsour, when the army proceeds against Nineveh in four divisions, commanded by Richard himself, King Philip of France, Multon, and Doly (f. 153 b). Again, when these two barons are mentioned for the last time, they are assaulting Babylon, in company with the two kings and William "the longspey," Earl of Salisbury. Nearly 300 lines, relating to movements of Richard and Saladin between Acre and Joppa, are here omitted after the first column of f. 160 (the rest of the page being left blank). A truce for three years is eventually concluded; and the Romance ends with eight lines, which tell of Richard's return home, and how he was killed (f. 163 b).

The author of the Romance refers more than once to a French original. George Ellis, in his *Specimens of Metrical Romances* (1805), vol. ii. pp. 171–175, shows some reasons for supposing that the French work was more strictly historical, and that the Romance, though probably existing in English before 1300 (compare Henry Weber, *Metrical Romances*, vol. i. p. xlvi.), did not assume its present form till that time, or later still. With respect to the secondary heroes, William Longespee, Earl of Salisbury,

was a popular name in connection with the crusades, the first of that name having served in them in 1219, and his son in 1240 and again in 1249–1250. Thomas Multon was doubtless the Lord of Moulton in Lincolnshire, who was the ancestor of the Multons (afterwards the Dacres) of Gillesland in Cumberland, and the Multons of Egremont. He and Fulk de Oyri are mentioned together, in the Historiæ Croylandensis Continuatio, as two of the lords of Holland in Lincolnshire, who were opposed to the Abbot and Monks of Croyland in the years 1189–1190: see Gale's *Scriptores*, tom. i. (1684), pp. 453–455. They are also mentioned together, as having markets granted to them in the neighbourhood of Spalding, in the Close Rolls of 6 John (1204–5). Multon was Justice Itinerant in 1219 and "Justiciarius de Banco" in 1235: see Foss's *Judges*, vol. ii. (1848), p. 415, and also the single volume edition (1870) under "Muleton." His death is recorded by Matthew Paris under the year 1240 (Rolls edition, vol. iv. p. 49), where he is described as a stout soldier, a great lord, and a skilful lawyer, but a persecutor of Croyland Abbey. His companion in this Romance, "Sir Fuke Doly," might naturally be supposed to be a member of the family De Oilli or D'Oyley; but no Fulk occurs in the records of that family later than 1150. It seems not improbable that he was the Fulk de Oyri mentioned above, who was seneschal to the Earl of Albemarle at the close of the 12th century: compare Dugdale's *Monasticon*, vol. v. (1825), p. 394 (at the foot of col. 1), and *Rotuli Curiæ Regis*, ed. by Palgrave, vol. i. p. 274. His wife, Matilda Le Strange, was one of the heiresses of Childs Ercall in Shropshire: see Eyton's *Shropshire*, vol. viii. pp. 9 *n*, 10, 11, 12, 13, 16, 17, 61. Even in his lifetime his name was sometimes written "de Aili" and sometimes "de Oilli": see *Rot. Cur. Reg.*, vol. i. p. 122, and vol. ii. pp. 58, 188, 190; and Eyton informs us (vol. viii. p. 13) that the Bradford Hundred-Roll of 1255 speaks of Childs Ercall as having in some part belonged, 20 years before, to "Fulk Douli."

The Prologue, in 34 lines, begins:—

"Lorde Jhesu Criste kyng of glory
The faire grace and the victorye
Þat thou sent to kynge Richerde
Þat never in his lyue was funden cowerde
It is righte gude to heryn in ieste
Off his prowesche and his noble conqueste." f. 125.

Lines 21–22 are as follows:—

"In Fraunce Bokes thies rymmes men wrote
Bot in ynglys lewede men knewe it note."

The Poem begins:—

"Now schalle yee herken and heris by forne
How þat kyng Richerd was getyn and borne
His Fadir was callede kynge Henry
In his tyme þe seconnde als I fynd sekirly
And also as I hafe herde men saye in sawe
Saynt Thomas of Cantirbery was in his tyme yslawe."

f. 125, cols. 1–2.

After f. 143 there are three leaves lost, which must have contained about 500 lines. One leaf (f. 145) is mutilated at the top, nearly 20 lines being entirely lost and a few others half torn away. It is here that the paragraph occurs, which is reckoned by Weber as the beginning of Part II. It begins:—"Mery es . . . . When lenes . . . . And floures spryngen . . . And smalle birdis syngen . . . And thies ladyse strewes than theire bourres With lelyes and with other floures" (f. 145). These 6 lines are now ll. 3275–3280, answering to ll. 3731–3736 of Weber's edition. Another leaf (f. 152) is much more mutilated, the outer column on each page being entirely torn away, and most of the remaining lines being left imperfect. The lines which are here entirely lost answer to ll. 4949–5034 of Weber's edition. The omission occurs at f. 160, the second column being left blank. The first column ends—"Till fulfill alle his begynnynge" (l. 5852, answering to l. 6314 of Weber's edition), and the poem is resumed on the next page (f. 160 b) with—"For hym will I noghte thedir wende" (l. 5853, answering to l. 6605 of Weber's edition).

The Poem ends:—

"And kyng Richerde þat was so doughty of hande
Torned hamwarde in to Ynglande
Kynge Richerde regned here
Noghte bot allanly ten 3ere
Sythyn was he slayne with shotte allas
At the Castelle Galyarde there he was
And thus endys þe Romaunce of Richerd oure kynge
And god grante vs alle gude endynge Amen." f. 163 b.

This Romance was twice printed by Wynkyn de Worde, in

1509 and in 1528; and it is probably the "Kynge Ryeharde Cur de lyon," which was licensed to Thomas Purfoote in 1568–9 (see Edward Arber, *Registers of the Stationers' Company*, vol. i. f. 179). It was published, in 7136 lines, in Henry Weber's *Metrical Romances* (Edinburgh, 1810), vol. ii. pp. 3–278. Weber's text is taken from a MS. at Caius College, Cambridge, with a few corrections and additions (vol. ii. pp. 475–478) from Douce MS. 228, and also from Wynkyn de Worde's edition. Weber's Introduction is in his vol. i. pp. xlv–li. He suggests that the French original may possibly be found in a MS. in Benet Coll. (or Corpus Christi College), No. 432. The article here referred to is called "Polichronitudo Basileos, sive Historia Belli quod Ricardus gessit contra Saracenos, *Gallice*." But it is in prose, and Sir T. Duffus Hardy only says of it (*Historical Catalogue*, vol. ii. p. 489) that "after a short introduction concerning the Holy Land, the marriage of Louis VII. with Eleanor of Poitou 'movays femme,' there is a short and fabulous account of Henry II. and Richard I.; then the affairs of Jerusalem, under John de Brienne, are treated of at considerable length; then French affairs and an account of Thomas, Archbishop of Rheims." Hardy gives an abstract of this Romance (*Hist. Cat.* vol. ii. p. 519) under "MS. Coll. Arm. lxviii." (a mistake for lviii.). W. H. Black, in his *Catalogue of Arundel MSS. in the library of the College of Arms* (1829), has described No. lviii. (pp. 104–110). It contains Robert of Gloucester, intermixed with and followed by various historical notes, etc. The Romance of Richard is at ff. 250 b–275 c (Black's *Cat.* p. 108). Hardy makes rather a misleading statement that "this Romance, or rather a fragment of it, was printed by Hearne from the College of Arms MS."; and he is quite mistaken when he adds that "Ritson, in his notes to Minot, printed it from the Harleian MS. 4690." Hearne only remarks, in his edition of *Robert of Gloucester* (1724), vol. i. pp. lv–lvi, that "Dr. Fuller, *Church Hist.* l. iii. p. 43, gives us the following Rhythms, and in the margin calls them Robert of Gloucester, 'King Richard wyth god entent To þat cite of Jafes went,'" and so on for four lines more, and then quotes the same six lines from "the MS. of the Heralds' Office." That is all that Hearne prints from the copy of the Romance in the Coll. of Arms MS., but in his Appendix to *Robert of Gloucester*, vol. ii. pp. 585–595, he prints from the

same MS. "A Petegreu from William Conquerour" down to Henry VI., with a short metrical record of each reign, and the one relating to King Richard (10 lines altogether) contains 3 lines answering to three of those appended to the present Romance. A better copy of the "Petegreu" is in Cotton MS. Julius E. iv. As for Ritson's notes to his edition of Minot, what he published from Harley 1690 (f. 79 b) was a poem on Halidon Hill.

Harley 4690. ff. 106–115.

Vellum; xvth cent. Folio; ff. 10, in double columns, of 43 to 46 lines. Preceded by a Chronicle of Brut, in English, down to the siege of Rouen by Henry V. in 1418 (ff. 1–105). On the first fly-leaves a former owner, James Haword, has scribbled his own name, and the names of two or three of his friends, with the date of 1562.

Richard Cœur-de-Lion. An extract, in an abridged form, from the metrical Romance of Richard. In 1608 lines. *English.*

This extract begins in the middle of the tournament at Salisbury, when Richard is just attacking Sir Fouke Doly. His subsequent conversation with Multon and Doly is almost entirely omitted. The adventures in Germany begin, slightly abridged, with the last lines of f. 106 b, col. 2; and are continued, considerably abridged, f. 108. In this version Richard cuts out the lion's heart with a knife, and does not bear the heart into the emperor's hall (as in the fuller version), but is found in prison with the lion dead beside him, f. 109. Richard takes the emperor's daughter to England with him. His return to Germany is omitted. Fourteen lines serve for an introduction to the crusade, ff. 109, col. 2–109 b. The poem then goes on: "The wynde was bothe gode and kene And drove hym vn to myssene," f. 109 b (ll. 1659–1660 of Weber's edition). After this, to the end of the extract, the poem is only slightly abridged. It ends in the middle of the narrative told by the Archbishop of Pisa immediately after the arrival of Richard at Acre.

The extract begins:—

"That itte was Richarde the kingge
He wende he hadde be att Salesbury
Att the castell and made hem mery
They priked ther stedez and to geder mette

Sir Fouke doly soche a stroke he sette
Amydde is schelde with outen tale
That itte to scheuerid in to pecis smale
And with that dynte so harde he threste
That the schafte a too he braste
The knight fell down sothe to seye
The kingge rode northe on is wey." f. 106, col. 2 (the first column having been left blank). This contest is very differently told in the fuller version, where it ends (l. 426) to the advantage of Sir Fouke Doly.

The extract ends:—

"Thus whe haue y lyvedde yn care
Thys seuenne yeere and mare
And yette y schall telle more
That hath owse greveddfull sore
On a seynt James day veramente." f. 115, col. 2 (see Weber's edition, ll. 2751–2755).

French Traditions.

Nero A. xi. ff. 8–63.

Turpin's Chronicle. Since the account of this Romance was written (see pp. 546–553) an important addition to its literary history has been made by Reinhart P. A. Dozy, in an article in the third edition of his *Recherches sur l'histoire et la littérature de l'Espagne pendant le Moyen Age* (Leyden and Paris, 1881), tome ii. pp. 372–431, with a few additional remarks and a new edition of the first five chapters of the *Turpin* at pp. xcviii–cviii of his Appendix. Dozy argues, from the disregard of Spanish history, and from the knowledge of French kings and churches, and from the feeling of French patriotism displayed in these five chapters, that they must have been written by a Frenchman. He allows, however, that the list of Spanish and African towns in chap. iii. could not easily have been obtained in France in the 12th century: and therefore concludes that the first five chapters were the work of a French monk at Compostella. He shows, from the mention of the African town Bugia as a royal residence, that they could not have been written before

1065 or 1069; and he is inclined to believe, from the name "Moabitæ," which was sometimes (and, he believes, always) used for the Almoravides, that they were not written before 1131. He agrees with Gaston Paris that the remaining chapters are by another hand, or rather by other hands. He thinks that chap. xx. is due to one of the clergy of Compostella, who wished to push the claims of Compostella, against those of Toledo, for the primacy of Spain; and he says that it may have been written between 1120 and 1121, but perhaps much later. Finally, he shows that chap. ix. contains distinct evidence of a later date, for it names three Mohammedan princes of Spain and Africa, who flourished respectively in 1106–1143, 1116–1123, and 1125–1138.

Gaston Paris has reviewed this edition of Dozy's *Recherches* in *Romania*, tome xi. (July, 1882), pp. 419–426; and accepts most of Dozy's conclusions. He admits that the first five chapters of Turpin were probably written by a Frenchman at Compostella after 1069; but he contests the assertion that "Moabitæ" must always be taken as meaning the Almoravides, and he is not disposed to place the first five chapters much later than 1100. He admits that, in his tract *De Pseudo-Turpino*, he had been hasty in assuming a visit of Gui de Bourgogne (afterwards Calixtus II.) to Compostella in 1108, and also in concluding that the use of "episcopus" instead of archiepiscopus is of any weight in fixing the date of the second part of Turpin before 1120. He allows that the Mohammedan names show that the second part was later than 1126; and he finally conjectures that the whole work may have been completed (towards 1150) by Aimeri Picaud, the author of the Itinerary to Compostella.

Turpin's Chronicle has been republished by the Montpellier *Société pour l'Etude des langues Romanes*, edited from Montpellier MSS. by Ferdinand Castets, under the title of *Turpini Historia Karoli Magni et Rotholandi* (Montpellier and Paris), 1880.

Additional 12,213. ff. 160 b–181 b.

Itinerary to Compostella, probably written (about 1140–1150) by Aimeri Picaud, priest of Partenai le Vieux in Poitou; forming Book v. of a collection ascribed to Pope Calixtus II. and

others. When this Itinerary was described above (pp. 565–570) the existence of an earlier copy of the whole collection at Compostella was not referred to. The Itinerary has now been published by the Jesuit Father, Fidel Fita, with a few remarks and notes by Julien Vinson, and with a photograph of the page containing a short list of Basque words, under the title of *Le Livre iv. du Codex de Saint-Jacques de Compostelle, xii^e^ siècle* (Paris, 1882).

Before Fita had announced the existence of the Compostella MS., a note upon this subject by Léopold Delisle had appeared in the *Cabinet Historique* (Paris, 1878), pp. 1–9. Delisle prints a letter written about 1173 by A. de Monte (whose name appears in Fita as "Arnoldo del Monte"), a monk of Ripoll in Catalonia, describing a MS. at Compostella in 5 books, answering to our Additional MS. 12,213. It is plain therefore, as Delisle remarks (and as was above argued from internal evidence, see pp. 566, 569), that the Itinerary is much older than Victor Le Clerc supposed. After this Note by Delisle nothing further seems to have appeared upon the subject, until Fita published a series of articles in the *Ilustracion Católica* of Madrid for the 28th of March, the 7th, 14th, and 21st of April, and the 7th and 14th of May, 1880. These articles, describing a visit to Compostella, and giving extracts from the Codex there, including the passage (in chap. vii. of the Itinerary) which contains eighteen Basque words, have been noticed by Wentworth Webster in a letter to the *Academy* (London) for the 14th of August, 1880. The articles seem to have been republished in a separate form as *Recuerdos de un viaje á Santiago de Galicia*, by the Padre Fidel Fita and by Don Aureliano Fernandez Guerra (Madrid, 1880). Reinhart Dozy made some observations upon the subject in the third edition of his *Recherches* (Leyden, 1881), tome ii. pp. 386, note 2, 421–429; and Fita has published two more articles, in reply, in his *Ilustracion Católica* for the 7th and 14th of November, 1881. A notice of Fita's *Recuerdos*, and of these two additional articles, is added by Gaston Paris to his review of Dozy's *Recherches*: see *Romania*, tome xi. (July, 1882), p. 426.

Further remarks upon the eighteen Basque words have been made by Prince Louis Lucien Bonaparte and by Julien Vinson: see the *Academy* (London) for the 28th of August, 1880, and the

Revue de Linguistique, tome xiv. (1881), pp. 120–115 and 269–271.

Additional 31,042. ff. 66 b–79 b; ff. 82–94.

Paper; xvth cent. Quarto, ff. 27, having from 38 to 46 lines to a page.

Two Charlemagne Romances, relating to wars with the Saracens in Italy. Both written in twelve-line stanzas. *English.*

1. Siege of Milan. Imperfect in the middle (after f. 77 b) and at the end: 1602 lines remaining. With four red initials (ff. 66 b, 69 b, 73, 78 b), each of which marks a division. ff. 66 b–79 b.

No French original is known of this poem. The Saracens, under Sultan Arabas, after plundering Rome, etc., take Milan. "Þe lorde of Melayne sir Alantyne" flies to Charlemagne, who sends Roland with an army to Milan. The French are defeated; Richard of Normandy is killed, and Roland and three other peers are captured (ff. 69, 69 b). The prisoners are brought before Arabas, who taunts them by ordering a crucifix to be burned. Miraculous flames burst forth from it, and blind the Saracens. Guy of Burgundy kills Arabas; and the prisoners ride back to France upon angel horses (ff. 70, 70 b). Charlemagne himself prepares to march to Milan. Meanwhile the Saracens have crowned "Sir Garey" [the Garsile of the French Otinel] as their sultan (f. 73 b). After various combats the Saracens are driven back into Milan; and the French are preparing for a general assault, when the poem breaks off.

The poem is headed—"Here Bygynnys the Sege off Melayne." The first stanza begins:—

"Alle werthy men that luffes to here
Off cheuallry þat by fore vs were
Þat doughty weren of dede,
Off charlles of Fraunce þe heghe kynge of alle
Þat ofte sythes made hethyn men for to falle
Þat styffely satte one stede." f. 66 b.

After line 384 is written "Prymus Passus the first Fytt," followed by a large initial to the next line (f. 69 b); and again, after line 816 is written "Passus a Fitt," followed by another initial (f. 73); but the other division, after line 1428, is only

marked by an initial (f. 78 b). In the gap after f. 77 there is supposed to be only one leaf lost: see Herrtage's edition, p. 44.

The Poem ends abruptly:—

"New vetailles þe bretons broghte þan
Þat refressehede many of oure men
Of brede brawne and wyne
A nobill hurdas ther was graythede
And Baners to þe walles displayede
And Bendis vp þaire engyne." f. 79 b.

2. Sir Otuel. A translation of the Chanson de geste, Otinel. In 1596 lines. With six red initials (ff. 82, 83, 84 b, 87, 90, 92), each marking a division. ff. 82–94.

Otuel is sent by the Sultan of Lombardy, Garey, to defy Charlemagne; but, in the course of a single combat which he fights with Roland, a heavenly dove settles on his helmet, and he is converted (f. 86 b). He marches with Charlemagne against the Lombard town of "Attale" (the Atyllie of the French Otinel), and captures Sultan Garey.

The poem is headed "Þe Romance of Duke Rowlande and of Sir Ottuell of Spayne;" with a second heading "Off Cherlls of Fraunce."

It begins:—

"Lordynges þat bene hende and Free
Herkyns alle hedirwardes to mee
Gif þat it be ȝour will." f. 82.

It ends:—

"And thus he duellys and es a pere
Rowlande felawe, and Olyuere
A gud Cristyn man was hee
And Jhesus Criste þat boghte vs dere
Bringe vs to thi Blisses sere
Amen par charite." f. 94.

Colophon: "Charlles { Here Endes þe Romance of Duk Rowland and Sir Otuell of Spayne } Explycit Sir Otuell."

Both these Romances have been edited from the present MS., for the Early English Text Society, by Sidney J. Herrtage. They form the bulk of the volume called *The English Charlemagne Romances, Part II.* (1880). The other piece printed in the same

volume is the "Fragment of the Song of Roland from Lansdowne, MS. 388" (pp. 107–136). There is another translation of Sir Otuel, in octosyllabics, in the Auchinlech MS., which has been analysed by George Ellis, and published by the Abbotsford Club in 1836. The French *Otinel* was edited by Guessard and Michelant in 1836 for the *Recueil des anciens poètes de France*. For further information see Léon Gautier, *Epopées Françaises*, second edition, tome iii. (1880), pp. 397–401.

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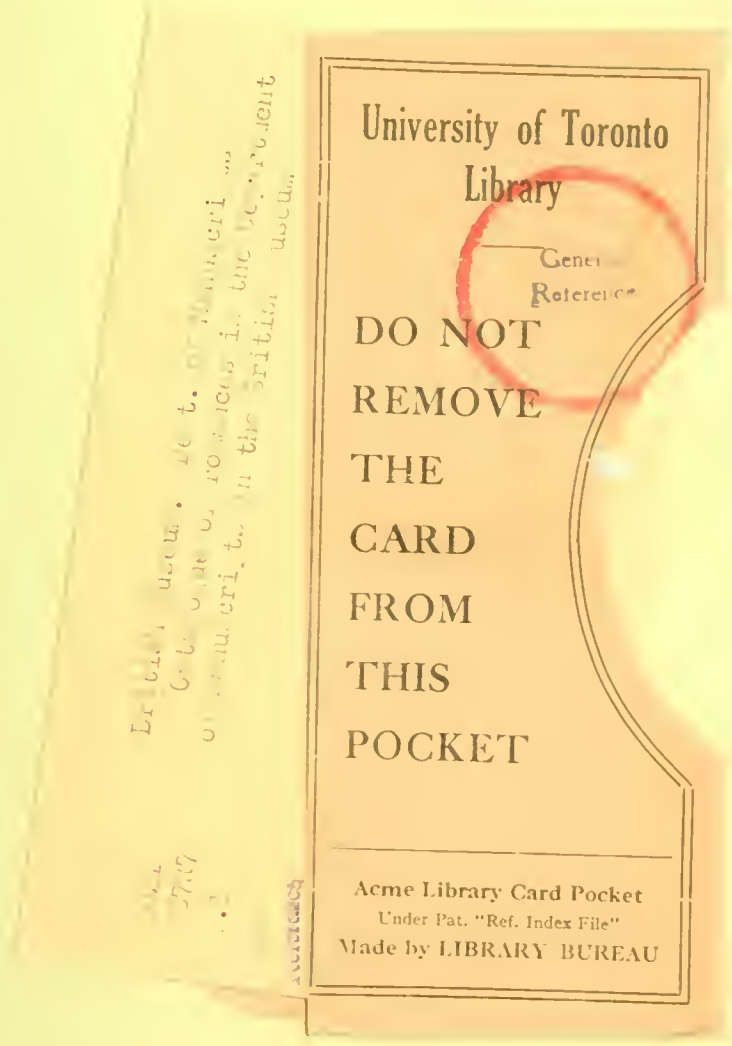
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